

The Sikh Review

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Guru Gobind Singh Number

Guru Gobind Singh's life is symbolic,
It is an emblem of sacrifice,
It represents the price the Spirit has to
offer to redeem freedom.

— Dr. [illegible]

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FOR

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AND

Guru Nanak Nikten

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AT

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EDUCATION AND GOVERNMENT

- In the sphere of education, the Left Front Government of West Bengal attempts to wipe out all forms of anarchy, restore normal conditions and create an atmosphere conducive to proper pursuit of studies.
- Copying in examinations cripples the present society and will affect the future one so, the Government appeals to the student community to initiate resistance against such disorder and dishonesty.
- The Government further appeals to students to keep themselves away from the clutches of anti-social tendencies and maintain discipline in schools and colleges.
- The Government also urges them to preserve our healthy cultural tradition and not to allow themselves to drift in the muddy whirlpool of decadent culture.
- Illiteracy is our national curse so, the Government with people's co-operation, is giving priority to a realistic and effective programme to tackle this problem. Particularly, the Government attaches importance to primary education. Wide expansion of primary education, adult education etc. will receive high priority.

The Government Seeks Peoples' Co-operation
To Rid This Sphere of Education of All
Corruption and Make Wide
Expansion of Education

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The SIKH REVIEW

Jesus Christ and Guru Gobind Singh

There is much similarity between two of the greatest prophets of the world—Jesus Christ and Guru Gobind Singh—whose birthdays fall significantly close, Christ's being a few days before the New Year, and the Guru's a few days after the New Year.

Christ was the apostle of non-violence, par excellence, evident from his injunction: "But I say unto you, that ye resist not evil, but whosoever smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also."

In Semitic religions, man is subject to dual forces—God, the source of goodness and virtue, and Satan, the source of evil. Although Christ himself was a victim of Satan's onslaught and did not succumb to his temptations, but the agony at crucifixtion of the flesh and the soul was marked: "And he (Jesus Christ) taketh with him Peter and James and John, and began to be sore amazed and to be very heavy; And saith unto them, My soul is exceedingly sorrowful into death: terry ye near and watch."

In the New year we shall be celebrating the birthday of another prophet, Guru Gobind Singh, more practical in the purpose. He inherited principles of righteousness, and set and mould them in a visible, outward structure, which crystallized and synthesized the Khalsa, to resist the evil and meet its challenge laughingly.

Taking his refuge in God, who is always associated with the good, the beautiful, the true, the ever-glorious, the ever victorious, the all-steel, the all-music, light splendid and sword-supreme where weakness, frailty, helplessness, wailing and quailing could not exist in his conception of a lover of God, he declared:

For this purpose was I born,
Understand, all ye pious people
To uphold righteousness, to lift up the good
To destroy all evil doers. root and branch.

By his practical examples, by his psychological sermon of the Five martyrs and the blood-bathed sword, he created an army of saint-soldiers to fight evil and made it impossible for his soldiers, by giving them the distinguishing symbol of the five Ks., to conceal themselves or his ideals in time of need.

He thus made his Khalsa stand out boldly and uncompromisingly prepared to lay down their lives for his principles.

The formation of the 'Khalsa' was not merely the creation of a military machine. Literally 'Khalsa' denotes the "purified". Hence, it signifies the organization of men that have risen above the mire of class distinctions wherein the individual is best fulfilled

by serving the others for the good of all. Hence the daily prayer of each Sikh invoking the aid of the Providence for the protection of the 'Khalsa'. The individual has thus to live in vital contact with the whole and fulfil himself for the good of the all (Panth). The philosophy of Bergson leads to the inference that the value of life lies in its intensity and activity.

With this compact and rejuvenated band of followers the Guru accepted the challenge of incessant intrigues and attacks from the Hindu Hill Chiefs as well as the Mughal governors of Sirhind and Lahore. Contending against reputedly unsurmountable forces, he was able to defeat the Hill *rajahs* always and the Royal forces on many occasions. But during all these fights he never allowed himself to be embittered against any particular religion, culture or creed.

It is indeed difficult, if not impossible, to correctly assess and describe the achievements and merits of Guru Gobind Singh as a nation builder but it may confidently be stated that he was the first and foremost amongst the Indian national leaders who bestowed on his countrymen that gruelling discipline which toughens the spirit as well as the body. With his divine spirit anchored to the terrestrial realities of life, he chiselled out an impeccable model of an ideal man from a mosaic of elements out of harmony with one another. "Mighty in virtue, uniquitous in example, resolute in war, defiant in defeat and magnanimous in victory", he left such indelible impact on the pages of history, that if rightly projected and faithfully followed, it shall never allow the nation to fall into the pitfalls of slavery again. Sayyad Mohd Latif, the famous historian, has aptly described him as "a lawgiver in the pulpit, a champion in the field, a king on the *masnad* and a faqir in the society of the Khalsa."

Judged from any standards of the world, he was a most remarkable Nation Builder.

At the turning of the year, let us look forward to the birthday of Guru Gobind Singh and lift our heads proudly, remembering well the glorious past and repairing the breaches in our moral structure. Let us set ourselves into the new mould of the tenets of Guru Gobind Singh and practised by his Sikhs, by living in presence of God, which inspired the sons and daughters of the Master to kiss the gallows, to laugh away tortures, to defy fire and Sword, and to mock at kings and potentates of Satanic regimes.

Life Story of Guru Gobind Singh

PROF. KULRAJ SINGH

A Life story as eventful as Guru Gobind Singh's cannot be compressed into a small article. So we will take a hurried glimpse at the subject and let the readers build their own ideas of his personality from these ske'chy pictures.

Guru Gobind Singh, the tenth and last Sikh Guru, was born at Patna in the winter of 1666 when his father, Guru Tegh Bahadur, and mother, Mata Gujri, were on a journey to Bengal. They were accompanying a devoted admirer Raja Jai Singh, a retainer of Aurangzeb who had been commissioned to subdue another rebellious Raja.

A few of the Sikh retinue stayed at Patna with Mata Gujri but Guru Tegh Bahadur went farther east, reportedly to provide Raja Jai Singh and his campaign immunity from the effects of Bengal magic of which the Raja was afraid. Also, the Guru thought this journey would provide him an opportunity to propagate the new faith of which he was the expounder.

Journeys in those days were quite arduous. It was perhaps due to the inconvenience of the trip that Guru Tegh Bahadur, on completion of his mission in these parts, went alone to Anandpur, leaving his wife, child and a band of relatives and followers to join him in the course of time.

The six years of Gobind Rai's life at Patna were years of achievement. According to Sikh accounts, an Hindu *bhakta*, Pandit Shivdut ; thee Muslims, Nawab Rahim Bakhsh, Pir Arif Din and Sayyed Bhikkan Shah, and Raja Fateh Chand, the Ruler of Patna, and his wife discovered in the child the divine light itself and performed obeisance to him. Raja Fateh Chand became so devoted to the child that he consecrated his palace to him and the palace to this day is a gurdwara.

Even in the early days of his life at Patna, Gobind Rai displayed a remarkable degree of leadership and a pronounced inclination for arms and sports. He would gather a large company of children of his age, divided them into two camps and they would stage mock battles.

The summons from Anandpur came at last and Gobind Rai departed in the midst of sincere protestations by the Raja and other devotees that separation would be worse than death.

At Anandpur, too, the Guru's pastimes were mock battles, handling of arms and outdoor sports, including hunting.

Three years passed and Gobind Rai grew into a boy of nine in the congenial care and general attention and all the while he was

not unconscious of what was going on around him.

One evening when he returned from play he found his father deep in thought and those around him were unusually quiet. He asked what was wrong and was told that some brahmins from Kashmir had come to Anandpur to beg the Guru to save them from forcible conversion to Islam. They had been offered the choice: Islam or death and were reluctant to accept either.

Guru Tegh Bahadur frankly told the group that it was his conviction that the life of a man of high and noble character would have to be laid down in order to turn the misguided missionaries of Islam from their religious bigotry and zeal.

"And who in this world could have lived a more lofty and chaste life than my father himself ?" asked the nine year old Gobind Rai of his father.

That was the solution ! Guru Tegh Bahadur instructed the refugees to tell the Governor of Kashmir that they would all embrace Islam if Guju Tegh Bahadur would.

Not long afterward an urgent summons came from Delhi asking Guru Tegh Bahadur to present himself before the Emperor. But the Guru had already left for the capital. He had anticipated the summons and since he wanted to use this journey to propagate his mission among the people along the way, he had left earlier.

In Delhi Guru Tegh Bahadur pleaded with Aurangzeb to desist from the use of force to effect reilgious conversion. But this was to no avail.

The Guru himself was asked to embrace Islam or face deth ; he chose the latter and was beheaded at a place in Chandni Chowk where the Sis Ganj Gurdwara stands today.

To make the punishment an example to those who still resisted religious conversion, the Guru's body was allowed to lie stinking in the public square. Soon, however, a violent storm broke and under its cover two faithful Sikhs went to the place where the body of the Guru lay. One of them picked up the Guru's head and the other his headless body. The first man took his treasure to Anandpur ; second, on reaching home set fire to his house after respectfully placing the Guru's body inside.

This monstrous episode, instead of allaying the bigotry of the rulers, inflamed it and the tempo of religious persecution increased. Nor did Sikhism miss the rulers' attention.

Meanwhile the *rājās* of the hill states around Anandpur grew hostile. In the prevailing circumstances the only thing for the young Guru to do was to retire into the interior of the Himalayan states. He accepted the invitation of Medni Rai, Raja of Nahan State, to be his guest. After bringing about a reconciliation between his host and Raja Fateh Chand, the stronger chief of Kashmir who had aggressive designs on the territories of the former Raja, Guru Gobind Singh, on Raja Medni Rai's inducement setteled down at Paunta.

The Paunta phase of Guru Gobind Singh's life is distinguished for his voluminous literary activity, resulting in the production of valuable literature. He gathered around him a band of 50 eminent poets and set them to writing about the heroic traditions of India.

Side-by-side with these literary pursuits, the Guru continued to practise arms and train his followers for a possible conflict with the Mughals or hill chiefs. While at Paunta the Guru, armed only with a sword, singlehandedly killed a lion which had been causing trouble in the area.

After some time the Guru became involved in hostilities with the hill chiefs who joined their troops with those of Raja Bhim Chand, the Guru's bitter enemy Together they attacked the Sikhs. In a battle at Bhangani the Guru, though abandoned at the crucial moment by the professional Pathan soldiers, routed the combined armies of the hill chiefs with the help of his meagre following, his four cousins and 700 followers of Pir Budhu Shah, a zealous Muslim admirer.

Finding that it was no longer advisable to leave Anandpur unprotected against a possible attack by the infuriated though vanquished hill chiefs, the Guru returned to the town by a rather tortuous route, visiting friends, disciples and devotees on the way. But he was not to know any peace after this.

At Nandaun he helped the hill chiefs repel an attack by Alif Khan, Commander-in-Chief to the Viceroy of Jammu, who had been sent to the chieftains to collect tribute from them. The Guru later had to fight against an alliance of Hussaini and the chiefs who went to the other side. He vanquished the combined force.

About this time Prince Muazzim, the Bahadur Shah of later times, visited the Punjab to collect tribute on behalf of his father, Aurangzeb. The Prince was accompanied by his secretary, Nand Lal, who was himself a devout Sikh. Bhai Nand Lal not only used his position to avoid a conflict between the Mughal forces and the Sikhs, but he also managed to get the funds to send some presents to the Guru.

In the midst of these difficulties the Guru seemed to be preparing himself for a great task. He retired for some time to a secluded place in the adjoining hills. When he returned to Anandpur in 1699 he issued a general invitation to all his Sikhs to assemble in largest possible numbers at Anandpur on the eve of Baisakhi. Accordingly a gathering of unprecedented size was held on the day preceeding Baisakhi day. A beautiful tent enclosure was set up nearby.

At the conclusion of the morning hymns and service, the Guru stood up on the stage, pulled his sword from its scabbard and demanded that someone offer his life to the Guru, adding that his sword was thirsty for human blood.

The Sikhs were taken completely by surprise but recalled that even before he had been behaving in an unusual manner. Had he gone completely mad ? Soon surprise

gave way to fear and consternation and in the case of a few, to trembling.

Silence prevailed for some time and then Daya Ram, a Kashtrya of Lahore stood up and stilled the crowd by saying he would offer his life to the Guru.

The Guru took the volunteer into the enclosure. Soon the unmistakable swish of sword falling against flesh was heard. The Guru emerged from the enclosure, his sword dripping blood.

A chill ran through the crowd as the Guru ascended the dias and demanded another life This time the spell of pregnant silence was a little longer before Dharam Chand, the second man to offer life, stood up.

One after another the Guru took five men—Daya Ram, Dharam Chand, Sahib Chand, Mohkam and Himmat Rai—into the enclosure. In each case a sickening thud followed their disappearance into the tent.

After going in the tent with the last of the five men, the Guru took unusually long to come out and when he did come he was accompanied by all the five whom he had led in the tent. They were dressed in saffron robes like the Guru himself, their faces emitting a glow not visible before.

In a short address, the Guru assured the audience that life lived in constant fear of a possible invader who would plunder their homes, outrage their women and bring humiliation, was worse than death. A man who could not rely on his own powers for self-defence was better off dead. A life lost in the honourable mission of defending oneself and his neighbours for their homeland was worth millions of lives lived in abject fear of death. If they dedicated their lives to God and the Guru, God would ensure to them an honourable life.

This novel act of the Guru was an eloquent sermon for it gave birth to a community of people whose courage could not be vanquished by a foe who out-numbered them by 1,25,000 to 1. Sikh history has verified this fact.

On the following day the Guru administered *amrit*—nectar—to the five brave ones and initiated them. And then the Guru himself begged the five beloved ones to initiate him likewise. The Guru thus emphasized the importance of *amrit* ceremony for the Sikhs and at the same time gave a practical demonstration of true democracy. This initiation or taking of *pāhul*, has become a permanent feature of Sikh ritual.

The Sikhs, though already an organized community, became closely knit and were known as the Khalsa, a fraternity of fearless individuals devoid of all sense of caste distinction, ready to lay down their lives at the Guru's biding. They soon acquired pronounced martial inclinations.

Meanwhile unrest continued to foment among the hill chiefs due to the Sikhs' increasing number and in 1704 they sought imperial aid to quell the Sikhs.

Aurangzeb had already watched with some

concern the growing power of the Sikhs. When, therefore, the chiefs petitioned him to send his army to help them, he sent a small army later followed by a very large one under Wazir Khan.

The results of the ensuing conflict was a disconcerting reverse for the combined hordes of Wazir Khan and the hill chiefs. They then resolved to besiege Anandpur and cut off the garrison's supplies. The plan worked.

Later on, when the besiegers offered to let the garrison depart unmolested if it agreed to evacuate the town, many Sikhs wanted to accept the offer. The Guru, however, was in favour of holding out. But every day hunger and distress within the town became more acute and some of the Sikhs deserted him, The Khalsa whose decisions the Guru always respected ultimately persuaded him to evacuate the fortress.

The memory of their late reverses was still fresh in the minds of the besieging troops and they did not attack the hungry Sikhs as they marched past. Their strategy was to follow the Sikhs in the dark of night and fall upon them when they were completely off guard. Accordingly they trailed the Sikhs who soon discovered the pursuers' intention and hurriedly advanced in search of shelter.

While crossing the hill stream of Sirsa, which was in spate, the Sikhs became divided. The Guru's mother Mata Gujri, accompanied by the Guru's two youngest sons, Zorawar Singh and Fateh Singh, sought shelter in Sirhind in the house of Gangu, the family *brāhmin* cook who betrayed them to the Governor.

The Nawab of Malerkotla, a Muslim of charitable disposition, pleaded in vain with the Governor of Sirhind that the boys, so young and harmless, were not a source of danger to the state. But when the children refused to embrace Islam, they were bricked up into a wall.

The Guru, his elder sons and a few of his Sikhs reached Chamkaur where they had a battle with the pursuing troops. The Guru's two sons and a few devotees fell while fighting in Chamkaur. The remaining Sikhs passed a *gurmata*—resolution—calling upon the Guru to leave. He accepted the decision and with the help of two Muslim devotees escaped as a *pīr* of high order.

The Sikhs later re-formed at Khidrana and fought another battle with the Mughal armies. In this engagement, as in the one before it, the Sikhs inflicted heavy casualities on the enemy. But they also suffered heavily in men. The 40 men—later on came to be known as *muktās*, liberated souls—who had deserted the Guru at Anandpur were severely admonished by their womenfolk on reaching home. Therefore they returned, fought and were killed in the battle near Ferozepore. They had, after all, made peace with their Master.

This battle was followed by a long peace, during which the Guru went about propagating his faith among the people of Malwa.

In 1707 Aurangzeb died in the Deccan. Bahadur Shah, Aurangzeb's eldest son, was at that time in Afghanistan. His younger brother, Mohammed Azim, declared himself Emperor.

Bahadur Shah hurried back to India, collected some troops and solicited the Guru's help. Considering Bahadur Shah the less fanatical of the two, the Guru agreed to help him to regain the throne which was rightly his. In the short war that followed, Bahadur Shah won and Azim was killed. The Guru was greatly honoured by the new Emperor and subsequently was persuaded to accompany Bahadur Shah to the South.

In the Deccan a rift occurred between the Guru and the Emperor for the latter urged the Guru to direct a battle against the Marhattas and the Guru declined, saying that he had never fought wars of conquest and that all his wars were wars of defence and righteousness.

The Guru then visited a renowned recluse Lachman Das (Madho Das), who was widely known for his occult powers. He tried his magic but was soon convinced of the Guru's superior spiritual powers. He became a Sikh, was christened Banda Singh and was commissioned by the Guru to assume political leadership of the Sikhs in the Punjab.

The Guru himself moved to a place called Nander. He stayed there for some time in peace until late one evening after all the Sikhs and attendants had retired, one of the three Pathan visitors who had remained, assaulted the Guru, inflicting three wounds. With a single stroke of his sword the Guru killed the treacherous caller. The other two were slain by the Sikhs who came rushing in when Guru called them.

The Guru's wounds were cleansed and tended. Anxious admirers and Sikhs from far and near called to enquire after the Guru, who, seeing their love and devotion, was *induced to attend the religious gatherings in* person. He knew that his days on this earth were soon to end and through his fatherly exhortations he prepared the Sikhs for the events that would follow.

Later one night Guru Gobind Singh got up. He recited his prayers and then called the Sikhs to him. He made an offering of a piece of coconut and five pice to the holy *Gurū Granth Sāhib* and told the Sikhs that thenceforth *Gurū Granth Sāhib* must be regarded as the living, visible person of the single light that dwelt in ten human forms and now forever would reside in the Sacred Book.

Philosophy of Guru Gobind Singh

DR. TARAN SINGH

THE philosophy of Guru Gobind Singh revolves round his three central doctrines of (i) *Wāhe Guru* or the concept of Wonderful Lord, (*2*), *Khalsā* or the concept of the Universal Brotherhood of the Pure and (3) *Fateh* or the concept of the Victory for the spirit of the Wonderful Lord.

His real texts Viz *Jāp*, *Akāl Ustat*, *Vachitar-Natak*, *Chandi Charitar*, *Gyan Parbodh* and *Swāyyas* and *Zafarnāmā*, wherein he is at his best, define, to make clear and illustrate the three concepts.

The words of *Wāheguru*, *Khālsā* and *Fateh* do not find mention in the texts themselves but they were crystalised by the Guru himself, when initiating the Khalsa Brotherhood, as a form of salutation among the members of the Khalsa confedration. The three words at once represent his motives, movements of his thought and the sociospiritual results for which he had been fighting all his life. The three terms are very comprehensive and profound, and stand in a very logical sequence giving a whole view of the philosophy of the great Guru. The texts of the Guru explain, expound and illustrate these three themes In the texts the Guru speaks with great speculative daring, intellectual and spiritual profundity and in highly subtle and mystic symbols, figures and myths, and in freedom from theological obsessions. This paper, howsoever inadequately, attempts the task of interpreting and illustrating the three central doctrines of the Guru from his texts.

1. Waheguru or the Wonderful Lord

Guru Gobind Singh's belief in the Reality called variously as *Brahman Parāmāṭmā Isvara*, God or *Allāh*, is axiomatic and he does not advance proofs to prove His existence. He defines and describes the Ultimate Reality in infinite classical as well as original epithets, symbols and figures. Speaking broadly, the God of his *'Jāp'* is the Standard of Perfection in duty (*Karma*) or *Dharma* and has been called the *Dharmang Dhujā* and is known from His *karmās* and gets all His epithets as "*Karam*-Names". This, of course, is the predominant note of the text of the *'Jāp'* but under this main key, there is a variety of musical notes of classical and romantic froms touching upon very delicate chords of the human mind. Epistemologically, the Guru seems to recognise the perceptual, the conceptual and the institutional means as valid sources of knowledge but he upholds the "*Naiti*" doctrine or the doctrine of incomprehensibility as equally or rather more eloquently valid believing that the Infinite ceases to be infinite, if It can be comprehended fully. Further, he rules out the dictates of the logic or intellect and gives preference to the spiritual view which alone can reconcile the apparent contradictions in the same breath, without

being bewildered in the least. The Guru, without reservations and hesitations defines God in terms of passionately idealistic perfection, not daring for the weak mind, and it is here that he gives renewed hopes to humanity and makes it throb with new beliefs and fresh life.

Under the impulse of '*Natti*' doctrine, he defines God as *nirkarme, nirbharme, nirdese, nirbhese, akāle arupe, aganje, anāme athāme, akarmang, adharmang ajite, anile, anāde, aloke asoke, nirdhame nirbame, alekh, abekh, adhe, etc., etc.*, that is that Reality is non-vacillating, without a land or a garb, it is timeless, formless, matchless non-bending, non-breaking, without a name, a place or a function, it has no rigid dharma, it is invincible and fearless, it is colourless and without a beginning, it owns no world and knows no worry, etc., etc. These concepts are concepts of incomprehensibility only in the apparent form of terminology, otherwise, they are very much positive and comprehend God as truly Infinite, Eternal and Ultimately Real. In "*Natti*" descriptions lies the 'Wonder' of the Lord. The Lord wonderfully surpasses all comprehension but He is there infinite, eternal and ultimate power—that is a wonder

The Lord is again wonderful when He is at once the source, creator and originator of all the apparently contradictory phenomena. He is *surj surje* or the Sun of the suns and *candr candre* or the Moon of the moons, He is *andhkare* or darkness as well as *tej teje* or the lights, He is at once *rajans, tāmans sānt rupe* He is at once *yoga* and *jnana*. He is the creator and the destroyer (*sarb khāpe sarb thāpe*) and so on. That is mysterious and wonderful but so true undeniably.

Again the Lord of the '*Jāp* is perfect. His perfection excites wonder. Aesthetically speaking, He is the Song of songs; the Tune of tunes, the Dance of dances and the Melody of melodies; His form is *kalanakan binā nekalanki sarūpe*, faultlessly beautiful. As an ideal of manhood, He is *pāk beaib* (Pure without a fault) *afval gunnāh* (He pardons sins), *sarbrat māniye* (every where respected), *sadewang pardhāniye* (always representative), *akal alāmai* (the wise Scholar), *sāhib kalāmai* (He is a Man of word), *husan ul-vajū* (The cultured and attractive to all), *ghanim ul-shakaste* (the Vanquisher of the rebel), *garib-ul-paraste* (the Support of the poor), *tamiz-ul-tamāme* (the Respector of the status), *rajū al-nidhāne*. As a God of religion or a Deity, He is an eternal *suhāg* or Undying Spouse; He is God of gods or Giver of givers, *devan deva*, He is *rog hartā* (Banisher of diseases), He is *sidhdā, budhadā, bird kartā* or the Perfector and Advancer of success and intellect; He is *kukarman parnāsi* or the Banisher of evil deeds or intentions and thus *narkang pranāsi* or the Avoider of hell; He is *dokālang diālang sarūpe* or so kind that He prevents all ill omens and bad hours of man; He is *ang sange* or He always stands by every man—He is so wonderful.

The Lord of the *Vachitar Nataka*—an autobiographical dramatic writing of Guru Gobind Singh is *Shri Khadag* or the 'Reverence commanding Sword, the Lord of the '*Akal Ustat*'—a Song in praise of the Timeless, is *loh* or the 'All Steel' and the Lord of the *Gyān Parbodh*—the *Dawn of Light*— is '*lok*

lokeswarang' or the Protector of the commoners. These three philosophical texts which at th end trail into the narration of historical accidents or eulogise a *shakti* of God banishing evil or narrate mythological anecdotes, in fact repeat time out of number, the basic aspects of the Truth as summed up in the '*Jāp*' yet they give three wonderful symbolic visions of God, as, the 'Sword,' the 'All-Steel' and the 'Master of the Herd'. So, God of Guru Gobind Singh is a Mighty Power—it is a Fist of Steel, All Steel which carved the steel bracelet *Kadā* of the Khalsa and forged the the all-steel '*kirpān*' of the Khalsa and armed the Khalsa with all the arms, counted and recounted by the Guru in the *Shastar Nām Mālā*. His God is fully armed and wrapped in steel, strong enough to crush all evil and to protect all the good. He is a 'Sword' or a Double Edged Sword—one Edge of power, temporal, and the other Edge of power, spiritual,—to protect the righteous and to banish evil or the unrighteous. God of the Guru is the protector and defender of the masses and He is one of them—He protects and defends faith, dignity and hope. Ultimately all humanity is the image of the Real God. This is His *lok lokeswarang* aspect. All these symbols of God are wonderful and make Him Wonderful Lord.

One thing more! The prologue of the '*Jāp*', in particular, and the body of the texts of the '*Jāp*' '*Akal Ustat*' '*Vachitar Nātaka*' and '*Gyān Parbodh*' in general bring out that the Wonderful Lord is an all pervasive Spirit and thus He is indivisible, inalienable and non-communal. God is that who has neither any features, nor distinct marks, nor caste or lineage, nor form or colour, nor garb or religious marks. He is an Eternal Beauty, existing by Himself, unfathomable and immeasurable. The purport of such a conception is to emphasize that the Universal Spirit or Reality belongs equitably to all peoples whatever their colours, features castes, creeds, beliefs, faiths, distinctive marks, countries, religions or philosophies. The Supreme Reality has no distinctive marks of Its own but It assumes the same features, colours and marks as belong to any racial groups in their own lands or countries. God is for all races and countries, religions and beliefs and He belongs to all. Thus all nations are equal in the comity of human races and so are all lands, and faiths. There are no privileged peoples or lands and no superior faiths and beliefs, as such. The Wonderful Lord is an equalising factor in the world.

Coming to metaphysics and pure philosophy, Guru Gobind Singh's concepts of Reality—God, *Jiva* (soul), *Jagat* (matter), are as is clear from implications of the textual quotations above, the same as traditionally accepted in Indian philosophy. God is incomprehensible, infinite, eternal—*sat citānanda*. Soul is God conditioned wilfully and matter too, is the same He Himself is the *rājas*, *tāmas* and *sattās* and the *turiyā*. He is Shiv, as well as Shakti; He is the essence and life in all forms. This is a philosophy of *Advaita*, monism—simple and pure.

2. Khalsa or The Universal Brotherhood of the Pure

The doctrine of the Khalsa or the Universal Brotherhood of the Pure proceeds from the

doctrine of the all pervasive and indivisible Ultimate Reality. The Wonderful Lord or the *Waheguru* manifests Himself in a wonderful Drama or the *Vichitra Nātaka* of cosmos and creation. In fact all the actors in this cosmic play are 'Khalsa' or 'Pure'; they are all saints and no sinners; all are *devas* and no *daitas* just as in a staged drama, all the actors are equals and friends, but are playing various roles which are sometimes honourable and complimentary and sometimes low and sinful. All the actors of the Cosmic Drama are equal, friends and Khalsa but the Wonderful Lord Who is the Director of Drama, allots to them various roles, good or bad; All the actors are brothers, born of the same Reality, moving and having their being in the same Reality and ultimately bound to merge in the same Reality. So far as the Play lasts, they are different, but they were the same before it and they shall be the same after it; they are in reality the same now, though they appear different. All nations and peoples are the same and equal but they quarrel, they progress and reprogress, there is evolution and devolution—these are accidents of history and mistakes of judgement. Peoples quarrel in the names of prophets, religions, books, forms of worship, beliefs, cultures, etc. The *Vichitra Nātaka* declares all this quarrel to be a drama, performed under limitations and conditions of space and time, shortsights and misgiving, still play is interesting and wonderful. The Brotherhood of the Pure fights against the gangsterism of the wicked or evil but this is also a drama, yet it must be stated and played; no body can help it. Guru Gobind Singh also played his role and everybody must, but the wise enjoy the play because they know that the opponents are their ownselves; they neither kill nor any body is killed. The Khalsa is the Brotherhood of the enlightened people who play and fight but do not hate and take revenge; who bear no malice and seek no ends. This is a Universal Church and its adherents come from all peoples, castes, creeds, colours, faiths, cultures and countries. All sinners are also saints-in-the-making, surely they are to be redeemed, sooner or later. So the Brotherhood of the Pure is the brotherhood of the entire humanity. This is the theme of the Wonderful Drama of the great Guru. It is wonderful and obviously true though not free from mysticism and it requires vision to understand.

In '*Akāl Ustat*' or the song in praise of the Timeless, the highest point of promise for the Wonderful Lord, made, is that unity ever persists in bewildering diversity of man, in the shape of colours, castes, creeds, cultures. There is a universality in all locales and there is a locale in all universality. One who knows the truth, knows the Reality or the Wonderful Lord Who is the Link of Unity in all diversity. The Pure believes in the Brotherhood of peoples, races, nations, religions, prophets, castes, creeds, places of worship, forms of worship, customs, cultures, *etc*. God deserves praise because He has not created even our religion or book or culture or creed which is ineffectual and cannot raise its adherents to the sainthood or purity of the Khalsa; He has not created a people which are low and inferior. All owe allegiance to the same Lord and are heading towards Him. This is the theme of the '*Akal Ustat*'. Two central verses from the text are reproduced here to give a

aste of the work and to substantiate the bove stand :

dehrā masit soi pūja au nimāj ohi
mānas sabhai ek pai anek ko bharmao hai.
devtā adev jach gandharb turk hindū
niāre niāre desan ke bhes ko parbhāo hai.
eke nain eke kān eke deh eke bān,
khāk bād ātash au āb ko ralāo hai.
allāh abekh soi purān ou kurān oi,
ek hi sarūp sabai ek hi banāo hai.

The temple symbolises Him (God) as much as does the mosque ; Hindu worship adorns Him as much as does the Muslim *nimāz* ; all mankind is one, though misgivings are many. The same are the *devās* and the *adevās*, *yakshās* and the *gandharbs* ; the Turks and the Hindus—they give diverse impressions because of the varieties of forms and ways of the different countries. All human beings have the same eyes, the same ears, the same body and the same form of body and each body is composed of the same elements of earth, air, fire and water. *Allahā* is the same as the *Abhekh* or unknownable *Brahman*. He is the same in the *Purāna* as well as the *Qurāna* ; all men are the reflection of the same and all the creation of the same Lord.

Again

jaise ek āg te kanūkā koṭ āg ūthe
niare niāre hoe ke phir āg mai milahge.
jaise ek dhūr te anek dhūr pūrat hai,
dhūr ke kanūka phir dhūr hi sāmāhge,
jaise ek nad te tarang koṭ upjat hai,
pān ke tarang sabhe pān hi kagahege.
tese bisay rūp te abūt bhūt prāgat hoe.
tāhi te upāj sabhe tahi mai somahige.

All myriads of sparks arise from one fire and go apart in various directions but ultimately come back to merge in the same fire ; as myriads of particles arise from same earth and go apart but ultimately come back to merge in the same earth ; as myriads of waves arise from the same ocean but ultimately come back to merge in the same water ; so do myriads of forms, sentient and insentient, arise from the same Vast Form of God and ultimately come back to Him.

In the *Gyan Parbodh* or the *'Dawn 'of Light'* the theme is that when light dawns upon the man, he sees that Lord of all the masses, the common people, irrespective of their local religions, castes, creeds and cultures. Unless a man is able to realise this, he is groping in darkness. All men of light are saints and form the community of the Khalsa or the Pure, but still the greatest point of purity in them is that they have no complexes for those who are in darkness. They take it upon themselves to light ignorance and bring the fumbling brothers into clear bright light of the Wonderful Lord. All graces of the Lord are free to all people whether in the fold of the enlightened or in the other fold. All powers and strengths lie in the masses and it is they who have made all advances of knowledge and culture. All victories are due to them. Through them Truth triumphs. Thus man of light respects the masses and he forms the Brotherhood of the Pure. The Guru pays tribute to the Brotherhood of the masses, the pure, as the masses are always pure :

judh jite in hi ke prāsād, in hi ki kripā fun dham bhare,

In hi ke prasād so bidyā lai, in hi ki kripā sabh sattar mare,
ag aug tare in hi ke prasād, in hi ke prasād so dān kare,
in hi ki kripā ke soje ham hain, nahin moh so garib karor pare.

I won all battles by their grace and my home is filled with all treasures because of their grace. I gained all depths of knowledge by their grace and all my enemies were killed by their grace. I escaped all sins and troubles because of their grace and I gave all charity because of their graces. I am revered because of their grace, otherwise many a poor like me are there.

Thus the Brotherhood the Pure is not a community but it is the entire humanity. The Guru comes for all, the Light comes to all. All are saints, finished or in the making. The Guru comes to give new ideals and hopes to the humanity. The hope that the philosophy of Guru Gobind Singh holds out is that all shall be saved, all are pure or can be so.

The Khalsa of the Punjab is one nucleus for the Universal Brotherhood of the Pure. All other churches: Hindu, Christian, Islamic, are not mutually contradictory or exclusive but supplementary. The attempts in co-ordination to organise the same vision of all the prophets of the world is the same—a Society of the Pure, a humanity which is all pure and good. The Guru believes in the efficacy of all the religions but he has his fears that with the course of time, all religious movements get stranded and corruption in the form of too much of formalism, hypocrisy and falsehood creeps into them. That tendency leads to evil and has to be fought against. He, therefore, himself fought against it. He therefore, himself fought against hypocrisy and evil, but taking it to be his assigned role in the mysterious and wonderful drama of the world. He recognised other religious movements and condemned corruption in them. There is no self contradiction, It is a wonder that good and evil always live side by side.

3. Victory for the spirit of the Wonderful Lord.

The Spirit of the Lord is that the world should be inhabited by the Brotherhood of the Pure. That is clear from the text of the *Vichitra Nātaka* and the *Chandi Charitras*. The gods should be victorious over the demons—that is theme of these texts of Guru Gobind Singh. The same is the theme of the Puranic stories of the goddess Durga and Chandi as well as of the Bhagvata. The same is the explanation for coming of all the prophets of the world. They came to found the Brotherhood of the Pure. God Himself is dressed in the form of gods as well as the demons but His drama as willed by Him, needs a struggle of the two and it must end in victory for the gods or the pure. It is a play but it is directed that way.

Guru Gobind Singh organised a Brotherhood of the Pure to win a victory for the spirit of the Lord—that spirit is expressed in *tere bhāne sarbat kā bhalā* may the whole humanity flourish in Thy good time and place. To set norm of conduct which could and would always, lead a band of soldiers to such an ideal victory (1) he sacrificed his all himself

first and thus justified his leadership (2) he raised his spiritual and moral stature to the maximum first of all and then ordained others to follow (3) he proved that he had no motives in the struggle but the same directed only as a holy crusade; and (4) he was not impelled by any malice or the spirit of revenge in directing the crusade. This norm was a spiritual plane and victory is possible for the spirit of Lord only on the same plane. Spiritual victory is the victory for human dignity, self respect and confidence.

For such a victory, he trained his soldiers under the discipline and ideals of the *nectar* (*Amrita*) and inspired and fired them with the passions and ideals of the Blue Steed and the White Hawk—the two unique symbols that he adopted. The Blue Steed and the White Hawk represent the Spirit of the Lord for the victory of which, the Guru and the Khalsa, are to pledge to ever fight for the cause of truth, justice, purity, equality, fraternity and freedom. The two symbols represent a harmonious combination of the ideals of spirituality and strength, saint and soldier, *bhakti* and *shakti*, the celestial and the temporal. The blue and white, colours represent the spirit of universal sympathy and peace, love and respect, while the steed and the hawk represent the strength of a soldier, the crusader, the pure who fights for truth and justice. Guru Gobind Singh's crest is again the crown of victory for these ideals of universal love, justice, freedom and equality.

The ideal is all right! What is most important is the magnanimity of the soldiers who could fight for the ideal in the right spirit and the right manner. This took the Sikh Gurus about four centuries to prepare such soldiers and the period of Guru Gobind Singh is the highest point in that preparation. The culmination of the period of training was the administration of *amrita*, to the soldiers. The '*amrita*' is again a symbol taken, of course, from the history of Indian culture itself, to represent a perfectly disciplined man who upholds the ideals of chastity, humanity, dignity, liberty, masculanity fulness, completeness, manhood, grace and spirituality. The citadel of the *keshās* that every soldier of the fraternity of the Khalsa is ordained to carry, is the insignia, standard and flag to symbolise these ideals. The *keshās* are symbols as well as a proclamation. The Khalsa of Guru Gobind Singh is a fighter for these values for the humanity. *Bhakti* or devotion is of course, the central thing in the discipline of the spiritual 'ambrosia' or nectar, for without *bhakti* no *shakti* or power will come to the crusaders. It is only through intense *bhakti* that the Khalsa will get strength to fight for the ideals, of the Blue Steed and the White Hawk. The devotion means devotion to the wonderful Lord, and the Universal Brotherhood of the Pure, as depicted and idealised in the '*Jāp*' the *Vachitra Nātaka* the *Akal Ustat*, etc., and the *Gurū Granth Sāhib*. A Sikh (Khalsa) prepares the holy nectar which is essence of the thirty six (*amritās*) of Indian culture too, every morning by meditating on the ideals placed in the *Japji* the *Jap*. The *Akal Ustat* (*Swayyās*) etc. He practices the same ideals in the daily life. This is working for the spirit of the Lord.

And what is after all, the real form of that

victory for the spirit of the Lord excepting that it is victory over one's self or conquest of the self. If every body conquers himself the whole humanity becomes a Brotherhood of the Pure. Victory for the Lord is the Victory of Righteousness, Victory of saints and Vanquisher of impure and the hypocrites.

Guru Gobind Singh prayed for the blessing of such a victory in these words in *Chandi Charitra.*

deh sivā bar moh ehai
sub karman te kabhū na taron
na daron ar se joh jae laron
nisce kar apni jit karon
ar sikh hon apne hi man ko
eh lalach ho gun tau ucron
jab āvki audh nidhān banai
at hi ran mai tāb jūhj maron

"O Lord, grant me this boon that I may never shirk a chance to do the right. I may never fear my enemy when I come out to fight for the truth and I may always believe that I would win ; may be guided by my conscience and I may ever be hungry for chanting thy praises. O Lord Grant me the boon that when my end draws near, I may fall fighting for truth."

Guru Nanak : His Status and Salience

BHAI SAHIB SIRDAR KAPUR SINGH

THE Sikhs like to think and assert that the birth of Guru Nanak (1469-1539) anticipated and synchronised with a major shift and a grave crisis in human mind and affairs and that Life-Force that creates, sustains and controls the Universe flashed on to our earth, to restore spiritual imbalances, to underline priorities in newly arisen human problems and to afford guidance to man in his onward spiritual fulfilment. "The inky darkness of falsehood has completely eclipsed the moon of Truth."[1] "No mile-post is visible to man in this altogether un-illumined situation"[2], and to redeem him from this utter helplessness "the God Himself manifested His effulgence"[3] are the phrases employed in the Sikh scripture to indicate and communicate the context of Guru Nanak's advent. The ages-old isolation, virtually separating Asia from Europe, was diffused through newly developed maritime contacts. The Renaissance and Reformation in the West had cracked the shell covering the European mind and the intellectual movement of human understanding, broadbased on rationalism and materialism, had taken birth. The tool of scientific research was on the point of conferring superior military power and organisational skills in the hands of Europeans that would subdue the Oriental mind and Asia, paralysing the latter's autonomy and spontaneity, completely. The critical Moment in the history of mankind had arrived about which Teilhard de Chardin has said :

> "In every domain, when anything exceeds a certain measurements, it suddenly changes its aspect, condition or nature. The curve doublesback, the surface contracts to a point, the solid disintegrates, the liquid boils, the germ-cell divides, intuition suddenly bursts on piled-up facts......Critical points have been reached,......jumps of all sorts in the course of development."[4]

In his poem, *Nullus*, D. H. Lawrence refers to such a Moment in his own words :

> There are said to be creative pauses,
> Pauses that are as good as death itself.
> And in these awful pauses,
> The evolutionary change takes place.

Hindu mind is familiar with this idea out of which the grand doctrine of *avatārvāda* and the profound religion of Brahmanism has

1. *kūḍ amāvas sach chandramā disai nāhi kai chaḍia—Majh.*
2. *andhere rāhu na koi—Majh.*
3. *āp Narāyan kalā dhār jag mahi parvarie—Bhat Sawaiye.*
4. *Phenomenon of Man.*

threatened with corruption. He reestablishes the settled tradition by destroying anti-conservative forces, by lancelating the abscess of *adharma*, the locus of infection, so to say, but he reveals no newer goals or destiny to society and creates no new or higher system of values. His penultimate function is, *maryādā pursho-tam*, the hero who puts the tradition and establishment back on its rails. A prophet renews and regenerates that which is already there, but has been obfuscated and corrupted and he functions by inserting himself in the historical process by initiating human ferment and movement that makes its presence felt in the course of History, unlike an *avatār* who descends from High-above to remove some cog in the machine of History; he creates no new ferment in human affairs and gives no new orientation to the historical process. The *Guru*, on the other hand, is different from both of them, the *avtar* and the prophet, in as much as he (1) reveals a new value-system for mankind, (2) inserts himself in History to give birth to new trends and fresh movement aiming at prevalence of the newly revealed value-system and he thus (3) initiates a genuine revolution in the affairs of mankind by flashing out a new destiny for man. The Sikh scripture is clear about this connotation of the concept of the *Guru*: "the Guru is the perrenial spring of pure Life Force which is competent to remove impurities and parablepsis of the human soul, and the Guru, therefore, is the only fulfilment and refuge for man for him to transcend himself from humanity to divinity."[15] But the Sanskrit word, *Gurū* is a rather vague as well a very comprehensive word in Indian sacred and secular literature and this fact is responsible for a great deal of confusion about the status of Guru Nanak in the minds and writings of Sikhs and non Sikhs, Indians and foreigners. A Government of India Report, published in 1882, while dealing with "Indigenous Education in the Punjab", informs the reader that,

"Among Sikhs there are three kinds of *gurūs*, educational. religious and spiritual."

The reference is to a school teacher, a Divinity teacher and the initiator of the Sikh baptismal ceremony. All these are referred to, in common speech, as *gurūs*. Besides, the instructor of any art of craft is called a *gurū* by the learner. There is a fifth sense of the concept *gurū* in relation to spiritual care and guidance, by the adept, of his disciple, which relationship is strictly personal and mutual to the two individuals concerned. Such a *gurū* is called, a *murshid* amongst Sufi Orders *Rudrayamal*, a tantric text defines such a *gurū* as "one who practises himself what he preaches."[16] Besides, such a *gurū* should be "a disciplined introvert", *antra lakṣshyo* and free from "outward orientation and poverty of mind", *buhir drishtih mano daridrya varjitam* The heretic and schismatic persons in the Sikh community, the *Neo-nirankaris* and *Radhasowamis*, who insist and argue that a personal human *gurū* is a 'must' for Sikh spiritual discipline, have this concept of *gurū*

15. *gur duriao sada jalu nirmalu miliā durmati mailu harai*
satiguri paiai pūrā nāvan pasū paretahu dev karai—Prabhati

16. *svayam ācharte shishyam āchare sathāpyāpi.*

in mind and it is on account of their gross ignorance or cussedness that they equate this connotion of the concept *gurū* with the status-significator of the Sikh Gurus and Guru Nānak. The true Sikh doctrine of the Guru-status has been clearly defined in the *Guru Granth* as God operating in human sphere and guiding and enlightening the human mind. "The Guru is there in every human heart, such is the scheme of things as created by God."[17] The Guru is the eternal God Himself, omnipresent and ever-lasting, implicit in every human heart, adamantine and indestructible.*[18] "When this Voice of God becomes explicit and specific it assumes the form of the Word of the Guru, for him to proclaim it to the world."[19] "The mortal frame of him who thus proclaims the Word of the Guru is not the Guru."[20] "It is this Word that is the guide and light for mankind and those blessed by the Grace of God alone receive and accept it"[21] "The speech of a pretender or a mimicker is no substitute for this Word of the Guru."[22] "In the absence of this Guide and Light, the Word of the true Guru, man labours and laments in confusion and darkness."[23] Such is the true status of Guru Nanak.

III

Earlier a reference has been made to the Moment of Crisis and the advent of Guru Nanak. It has been hinted that a major shift in human attitudes, that was to affect the entire mankind, had occured resulting in definite solidifications in human psyche gradually, through the seventeenth century, and maturing by the end of the eighteenth century, the exact span of History corresponding to the epiphany of Sikhism and its finalisation by Nanak the Tenth, Guru Gobind Singh. *A.N, Whitehead has given us a phrase, 'mental 'climate', to express this phenomenon.[24] The mental climate characteristic of the modern world (17th C—mid—20th C) was well settled in the general mind. The mental climate of a period, this period in particular, consists of those fundamental assumptions which are current in the period, which are accepted as self-evident and which form the common ground of different world outlooks constructed during that period. Such assumptions are not expressed and explained as explict philosophies but none-the-less they form the basis of philosophies constructed and attitudes adopted during that period. Such one assumption, more or less, unques-

17. *satigur te khālī ko nahī mere Prabhu mel milāe—Slok m. 3.*
18. *satigur merā sadā sadā na avai na jāi.*
 oh abināsi purakh hai sabh mai rahitā samāi—Suhī.
19. *sabde upaje amrit bānī gurmukh ākh sunāīā—Majh.*
20. *bānī gurū gurū hai bānī—Nat, astpadi.*
21. *gurbānī is jag mahī chānanu,*
 karamī vasai mani āi—Sri Rag, astpadi:
22. *satigur kī risai hor kachu pichu bolde—Slok m. 3.*
23. *bin sabde jag bauranan—Sorath.*
24. *Science and the Modern World.*

tioned during the 17th, 18th and 19th centuries, has been that there exists an Order of Nature that can be investigated and comprehended by scientific enquiry and experimentation, illustrated in modern science, particularly, the physics. This has led to the general outlook on all departments of human thought and activity, including religion, philosophy, aesthetics and art, called 'scientific materialism'. It is based on the supposition that reality of the world may be exhaustively described in terms of the abstractions found so successful in modern science. These abstractions are, mass, force, location in space and time, in the main. The human mind therefore must be understood by reduction into these abstractions, and since it is the human mind which is exclusively concerned with the religious 'experience and quest of the religious experience' the artistic and aesthetic values form no part of the reality; they are merely expressive of its own constitution and not indicative *of any aspect of the real world.* They throw no light on the constitution of the world and they are expressive of nothing more tangible than our own subjective needs, in the last resort, our biological needs. They point to no universal purpose in things and are, therefore trivial for a mature mind, not fit for engaging a serious minded person's interest or attention. They are trivial because here nothing *but accidental and non-essential subjective* needs and appetites are involved. That which does not fit in with the materialistic universe of science, forms no part of reality and is liable to be wholly dismissed. This doctrine, that the whole of reality may be exhaustively described in terms of the fundamental scientific concepts elaborated in Europe during the 17th century, the precise period, during which Sikhism was unfolding itself into its fulness and maturity, has only recently been destroyed during the last three or four decades of new developments in thought. The basis is found in the fact that the elements ignored by science, exhypothesis, cannot come into question or disturb it. If religious experience, the artistic, and aesthetic cognitions form part of reality, how is it that the scientific description is to be deemed as complete? It is now becoming increasingly clear to well-informed minds that the materialist outlook and objective scientific attitude and approach towards reality is, *abinitio*, vitiated and this recent shift in the mental climate of intellectuals has now acquired greater force, due to the fact that materialist conceptions have been found to be inadequate in the very fields in which they *achieved their greatest triumphs, and the* Quantum Physics and the General Theory of Relativity have done the job. Physics, on which science, the materialist outlook is based, deals with but one aspect of reality, namely, its structure and remains, perpetually within its own domain by the device of cyclic definition.[25] Thus the mental climate brought about by scientific materialism is cracking up, *bringing the relevance of Guru Nanak's teaching* nearer and nearer to acceptance by the generality of mankind, fulfilling the prophecy made in the Epilogue of the *Guru Granth* to the effect that the "mankind shall not be able

25. Eddington, *Mathematical Theory of Relativity*. Also, *Science, Religion and Reality*.

to turn its back, forever and permanently, on teachings of Guru Nanak."[26] But in the meantime, much harm has already been done. Collapse of modern societies is mainly traceable to one, single fact, the so called, scientific materialistic outlook as the determinant of the mental climate prevalent during the 19th and early 20th century. It is the firm preference of the modern man for the secondary reality, which we call, *vyavaharak satya* to the primary reality, the Absolute Reality, *pramartha satya*. Marxism, permissiveness in sex, hippism, women's lib, streaking, youth revolt, secularism, leftism, communism, socialism and atheism are directly traceable to this one major shift in human attitude to which Guru Nanak's teachings furnish an effective antedote and cure Bhai Gurdas was literally right in saying that the "advent of Guru Nanak clears the spiritual smog of mankind."[27]

IV

What are salient teachings of Guru Nanak that are directly relevant to the modern human situation ? Religion is a form of experience in which a man seeks to come into rapport with the Absolute Reality, thereby attaining security amidst the hazards of self-hood. Religion is what man does with his solitariness. It arises when we are frustrated with all earthly values and fail to achieve security and fulfilment through them, money, sex, hunger, power, reputation, good name, physical health and adulation. It is the consequent realisation born in the human heart that contact with something enduring, peaceful, leading to integration with wholeness that annuls man's basic alienation with the world, which environs and confronts him. To this basic human situation there are numerous references in the Sikh scripture "There is no enduring fulfilment for man in wealth, enjoyment and culture of senses, or seeing what the world has to show."[28] Passions and desires cannot be calmed through indulgence "just as fire cannot be exitinguished by adding more and more fuel to it." *jio pāvak indhan nahī dhrāpe*. "There is no abiding security for man, except through refuge in God."[29] That this, indeed, is the basic human situation and its cure is through rapport with God, now finds powerful support even from modern atheist understanding of the problem :

> "I have treated many hundreds of cases in the second half of my life...There has not been one whose problem, in the last resort, was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook[30]".

How pithily and succinctly Guru Nanak

26. *Ih vastu tajī nahī jāī—Mundāvnī.*
27. *satigur Nānak pragtiā mitī dhund jag chānanu hoā—Vārāṇ*
28. *sukh nāhī bahute dhan khāte, sukh nāhī pekhe nrit nāte, sukh nāhī bahu des bhrmāe—Bhairo. 5.*
29. *Hari bājh rākhā koī nāhī—Asa.*
30. Carl G. Jung, *Man in Search of Soul. p. 294.*

has revealed this truth, of basic relevence to mankind to day, that "man is afflicted with illness, and rapport with God is the cure, for, infections result from a false outlook[31]". Thus has Guru Nanak called upon man to turn God-wards by declaring that "all outlooks, social planning and political endeavours are futile and vain unless they are fundamentally grounded in fear of God[32]". Since "love of and rapport with God is not possible except through fear of God[33]", "without fear of God, there is no redemption for man[34]". This is the first and fundamental salience of Guru Nanak's teachings in relation to the modern human situation. The second such a salience is that a man of religious enlightenment must remain socially committed and must not insulate and separate himself from the society and its problems. On his visit to Kailash mountain and his dialogue with anchorites, he raised an accusing finger against them by saying that they are responsible for the current deplorable state of society with no one to guide and instruct the society. "The men of refinement and culture have escaped into inaccessible mountains and none is left there to guide and soccour the society", as Bhai Gurdas tells us[35]. The Sikh scripture describes those who do not serve the society with all their talents and resources, as guilty of a most heinous sin[36]. It is the hallmark of Guru Nanak's teachings that social commitment and self purification are complementary to each other[37]. Guru Nanak assures mankind, on the authority of the divine revelation vouch-safed to him that, 'compassion of God is so great and His mercy so vast that if mankind earnestly and sincerely accepts and follows the Guru's teachings the human society shall be so exalted that men will be transmuted into gods on earth[38]". And where else shall we find teachings so simple and so noble that they not only meet all requirements of the modern human situation but also hold out vistas of spiritual heights so far unattained and undreamt of by the social homosapiens :

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31. *sansar rogi nam dàrü mail lagai sachu bina—Gaurhi.*
32. *bhai bin gharhat kach nikach, jhutha sancha jhuthi sai—Asa.*
33. *bin bhai bhao na hovai. Also.*
    jinimani bhai tini man bhao—Slok.
34. *bin bhai koi na utrasi par*
35. *sidh chhap baithe parbati kaun jagat ko par utarā—Varan.*
36. *mānas janam kar bhala na kino tāte adhik darao, Also.*
    gahe na neki kar kardam mam i chuni ahiwāl,
    badbakhat ham chu bakhil gāfal benajar bebāk—Tilang.
37. *satigur ki aisi vadiāi, putra kalatra viche gati pāi*
    —Dhanasari.
38. *balihari guru apne diohāri sadvar,*
    jini mānas te devte kie karat na lāgi bār—Asa Var.

* Do you want all your aspirations fulfilled and your basic situation redeemed? Then, accept and act Truth.
* Live in nearness to God, through the Discipline of the Name.
* Through utmost humility, seek propinquity to God.
* Harm and hurt no one and rest in peace at the centre of your own heart.
* Nanak declares for all to hear: God is omnicompetent to purify and exalt, the fallen and debased.

jis sarab sukhā phal loḍiah,
so sachu kamāvao,
neḍe dekho Parbrahm,
ik nām dhiāvao,
hoi sagal ki renukā, hari sang samāvao,
dukh na dei kisai jia,
pati sio ghar jāvao,
patit punit kartā purakh,
Nānak sunāvao.

Message of Guru Gobind Singh

PROF. HAZARA SINGH

"For this purpose was I born :
To spread virtue and to destory the evil doers"
Bachitra Nātak

Gobind Singh, the Tenth in the line of spiritual succession of the Sikh Gurus, completed the mission of his pioneer, Nanak, by founding the Khalsa, 'the pure'. The advent of Nanak turned a new page in the history of India, which had been then passing through one of her most dismal periods. The darkness of superstitions coupled with the blind pride of caste-superiorities had completely degenerated the Indian society. Rapine, arson, plunder and abductions were at their worst, all being indulged into very proudly by the foreign invaders in the name of a new religion. The enlightened among the society were unmindful of their duties and obligations. Guru Nanak led a crusade, both with precept and practice, to weed out the age-old superstitions. He revealed the glory of purposeful secular-activities. He taught religious tolerance, love of mankind, respect for the women and the recognition of worth in preference to birth He sanctified the honest toil, prescribed the selfless service of mankind as the best mode of the Divine worship and warned that the gloating on the offerings is the most simful way of living. His preachings are epitomised in the golden saying :

'Truth is great but greater still is the truthful way of living'.

Guru Arjan Dev, the fifth in the line, made a distinct contribution to the advancement of the Sikh faith He compiled the *Granth Sāhib*, the holy scripture of the Sikhs. In addition to the preahings of the Sikh Gurus, it contains the works of the Muslim Divines and the Hindu saints like Farid and Nam Dev. Three tests were prescribed for the selection of hymns to be included in the *Guru Granth*. Such works should preach the one-ness of God ; should neither excite communal hatred nor advocate religious fanaticism ; and last but not least, should not deride the women folk.

Guru Arjan Dev invited a Muslim Divine, Mianmir, to lay the foundation stone of Hari Mandir, the Temple of God, at Amritsar. Its doors open not to the East or the West alone, but in all the four directions ; thus welcoming the people of all faiths and creeds. *Langar*, the community kitchen, is an indispensable part of a Sikh Gurdwara. Every visitor, high or low, is enjoined to interdine there. This establishes social equality and creates a fraternal kinship.

Gobind Singh, the last among the Gurus, completed this mission of social regeneration and moral revolution. The noble martyrdoms

of Guru Arjan and Gobind's father Guru Teg Bahadur, inspired the oppressed and the abandoned for an honourable way of life. He strove both for the purification of souls and the strengthening of the muscles of his followers for self-defence as well as the protection of the weak. He taught the people to lay their lives, but not surrender their honour.

Meditation, service and sacrifice constituted the warp and woof of the new faith. Barren meditation, practised in seclusion, had not proved itself beneficial to the society. Its blending with the service of mankind imparted a positive approach to life. The introduction of sacrifice lent a purposeful meaning to the worldly activities by popularising death for a cause rather than ending oneself in a vain hope of personal salvation. Guru Arjan prescribed ;

"He who chooseth the lover's role must also choose to walk through death."

But the tenth Guru added the fourth element to the Sikh faith by declaring ;

'When there is no other course open to man.
it is but righteous to unsheath the sword.'

Accordingly, on the day of Baisakhi in 1699, he founded the Khalsa. In the new order all castes were abolished, and his followers were enjoined to address one another as brother '*Bhāi*'. Indulgence in superstitions was forbidden and the performance of any superfluous religious rite, whatsoever, was declared unnecessary. The new order was to believe in one eternal God, the Creator, the Protector and the Destroyer. All pilgrimage was declared superfluous, because a pure, noble and useful house-hold life, extending due respect to the womenfolk and blessed with a spontaneous urge to help the weak and protect the oppressed, was prescribed to be the holiest way of living. Every Sikh is both a saint and a soldier. The five symbols, *keshās* (the long hair on head and beard), *kanghā* (comb), *kirpān* (sword), *kachhā* (a pair of half trousers) and *karā* (steel bangle), which he observes explain his way of life. *Keshās* had been a mark of saintliness practised since times immemorial by the sages and recluses, believing the life to be unreal and temporary, they led both a detached and sloven life. The *keshās* remind a Sikh that he can remain a saint leading a worldly life even. The Comb is for keeping the *keshās* clean, and the Sword an ultimate weapon for self-defence as well as the protection of the weak. *Kachhā* enjoins chastity. It also lends smartness to the wearer. The iron bangle (*karā*) signifies that a Sikh believes in the unity of God, all days are equally auspicious for him and he is to subscribe to no superstitions, whatsoever.

Smoking being an unclean habit has been made a taboo.

It is obligatory for a Sikh to contribute one-tenth of his income to the Guru's House for the service of the society. The tithe offered thus is utilized for social welfare. It eliminates the evils which crop up through disorganised private charity. It discourages beggary and eliminates the possibility of the gloating by the priestly class on the offerings by the followers.

Guru Gobind Singh denounced the per-

sonality cult in very severe terms. He declared ;

'He who calleth me God, will for sure burn in the fire of Hell. I am but a slave of the Supreme, having been sent to witness His play.'

He exhorted the people that the real power infact belonged to them In the case of a doubt, the Sikh congregation has been given the right to refer an issue to the judgment of the five chosen ones. This was the introduction of democracy in theology, which made religion an effective instrument for the service of the people.

The impact of Sikhism on the Indian Society led to a social and political revolution. The practice of the social equality, the recognition of worth and above all the restoration of the long denied human dignity, forged the people into a budding nation. Nationalism, the first casualty of caste-system, began to develop in our soil. Upto then, whosoever had invaded India from the North-West easily trampled down this land, ransacked her religious places, dishonoured her women, and humiliated her people. But after the birth of Khalsa, the tide turned its course. Not only foreign aggression was repelled but Indian forces re-established their supremacy upto Peshawar.

The sanctity attached to honest toil led to a wonderful economic advancement of the Punjab. In spite of the fact that this State is deficient in mineral resources like coal and iron which are essential for the growth of industry ; it is far detached from the sea, the nearness of which helps in the expansion of trade ; and the Monsoon get so often drained to their last drops before they reach here, even then it has made an enviable progress in the fields of industry, trade and agriculture. It is due to the fact that the people here regard work as worship. The influence of the western system of education was another factor which created national awakening in India. But it proved more baneful than beneficial, because it created among the educated an aversion for the manual work.

When a Sikh prays, he does not seek blessings for himself alone, but entreats for the welfare of all. This lends him the magnanimity of mind and also imparts him a universal out-look. This is the reason that the Punjabis get acclimatized to all places and among all the people. They suffer the least from the pernicious feelings like provincialism, regionalism and linguism.

Sikhism enjoins that no sacrifice is too great for the defence of the motherland and the preservation of national honour. Knowing fully well the hazards and the risks of the career in the army, every Sikh family sends with pride its young ones into the armed forces. They are inspired by the prayer of thanks-giving offered by Guru Gobind Singh, when his two elder sons fell fighting valiantly before his eyes :

O God, I have surrendered to thee,
what belonged to thee."

The Advent of Sri Guru Gobind Singh

K. LALL

He descended on earth,
Only to give us a new birth.
He took a vow,
He took a bow.
He turned the jackals into lions,
Turned the earth balls into coins.
A wonderful warrior he trained,
A saint soldier he attained.
Ah ! inspiring is his face,
With swaying beard
And Twisted Mustache.
He set up a *panth*,
He gave us a *Granth*.
To meet the harassed's call,
Sacrificed sons, father and all.
He loved the pure,
And liked the sure,
Let us go to Him,
Let us bow to Him.
To be the pure,
To be the sure.

Faith, Prayer and Meditation —A Personal Experience

MEHERVAN SINGH

I recount here how my faith helped me to face a heart attack and how the heart attack re-confirmed my faith in the Will of God. I have neither the knowledge nor the capacity to present an academic discourse in depth on the subject. I only recount my personal experience in faith in a time of extreme stress. I recount how meditation may help medication in the treatment of illness.

I learn from experienced physicians and surgeons that without proper diagnosis of the ailment, treatment is difficult, if not impossible. Treatment of serious illness must not depend upon 'trial and error' to avoid unhappy results. I also learn that eighty percent of diagnosis depends upon the accuracy with which the patient describes the symptoms and nineteen percent upon the expertise of the physician together with the skilful use of apparatus There may still be an error of one percent.

The patient has to be sincere and faithful in his dealings with his physician. He must expose all his 'misdeeds'—in eating, drinking and other excesses or deficiencies, in his day to day life. His explanations may be likened to the faithful confession before a priest The patient must have absolute faith in the ability of the physician to help cure the illness and to relieve the suffering.

Faith is not a commodity to purchase from the supermarket. Faith in any thing or any person is developed by constant psychological exercise. This is easy for persons who are raised in an environment where faith in the Supernatural forms part of day to day life I am such a person, though not an extraordinary one. Most people of the Indian stock are similar in nature.

In the matter of treatment of serious illness, too, faith plays an important part. I believe eighty percent of the success in the treatment depends upon the patient's own psychological preparedness to resist illness, and nineteen percent depends upon the faithful response to medication. No medicine can help unless the patient faithfully believes that it will help.

I have been raised in a family that has absolute faith in the Will of God in all that happens or does not happen. With such a frame of mind, I put myself at the disposal of my physician when the time came.

The question is asked that, while I have so deep faith in the Will of God, why do I go to the physician for treatment? I am not an ardent 'faith healing' advocate. I go to the physician not to save me from death or

• Hon. Secretary Inter—Religious Organisation in Singapore.

even to prolong my life. I do so solely to cure illness and relieve suffering. For I believe that while we live we must enjoy good health. When it is the Will of God to end my life I accept it without question.

We accept death as a part of life and we have no inhibition about it There have been three interesting incidents within my family which may explain the point. Such incidents are not peculiar to my family only ; they are common in Indian communities :

(i) In 1943 my mother was lying ill with malaria and other complications aggrevated by malnutrition of the period of war. At least once a week I dried out her bed and bedding. On the first occasion I noted under her pillow some unused white garments. I suggested that these be placed in a trunk. She firmly commanded me to replace them under the pillow. I questioned her no more, nor did I make enquiries from my father. In about three months I had self-realisation that she kept ready the garments for her last journey. She lived four more years.

(ii) In 1948 I visited India. My maternal grandfather was then about 95 years of age. All his senses were still in good order. He performed his own last rites. He read the *Guru Grnath Sahib* personally. A feast was held for his own and surrounding villages. In place of his regular shirt he donned a *kafan*—shroud. He lived a quiet life in meditation for ten more years.

(iii) In 1966 again I visited India. My brothers arranged a feast, which involved cooking about 200 kilograms of rice. Fuel is always in short supply in the Punjab, For normal cooking they use dung-cake, cotton plant, degrained corn-cobs, dejuiced sugar-cane. The heat of such fuel is not intensive enough for large quantity cooking. Noticing a few logs lying in a corner I suggested chopping them. I was informed that these were reserved for a special purpose. I needed no further explanation. They were for cremation when required.

So we do not fear death. It is accepted as a fact of life. Only we do not know when it comes. When it does, it is considered neither good nor bad.

In a moment of bitterness the parents of a dead child may wail out, "Why should our child die so early ?" The question should be, Why should anyone's child die early ?" Faith in the Will of God consoles the mind and helps to avoid or overcome bitterness.

According to Indian philosophy each person is born with a predestined span of life. Life is likened to a train journey, passengers getting on or off at different stations. When the journey's end comes not all the physicians and surgeons can keep the passenger from getting off, though they do help the passenger to enjoy the journey free of pain and suffering. What point is there in extending the span of life (if at all it were possible), if only to be old but still futile ? It would be more to the point to study ways and means of packing more living into the span of life already allotted to us.

Did I think of death when I was in the

intensive care unit ? The thought of death never occurred to me. In the seven weeks death was mentioned only once and then in a light mood—"the death certificate will show the cause of death—laughter".

Did I pray for the atonement of my sins ? In Sikhism 'sin' is mentioned frequently as *pap, augan, gunaha*. There are some oft-quoted lines from certain verses like : "Forgive my past misdeeds, and put me on the correct path". "We commit many misdeeds, forgetful every moment ; Lord, by Thy grace, forgive us sinners, great miscreants".

I did pray every morning and evening using the set term "*bhul chuk muaf karni*"—forgive my trespasses.

But expiation or repentence for sins as thought of in Christianity never occurred to me. I believe that when I perform a good deed I am duly rewarded. Conversely when I commit a misdeed I am duly punished or will be punished sooner or later. The reward or punishment may not be easily perceived under normal worldly circumstances. It does come, I believe, in this life, while others may think of the hereafter.

We do not expect our Guru to take over our sins. We should be fully accountable for our own trespasses. We do expect the Guru to give us guidance to get us back on the correct path whenever we go astray.

In a gathering of Sikh youths a grown-up girl gave her experience of serious illness. She prayed hard to God to let her recover from her illness, and she recovered fully. I doubt if it is correct to make specific demands upon God. That would make God a very busy being. If she had not recovered then there might have been bitterness. I also prayed, but in a different manner—"Let Thy Will be done". I have no special rights.

In serious illness keeping the mind occupied to avoid unhappy thoughts is all important. This becomes difficult when the patient is expected to have 'complete rest in bed'. All functions of the body are performed with the least movement in the bed.

Reading is the only function that may be performed without the need to move. But reading too may lead to excitement. For instance, at present journalism thrives on sensational matter. Some particular news may upset the patient emotionally, with serious repercussions on the heart. The mind controls all the functions of the body. When we read a novel or a drama, we may develop excitement in our eagerness to know what is to happen in the next chapter or act, or even in the next paragraph to our favourite character. This too may be the cause of anxiety.

In such circumstances meditation plays an important part. Meditation must not be confused with *yoga*. Meditation requires no specific postures. It can be performed while walking, sitting or lying.

Yoga, which includes meditation, may prevent illness and maintain good health. Meditation, without physical *yoga*, may help in recovery from illness.

Meditation is simply thinking of the Creator and His Creation. The mind is helped to withdraw from the excitement of the worldly events. For this, one must develop the habit of reciting or reading scriptures. Once the habit is formed, one recites or reads without physical or even mental effort. One does not have to understand the meaning of the scriptures. Understanding gradually develops. Scriptures have such an inbuilt capacity. When one has faith in such capacity, understanding comes automatically. However in times of stress understanding is not important. The need is to keep occupied in reading without getting emotionally involved. To that extent my daily recitation and reading was helpful, though I am not a deeply religious person.

When I thought of the trials and tribulations of our Gurus and martyrs, I derived great comfort. The experiences of some great Sikhs gave me immense spiritual uplift. The discomforts generated by the heart attack were considered no problem at all. I was able to accept pain and pleasure on equal footing as advocated by our Gurus. One verse in particular helped me more than anything else, as it did Bhai Randhir Singh, a great Sikh in the second and third decades of this century, while he endured the sub-human conditions of a British Indian jail's solitary confinement :

"I contemplate ever the Name of God within my heart,
All comrades and companions are threby saved ;
The Lord (the Guru) is with me ever and ever ;
Contemplating Him I live in His presence.
Thy will is ever sweet to me, Lord,
Nanak seeks only the Word of God".

The way I behaved was not pre-meditated, nor did I have any training for the purpose. If I was able to help another patient or two through psychological resource I had no prior thought about it. All this came spontaneously through the Grace of God. I claim no reward for it and I met none of those patients since leaving hospital.

I was not aware of the proverb "A merry heart doeth good like a medicine". However, I did behave merrily throughout my illness. By the Grace of God I was able to promote a merry atmosphere in the room where I stayed for six weeks after one week in the intensive care unit.

Reflect you on his Sacred Name

HARCHAND SINGH, SELKIRK (CANADA)

The Lord True, true His Name, hath words
Of love, that Infinite Being,
We beg, beseech, "Bestow, bestow*,
Bounties rains the One over-seeing.
(If all gifts are truly from Him,
None that I own is really mine,)
Then, what oblation do I offer
To behold His Court divine ?
What shall I utter with my lips
So as to merit love sublime ?
—In embrossial morning hours,
Reflect you on His sacred Name—
Through His mercy you're honour-robed,
And thro' His grace you freedom attain.
Nanak, 'The True One is all in all',
As well, this knowledge, shall you gain.

Translation of ***Pauri 4, Japj***

The word ***sat*** **used in the text also means 'blessed', 'hallowed', and 'ever-existent'.**

Guru Gobind Singh's Ameliorative Genius

K. V. ADVANI*

GURU Gobind Singh had a 'passion and delicacy of roseate fire' right from his early childhood. Though he was a born genius, yet history's role cannot be taken in a shallow manner. Nation's destiny creates historical vortices to mould such great souls.

Prof. Hari Ram Gupta has dealt with Guru Gobind Singh's biography, in a nice and candid manner. Quoting him..."Guru Gobind Singh strove after the ideal of divine fulfilment. He possessed rare combination of so many excellences, supreme self denial, marvellous intellect, super human will power, great heart and limitless energy. He realised his deep bond to humanity. He was moved by the sufferings he saw around him. He endeavoured to create a new nation. The legacy left behind by him, was that of sacrifice, service, self-support and self respect."

Bachitra Natak shows the role that Guru Gobind Singh has played. Here is one relevant para from the poem...

O Shiva ! give me the boon that I may,
Not deter from righteous deeds.
Nor may I fear from an enemy, when I go to fight.
I must have determination for victory ;
And I may guide my mind to aspire after uttering your attributes ;
When the end of my life comes, then I may die,
Fighting heroically.

Guru Gobind Singh was able to achieve true meaning of miracle of sword, which Durga's worshippers could not follow. It is not shedding of blood that really counts, but flaming victory of sword that crushes malech forces, and creates and nurtures true culture. Tagore has shown true meaning of sacrifice in his novel of the same name. Useless shedding of blood of animals or enemies, is indeed not the work of a hero. It is the spirit of sacrifice and heroism that can give glory to sword. The foundation of the Khalsa on 30th March 1699, is quite a supreme consummation of Guru Gobind Singh's heroic spirit and love for Dharma. At the time of baptising *Panj Pyare*, Mata Jito gave sweet sugar cubes to them. Guru Gobind Singh in his lyrical way called it *'prem ras'*. His own contribution was *'vir ras'*. But it is with the combination of these two nectars that life can become truly worthy, pure, noble and dedicated.

Great leaders of thought like Tagore and Sri Aurobindo have written lucent and inspiring words in praise of Guru Gobind Singh's heroic triumph on the battle field as well as on the national level. It is a pity that modernists have given up the Guru's stance and write cheap stuff, instead of heroic and patriotic material for education of masses.

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Post Khalsa period is full of battles. From battle of Anandpur in 1699 to battle of Chamkaur in December 1704, we find the unfolding drama of Guru's greatness. The last battle was fought at Khidrana in January 1705. After so many sacrifices, Guru Gobind Singh was able to make the ground for ultimate victory fallow, for future generations. Seeds of truth and sacrifice never petrify, but they blossom into heavenly flowers and fruits.

Guru Gobind Singh adopted twin weapons, sword and pen to make inhabitants of the Punjab mighty in war and peace. His contribution to spiritual literature is unique indeed. His *Dasam Granth* comprises *Japu*, *Bachitra Natak*, *Akal Ustat*, *Chandi ki Vār*, *Gyan Prabodh*, *Chaubis Avatars*, *Shaster Nam Mala*, *Triya Charitra* and *Zafar Namah*. Guru's love for poetry was not that of an artist but a genius of divine muse, who had felt the depths and heights of national destiny slowly but surely unfolding. Modernists can give a new mould to their muse and poetry, by thoughtful study of *Dasam Granth*'. Quoting Prof. Hari Ram Gupta......"Guru Gobind Singh drank his longest religious draughts from the founts of the ancients. His band of 52 poets ransacked the whole range of popular sanskrit literature to pick up events and incidents of heroic fights, against evil and wickedness."

It is indeed Guru Gobind Singh's rare insight that helped puny *kisans* and herdsmen to attain heights of human virility and greatness. And he did it single-handed. What a supreme attainment ! Even gods would envy such a rare attainment, i.e, total transformation of lower nature into Khalsa-nature. Without the quality of Khalsa-nature, political salvation has little value. Emerson, the most celebrated philosopher of America, had so much faith in human soul. It is not the vastness of academic institutions and organised culture, that really contribute to a nations greatness but simple virility and sanity of human nature. And Guru Gobind Singh built the foundations of nation's glory with Khalsa Panth. If America is the foremost nation in the world, it is because of identity of idealism of Guru Gobind Singh and the American savants.

There is long list of methods adopted by Guru Gobind Singh to make the destiny of Panjabis, shining and happy. When end came to the great Guru, he declared *Guru Granth*, as the abiding and eternal Guru, for his faithful followers. All throughout his life, he showed 'exhilarating inspiration' to his followers. *Chardi Kala* is indeed a great transforming factor, which Guru Gobind Singh embodied and he was gifted with divine faith in *Akāl Purkha*, even as a devout son has for his loving father.

Secret of life and its amelioration, unfolded in bloody wars and radiant dawns, in Guru Gobind Singh's life. His life is indeed an open book. Quoting from Sri Aurobindo's *Savitri*...

> Wisdom upraised him to his master-craft
> And made him an arch-mason of the soul,
> A builder of the Immortal's secret house,
> An aspirant to supernal effulgence :
> Freedom and empire called to him from on high ;
> Above mind's twilight and life's star-led night,
> There gleamed the dawn of a spiritual day.

The Sikh Gurus and the Bhagavad Gita

ARVIND SHARMA

I

THE purpose of this paper is to draw attention to what appears to be a striking fact, that the last two Gurus : Guru Tegh Bahadur (d. A. D. 1675)[1] and Guru Gobind Singh (d. A. D. 1708)[2] show signs of familiarity with the *Bhagavadgītā*. This testifies both to the catholicity of the sources of religious inspiration of the Guru's** and to the popularity of the *Bhagavadgītā* in the seventeenth century.

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** Guru Gobind Singh drew inspiration in direct Communion with God. He mentions thus in his auto-biography : "Now shall I narrate my own story ; and how I performed austerities : At the spot where the mount of Hem Kunt is situated, is the peak of Sapt Shringa. This is the spot where the Pandavas practised Yoga. Here it was that long I performed austerities, and invoked the aid of the Timeless Might.........Then the Divine Will was revealed to me, I took birth in the Kali Yuga. The Almighty thus defined the mission entrusted to me by Him.

'I have exalted thee to be my own Son,
To propagate the true faith.
Go there into the world,
And turn mankind away from senseless practices'.

The Guru disclaimed Divine attributes or assuming to himself the "I" for God as in *Gita*, He rather warns that :

"Any who name me Supreme Being
Shall fall into the pit of hell.
Know me to be His servant
Understand this to be without a doubt true.
I am servant to Supreme Being.

Then, after some more verses defining his faith, the Guru proceeds :

'For this have I come into the world :
The Lord God sent me for the protection of the Truth (Dharma) ;
That I spread the truth everywhere,
And defeat and destory the wicked and evil-doers.
For this mission have I taken birth,
Let all holy men know this in their inmost minds :
To spread the truth, to uphold holy men,
And to extirpate the wicked root and branch".

The other Gurus from Nanak to Tegh Bahadur did not assure God hood for themselves and in their *bāni* referred themselves as servants to God.

1. R. C. Majumdar, H. C. Raychaudhuri, Kalikinkar Datta, *An Advanced History of India* (London : Macmillan & Co., 1950) p. 500. For a graphic account of the martyrdom of Guru Teg Bahadur see Principal Gurcharan Singh, Martyrdom of Guru Tegh Bahadur, *The Illustrated Weekly of India*, Vol, XCVI 49 (Dec. 7-13, 1975) pp. 10-13.
2. R. C. Majumdar, et al., *op. cit.*, p. 541.

II

Guru Tegh Bahadur is the author of the hymn, *Jo nar dukh mai dukh nahi mānai.* Some of its lines may be translated thus :

He who in adversity grieves not
He who is without fear
He who falls not in the snare of sensuality
Who has no greed for gold knowing it is like dust.
He who does not slander people when their backs are turned
Nor flatters them in their faces.
He who has neither gluttony in his heart
Nor vanity nor attachment with worldly things.
He whom nothing moves,
Neither good fortune nor ill,
Who cares not for the world's applause,
Nor its censure,
Who ignores every wishful fantasy
And accepts what comes his way as it comes[3].

It has been observed that the hymn is "reminiscent of some of the lines of the *Gita*[4]", which would testify to the Guru's being "well versed in Sanskrit religious text[5]", a tradition to which Guru Gobind Singh was a legatee.

III

Guru Gobind Singh, Guru Tegh Bahadur's successor, "is one of the most remarkable personalities in Indian history[5]". After the martyrdom of his father, Guru Gobind Singh spent some time in retreat, meditating on the nature of his mission. He finally came out of retirement in 1695 and explained the nature of his mission in the *Vichitra Nataka*, a remarkable document. In it Guru Gobind Singh declares :

For this purpose was I born,
And to spread this religion the Lord appointed me :
'Go and spread righteousness everywhere,
And seize and destroy the wicked and tyrannical'.
For this purpose was I born,
And this let all the virtuous understand :
To advance righteousness, to emancipate the good,
And to destroy all evil-doers, root and branch[6].

As K. M. Panikkar has pointed out, this statement contains parts which are "a literal translation of a famous passage of the *Bhagavad Gita*[7]", namely, verse 8 of Chapter IV, which runs :

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3. Principal Gurcharan Singh, *op. cit.*, p. 13
4. *Ibid.*
5. R. C. Majumdar, et al., *op. cit.*, p. 500.
6. Quoted *infra*. Also see Niharranjan Ray, *The Sikh Gurus and the Sikh Society* (Patiala : Punjabi University, 1970) p. 89 for another version.
7. K. M. Panikkar, Guru Govind Singh in K. M. Munshi and R. R. Diwakar, eds., *Indian Inheritance* Vol. III (Bombay : Bharatiya Vidya Bhavan, 1960) pp. 160-161. Also see Niharranjan Ray (*op. cit.*, p. 89) who also notes that here Guru Gobind Singh is "echoing the well-known words of *Srikrishna* in the *Bhagavadgita*" *(ibid.)*.

paritrāṇāyā sādhūnāṁ vināśāya ca duṣkṛtām
dharmasaṁsthāpanārthāya sambhavāmi
yuge-yuge

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I come into being from age to age[8].

IV

It is clear, therefore, that the *Bhagavadgītā* in the seventeenth century India was sufficiently popular as a religious text to be known to the last two Sikh Gurus[9] and the Sikh Gurus were eclectic enough to have drawn upon certain segments of it.

8. S. Radhakrishnan, *The Bhagavadgita* (London: George Allen & Unwin Ltd., 1958) p. 155
9. This should not be surprising if "Until about the third quarter of the nineteenth century the main reading materials of any literate Sikh were the *Sri Guru Granth Sahib* which was called the *Pothi*, the *Bhagavadgītā*, the *Purānas* and the *Srimadbhāgavat* along with a few other texts of Brahmanical affiliation in the main" (Niharranjan Ray, *op. cit.*, p. 30).



The Peerless Prophet

Santokh Singh

BEFORE the advent of Guru Gobind Singh the world had witnessed great men well versed in one accomplishment or the other, e.g. Kabir the Saint, Alexander the soldier, Kalidas the writer and king Harsha the philanthropist. The world was, however, thirsting for arrival of a person who, like a many splendoured jewel, should combine in himself the accomplishments of a great saint, a great soldier, a great writer and a great servant of society. Such a person with varied accomlishments was born in the person of Guru Gobind Singh at patna, a little over three hundred years ago.

Guru Gobind Singh was such a lofty saint that when in the Machhiwara forest, he had no shoes to put on, when his clothes had been torn and he had to sleep making use of a clod of earth as a pillow, he was in tune with, and all praise for, God and burst forth in a song :

> O give Him, the Beloved, the news of we, the disciples
> Without Thee, the luxury of soft beds and rich coverings is ailment,
> Pleasures of palaces are like living among snakes, if Thou art away,
> The flasks of drinks are like a cross,
> The lips of the cup cut us like a sharp dagger,
> Yes, without Thee all these articles of joy and comfort
> Kill us like a butcher's knife.
> The straw of bed of the Beloved is Heaven for us, if Thou art there
> Burnt be rich dwellings, which are like burning hell to us
> If Thou art away, O Beloved.

He was such a mighty soldier that with a handful of Sikhs he challenged the might of the barbarous Emperor Aurangzeb. As a writer he ranks among the greatest writers in Hindi, Punjabi and Persian. As a philanthropist, he sacrificed not only all his worldly belongings but his entire family in the services of the downtrodden people. He would take pride in serving the Sikhs in the free community kitchen (*langar*).

Guru Gobind Singh was not content with having all the accomplishments in his own person, but also created the Khalsa Panth in his own footsteps. He eradicated in his followers the four castes of Hindus and created a casteless Society of the Khalsa combining the qualities of the four castes. The Sikhs were to pray to God daily and thus to perform the function of Brahmans. They were to wield sword for the defence of the downtrodden and thus function as Kshatriyas. They were to earn their living by the sweat of their brow like the Vaishyas. And they were to serve others by taking care of the *sadh sangat* and in that capacity to discharge the functions of Sudras.

By rousing the spirit of his followers

[illegible] he succeeded in mission on thwarting the brutal Muslim rule and within a few decades of his passing away, the Sikhs made the Punjab independent [illegible] checked successfully the onslaught of Muslim invaders from the North West. Qazi Nur Mohammad who accompanied Ahmad Shah Abdali paid the following magnificient tribute to the Sikhs in his book *Jangnama* although he was so bitterly against them that [illegible] called them *sag* (dogs) instead of Sikhs :

If you want to learn the art of warfare
You should do this in the battle field of *sags* (Sikhs)
Besides warfare, there is another field
In which they have surpassed the militant people
They do not strike or kill a fleeing enemy
They do not plunder women,
Whether princesses or their ladies in waiting
They do not befriend a debauch or a thief,
Their callings being ignoble.
Do not call the *sags* so
For they are veritable lions
In the battle field of men
They are brave like lions

The present condition of the Sikh leaves much to be desired because they are not attaching due importance to the teachings of Guru Gobind Singh and the traditions and sense of values of the Panth. We should always remember the following warning of the Guru for our edification and to regain our pristine glory :

jab lag Khālsā rahai niārā
tab tag te ; dio main sārā
jab ih gahe bipran kī rīt
Main nanh karon in kī partīt
So long as the Khalsa remains distinctive,
I shall give them all my prowess.
When it follows the path of the misguided Brahmans,
I shall have nothing to do with them.

Guru Gobind Singh—
The Enlightened Reformer

Dr. Mohan Jit Singh Ahluwalia*

THE last spiritual master of the Sikhs, the protector of the oppressed, the shower of the right path to those who lost it, the saviour of truth, Religion and Justice, the founder and prophet of "Khalsa Panth" and a poet of great repute Guru Gobind Singh was born on 20th December, 1966 A. D. at Patna (Bihar) to the illustrious ninth Guru Tegh Bahadur. From the very early childhood, his mother Gujri used to narrate him the stories of heroes. Just as Jija Bai moulded her son Shivaji into a hero of indomitable courage, so did Gujri do to her son Gobind.

The first Guru of the Sikhs, Guru Nanak was the founder of Sikhism. The followers of the Guru were known as Sikhs (*shishya* : disciple). The method of basic teaching of the first Guru and the Tenth Guru were very much identical. They made no difference between Hindus and Muslims. They considered them to be men of God and no more. They believed in one immortal God. They sternly opposed superstitions, rituals and the worship of images and idols. At the time of Guru Nanak, the Sikh was only a saint. He used to read the holy books and perform *kirtam*. But at the time of Guru Gobind Singh the political and social condition of India was entirely different. The political situation was so bad that life had lost all meaning. His father Guru Tegh Bahadur was beheaded at Chandni Chowk in Delhi on 11 November, 1675 A. D. for the sake of Dharama. This incident changed Guru Gobind Singh's heart and he decided to uproot the tyranny of the Mughal rulers. He brought transformation in the minds of his people. Cunnigham says, "Nanak disengaged his little society of worshippers from Hindu idolatory and Muhammedan superstition and placed them free on a broad-basis of religion and moral jurity, Amardas preserved the infant community from declining into a sect of quietists or ascetics. Arjan gave his increasing followers a written rule of conduct and Civil organization. Hargobind added the use of arms and military system, Gobind Singh bestowed upon them a distinct political existence and inspired them with the desire of being socially free and naturally independent.

The Guru was born in an age of rift, conflict and war. Keeping the then existing circumstances in view the Guru wanted to form a band of valiant and bold followers to crush the enemies, stop the injustice and re-establish "Dharma". In one of his excellent compositions "*Bachitra Nātaka*" he stated that the main purpose of his birth in this world was only to protect righteousness and truth from evil. He says—

* *M.A., Ph. D.*

ham eh kāj jagat mo āe
dharam het gurudev pathāe
jahān tahān tum dharam bithāro
dusht dokhiyan pakar pachāro.

Before his birth in this mortal world' Guru Gobind Singh was engaged in meditation of *Akal Purakh* (Supreme power) at Hem Kunta range (15,210 ft. height, near Rishikesh, Central Himalaya).

Guru came to this world by the direction of *Akal Purakh* only to save his countrymen from tyranny, injustice and establish Khalsa Panth (Sacred Race). The same idea is expressed by him in his *Bachitra Natak*.

"māin apnā sut tohe nivājā
panth prachar karbe kau sajā
jāhi tahān te dharam chalāe
kabudhi karan te lok hatāe".

Guru Gobind Singh aroused a strong spirit of patriotism and nationalism in people.

He called all the people to assemble near Anandpur (now this spot i known Keshgarh) On Baisakhi Day on 30 March, 1699 A. D.

In the morning the Guru performed his daily worship and put on his arms and uniform and went to the spot where all were anxiously awaiting. Guru drew his sword and spoke in a loud voice, "If there be any Sikh of mine, let him give me his head as an offering as proof of his faith". Daya Ram a resident of Lahore rose and said "O, great Guru my head is at your service".

The Guru took him into the enclosure and within a short period he appeared with a sword which was spilling fresh blood. In the same manner the four other Sikhs offered their heads. They were Dharam Das, Muhkam Chand, Sahib Chand and Himmat Rai.

But it was a great surprise when all the five appeared alive there. Then the Guru prepared *Amrit* (nectar) for them. The same was distributed among five. These five were known as "*Panj Pyāre*" (five beloved) and blessed by the great Guru, After obtaining the *amrit* they became Singhs. Then Guru himself received the holy nectar from them. Macaulife indicates, "when the guru had thus administered baptism to his five tried Sikhs he stood up before them with clasped hands and begged in precisely the same way . s he had administered it to them."

They were astonished at such a proposal and represented their own unworthiness and the greatness of the Guru, whom they deemed God's Vicar upon earth. They asked why he had made such a request and why he had stood in a suppliant posture before them. He replied "I am the son of the immortal God. It is His order I have been carrying out and have established this form of baptism. They who accept it shall henceforth be known as Khalsa (Pure). There is no difference between you and me. As Nanak seated Guru Angad on the throne, so have I made you also a Guru, Therefore administer the baptism nectar to me without any hesitation".

Accordingly the five Sikhs baptized the Guru with the same ceremonies. On this pious day Guru Gobind Rai became Guru Gobind Singh. He thus invested his sect with the dignity of Gurudom.

Guru gave them some valuable preachings.

Khalsa must not indulge in the vice of intoxication. It is said that, as the Guru was one day hunting he came to a field of tobacco. Sitting on his horse he gave expression to his hatred of the tobacco plant. He said that it burned the chest, induced nervousness, palpitation and other diseases and finally caused death. He therefore counselled his Sikhs to abstain from the destructive drug and thus concluded his discourse, "Wine is bad, *bhang* destroys one generation but tobacco destroys all generations."

Further the Guru preached that there is one God (*Akal Purakh*), the true, the great and the bounteous. He has no form, no outline. He is immutable, fearless, luminous. He is the destroyer and creator of all. He is the remover of sickness, sorrow and sin. Repeat God's name and establish God's name in your heart. Without God's name there is no safety. Even the *Puranas*, the *Vedas*, the *Quran*, the *Bible* etc have not found this secret. Guru gave instruction to his Sikhs that they should not worship idols, stones, images or false gods. Always speak the truth. Speak politely and satisfy every body. Use not harsh language and annoy not anyone. A Sikh should not accept dowry in marriages. A Sikh must visit *gurudwārās* with a covered head and also receive *karāh prāsād* (sacred food).

The Guru further advised his Sikhs not to employ an enemy as a doctor, not to listen to astrologers, to avoid greed, and to consider wealth as unreal as a dream. A Sikh may receive a voluntary offerings for reading the *Granth Saheb* or for copying it, but must not demand remuneration.

Thus emerged a distinct sect of the followers of Guru Gobind Singh who did not uphold any caste or creed and pledged to be the staunch defenders of human rights. They were basically warriors who became defenders of the sanctity of humanity and fought against the tyranny of religious bigotry of the Moghal rulers. They were ever ready with all their panoply to safeguard the dignity of men and women alike—thus establishing a true democratic set up, He was one with the sect and never a different entity from the Khalsa. Therefore he professed that wherever and whenever five Sikhs come together they will represent the Guru. Guru said that after him the Holy Book *Sri Guru Granth Saheb* would be the Guru. Guru Gobind Singh had infused his mental and bodily spirit into the *holy Granth Saheb* and the Khalsa.

Guru Gobind Singh had a good command over various languages—Sanskrit, Braj, Punjabi, Arabic, Persian etc, His monumental work *Dasam Granth* bears an ample evidence to his tremendous knowledge. His folower Bhai Mani Singh collected his works (1734 A D.) and afterwards it was named *Dasam Granth* meaning thereby the work of the Tenth Guru. This *granth* contains these compositions—*Japu, Akal Ustat, Bachitra Nātak, Chandihcaritra* (2), *Chandi Di War, Gyan Prabodh, Chowbees Avtar (Matsya, Kachop, Nar Narayan, Mahamohini, Vrah, Narsing, Vaman, Prashuram, Brahma, Rudra, Jallendhar, Vishnu, 14th incarnation, Arhant Dev, Manu-*

ja, Dhanvantri, Surya, Chandra, Ram, Krishan, Nar, Budh, Kalki, Khalsa Ki mahima, Shabad Hazare, Thaitees Swayyas, Meer Mehandi, Charitropakhyan (404 stories on the conduct and qualities of women), *Shastra-nammala* and *Zafarnama.*

Guru Gobind Singh's contribution towards the revival of Indian culture and renaissance is immense. The life and teachings of Guru Gobind Singh have inspired and are still a source of inspiration to every Indian-nay every human in the universe.

The Forty Immortals

K. S. BHINDER

Today the forty warriors wiped out the blot at last
For which they were ridiculed even by their womenfolk
When they renounced their Guru in writing quick and fast
And to save their lives how they walked away enblock,
From the last battle of Anandpur on the hill
Who for their act of betrayal suffered all along,
And to redeem their honour waited until
They got their golden chance to set right the wrong.

When in the battle of Muktsar they died all
Fighting to the last and thus redeemed their honour,
When under their chieftain Maha Singh they stood like a wall,
Tho' vastly outnumbered fought for many a hour,
When at last the Guru's markmanship put to flight
The Mughal hordes who melted in all directions,
And left to the Guru with all its gory sight
The battlefield with all its dead stilled of motion

And as the sun was about to set for a rose
How the battlefield looked doubly suffused red,
One was the colour of Nature in its sweet repose,
The other was the blood of the warriors who were dead.
And where now death-like peace settled all around,
After a storm of battle when embers sparked red
And what remained was silence after the fury of sound
For the battle has been won and the Mughal has fled.

And forty bodies lay strewn all over there
That looked like forty wilted roses on the ground,
Fallen so fresh and red as if from nowhere,
Their torn limbs like petals strewn all around.
And whose bodies the Guru now took one by one in His lap,
Washed their dust and blood smeared faces with His tears,
As if He had to offer these martyrs for roses perhaps
To an altar of devotion in the field as He found there.

At last the Guru came across the Majha chieftain
Who in the Guru's lap found his head and lay,
Tho' mortally wounded and in acute pain
Was yet alive and lived only these words to say,
"Lord ! rejoin us who were sundered and torn,
O join us with Thee and to separate never"
The Guru replied, "I bless you all for reborn
From now on you're joined in the Sikh prayers for ever !"

And saying this, from His vest the Guru took out
That infamous letter and tore it into many a bit,
Bits that soon got soaked red in blood all about,
And those black words were once for all wiped out of it.
And the day was lettered 'Red' and ere, without care,
Maha Singh died in the Guru's lap, his lips for nectar
Tasted the Guru's loving tears for an honour so rare,
And thus Guru blessed all who became the forty immortal stars !

And with this the scene fell for a grand finale
And for an abject lesson to the Sikhs for all time,
That which will repeat for generations for a true tale
What to a Sikh in life is most important and prime.
For the Guru is his dearest of all possessions
That he must never renounce even in a dream,
For without a true Guru there is no salvation
As was depicted here in the battle's last scene.

For the Guru is not a body but a living Spirit
And who exists always in that invisible sphere,
For whoever takes the GURU WORDS is granted for it
Whatever he desires, here, there and everywhere.
For none can find the like of Guru Gobind Singh in history
Tho' many others may sprout like common mushrooms,
To get their bodies worshipped for an idolatry
That which a Sikh will not do or give these in his heart a room.

Schools For Parents

CHARLES NEWTON

WE often hear of 'problem children', but does anybody trouble to ponder the subject of 'problem parents'? If there were not so many bad parents, there would not be so many bad children. And, of course, the children of today are the parents of tomorrow.

Manifestly, most parents all over the world are simply not equipped for their fascinatingly, responsible relationship. Few appreciate the importance of training for so onerous and all-embracing a role. Oddly, producers of almost everything we use have to undergo a long and complex course of instruction before they can be specialists in their technique, but producers of human mechanisms just walk into their role and allow their products to develop in any fashion they please.

It is true that there are innumerable books on various facets of parenthood, but how many parents have the time, inclination, or capacity to wade through these scholarly tomes and comprehend their contents. In India, unfortunately, most parents happen to be illiterate.

Why should the rearing of children be left to chance? Why can't we take more pride, pains and interest in rearing what we produce? Most parents seem to assume that children are meant for school and that their teachers will teach them everything that should be taught. But since children spend more time with their parents than with their teachers, they learn more from the former than from the latter. Therefore, parents have to be *exofficio* teachers as well. But how many parents are equipped to be competent teachers? And teaching, as we all know, is a highly, specialized line. If children are not satisfied with their schools, they can change them, and thereby their teachers. And though good parents can transform bad children into good ones, regrettably good children cannot change bad parents in the same way as they can change their school teachers. For all these reasons, just as we have schools for children, why cannot we have schools for parents as well?

Like Stephen Decatur, who said, 'Our country; in her intercourse with foreign nations, may she always be right but our country right or wrong', children, too, tend to believe in their parents right or wrong.

Just as there are marriage counsellors in the more advanced countries at least, there should be parent counsellors as well. As can be easily appreciated, there are psychological aspects in rearing children, particularly the problem ones. In addition, there are practical problems and practical difficulties. The transitional period of puberty presents enough problems of its own.

Perhaps, if All India Radio were to introduce a programme specifically for parents during which questions and problems from among listeners could be answered by a panel of experts, it would throw some light in the present all-pervading darkness. Newspapers and magazines, too, would do well to follow suit.

But, clearly, the need for schools is much too insistent a necessity. Impersonal questions and answers over the radio, or in newspapers, can never be effective substitutes for the personal guidance parents can receive at suitably staffed schools.

Even though all of us may not be able to rear model children, we should be offered the facilities to bring up children to maximum advantage.

Guru Gobind Singh as A Writer

DR. RAMDAT BHARADWAJ*

A wondrous union of pen and sword,
Was Guru Gobind Singh dear to the Lord.

GURU Gbind Singh claimed his descent from Lava, the son of Ram and naturally he was a warrior for righteousness. But he had as much facility with the pen as with the sword. In his autobiography '*Bachitra Natak*' the Guru reveals that Lord Hari sent him to this world as His son to punish the wicked and spread righteousness. His father Guru Tegh Bahadur had given up his life for the Brahmans of Kashmir who had sought his protection. Guru Gobind similarly took up arms for the solidarity and protection of the suffering masses.

But the most enduring contribution Guru Gobind Singh made was not with the sword, mighty as it was, but with the pen. His pen had spontaneity and flow. Himself erudite, he was a patron of learning and fine art ; and his court consisted of fifty two poets of high ability according to '*Suraj Prakash*'. Two of these poets, Hans Rama who eulogized the Guru, and Chandana who was a romantic poet, are rather better known than the others. Not only this, the Guru's groom Dhanna himself was a poet of no mean calibre and once provoked by a poem by Chandana wrote a verse of retort which evoked loud applause in the Guru's Durbar.

Naturally, all this poetry was written in Vrajabhasha, which was the face of Hindi of the time. All this shows that the Guru breathed and welted not only in the dusty atmosphere of the battlefield but in the serene company of literate and laureates.

As for the Guru himself, he was a prolific writer and composer and his writing was not merely academic or literary but philosophical. The following books which form part of the *Dasama Grantha* are his works : 1. *Japu*, 2. *Akala Ustat*, 3. *Bachitra Nataka*, 4. *Chandi Charitra*, *Ukti Vilas*, 5. *Chandi Charitra*, 6. *Var Shri Bhagvati Ji Di*, 7. *Chaubis Avatara*, 8. *Mir Menhdi*, 9. *Brahma Avatara*, 10. *Rudra Avatara*, 11. *Shastra Nama Mala*, 12. *Jnana Prabodha*, 13. *Pakhyan Charitra*, 14. *Hazare de Shabd*, 15. *Savayye*, 16. *Zafarnamah*, etc.

The *Jāp* consists of about 199 hymns and verses, in which the Ultimate has been described as unborn, changeless, merciful and self-supported. The *Akala Ustat* contains some 271 hymns wherein the Timeless has been described as formless, ubiquitous and trascendental, who also incarnates and causes and

* Ph.D. D, Litt. of Publication Syndicate.

atrols the Universe. One of the verses ints at rebirth. The *Bachitra Nataka* has 71 verses divided into fourteen chapters, ainly devoted to the autobiography of the uru. The *Chandi Charitra Ukti Vilas* has even chapters and 233 verses, the story having een derived from *Durga Sapta Shati* of the *Markandye Purana*.

Next comes the *Chanai Charitra* of 262 erses and eight chapters. Based on the aforeaid *Purana*, it also describes the fight of Durga with Mahisasur Shumba, Nishumbha, Chanda, Munda and Shronabindu (Raktabija). he last chapter sings of the glory of Durga. hen again the work of 55 verses known as *ora Shri Bhagwati Ji Di* depends upon the bove Puranas.

The *Chaubis Avtara* describes the twenty our incarnations : Matsya. Kachchak, Nara Narayan, Mohini, Varanba, Narasinha, Vamana, Parasu Rama, Brahama, Rudra, Jalandhar, Vishnu, Kalapursha, Arhanta Deva, Manu Raja, Dhanvantara, Surya, Chandra, Rama, Krishna, Arjana, Buddha, Kalki. Herein the Guru somewhat deviates from the *Bhagavata*

In addition to the above the Guru summarily deals with the incarnations of Mir Mehndi (the Shia sect) in 11 verses ; Brahma in seven ; Valmiki in six ; Kashyapa in three ; Shukra in two ; Brhaspati in two ; Vyasa ; Shal Rishi in four ; Kalidas in four verses, Rudra in 498 and Parasnatha in about 1358 verses.

The *Shastra Nama Mala* is an anthology of synonyms to the various weapons in about 1323 verses. The *Jnana Prabodha*, as now extant, contains 336 verses, the rest having succumbed to the bigotry of some Muslim potentates of those days. The *Pakhyana Charitaa* contains 404 anecdotes which comprise (a) devotion to *Kala Pursha*, Devi, Shiva, and Vishnu ; (b) the Puranic legends such as these of the war between the gods and the demons and the churning of the ocean by them ; (c) the historiacal persons and events e.g. the bravery of some of the Rajputs and their women ; (d) efforts of lovers and their beloved as those of Nala and Damayanti, Dhola and Maru, Sohni and Mahiwal, Hir and Ranjha, Ratna Sen and Padmini, and also of some paramours ; (e) evils which undermine social order and traditions, e.g. murder of husband by perverted or unequal matches, envy of co-wives and (f) miscellaneous advice based on imagination or else the incidents which occurred to the Guru himself.

Shri Mukh Vak Patshashi Sawayya and *Shabda Hazare* are small sermons on renunciation, devotion, counting of divine names etc. But the *Zafarnaman* is a long letter, in Persian, addressed to Emperor Aurangzeb in two parts, of these, one describes the omnipresence of God and offers advice ; and the other gives details of the atrocities of the emperor and admonishes and reproaches him for his bigotry, fratricide and intolernce and partiality. The eleven *Hikaytes* are also meant to advise Aurangzeb through Puranic legends, Chinese and other stories.

It is very significant that of the above mentioned works only the *Var Shri Bhagavati*

Di is in Punjabi, the *Zafarnah* in Persian and the *Hakayats* in mixed Persian and Vrajabhasa. The rest of the massive literature of the Guru is in Vrajabhasha. In some of the Vrajabhasha works no doubt words of Arabic, Persian, Avadhi, Punjabi and Khari Boli have crept in; but in others chaste Vrajabhasha is visible, which is indeed a memorable contribution to Hindi language and literature.

Guruji has attempted with success a number of metres rarely done by any other poet of Hindi. Here for example, they are: Bhujanga prayata, Charpata, Chhappaya, Chachari, Roomala, Madhumara, Bhagavati Rasavola, Haribolamana, Akakshri, Chaupai, Kavita, Tomara, Savaiyya, Laghunirajha, Favari, Totaka, Naracha, Dohara, Dirgha Tribhangi, Soratha, Rekhata, Punho, Vyaya, Manohara, Kelividruma, Madhura, Kulka, Pajari, Padhari, Dodhaka, Chaupai Naraja, Ruamala, Arila, Madhura dbuna, Ajaba, Anaka, Anada, Anupa Rai, Amrita Gita, Arupa, Ardha Niracha, Ardha Naraja, Ardha Baujangi, Alaka, Ugaoha, Uvakana, Kalasa, Hulasa, Ullasa, Kusuma Vichitra, Krida, Gita Malati, Chanbola, Tilkarea, Tilaka, Padhari, Vahara, Makara, Modaka, Mohini, Yashoda, Shashi, Sukhada, Sudhi, Vishnupada, Sajuta, Astara, Uchchala, Akshara, Benta Chharda.

The *Dashumesha Grantha* is a brilliant evidence of several types of poetry. Herein one finds *muktaka* in the hymns *Japa* and the *Akala Ustat*. The emblematic poetry of Drishtakuta or Ulatabansi is met in the *Shastra Name Mala*.

The *Bachitra Nataka* is an autobiography which is so rare in Hindi literature. The word '*Nātaka*' does not mean a 'drama'. It means *lila* or sport. The *Chandi Charitras* are heroic narratives. The treatises on twenty four and other incarnations are legends some of which are either *khanda kavyas* or *maha kavyas*. In the *Ramavatara* and the *Krishnavataras* the *vira* and *vatsālya rasās*, that is, the heroic and the parental sentiment are predominant. The *Pakhyana Charitra* is a mine of anecdotes and short stories which aim at guarding men, against the wiles of women. This is a special occasion for the expression of enormous sentiment or the *shringar rasa* besides the sentiments of mirth, pity, anger, terror, hate, wonder and contentment. About the satires. Dr. Ashta opines that "while Guru Gobind Singh's utterances communicating his spiritual convictions have a tone of lofty serenity and sweetness, his teachings, when he appears in the role of a reformer, are vehement and provocative"

It appears that Guru Gobind Singh has drawn special inspiration form Bhushana, his contemporary, a postmaster in handling heroic poetry and also from Keshava a giant among Hindi poets. But the rays which shine from the Guru's halo of poetic excellence are his very own.

Dear Editor

Readers should address their letters to the Editor, *The Sikh Review*, Karnani Mansion, Room No 116, Park Street, Calcutta-16. Every letter must bear the full name and address of the writer. Questions requiring private answers must be accompanied by a stamped self-addressed envelope. Correspondence received for the writers of letters published in this section will be redirected.

Golden Temple—Its Theo-Political Status

On the eve of the 400th anniversary celebrations of the foundation of Sri Amritsar a host of articles have been published regarding the sacred city and the holy Harmandir Sahib. Most of them have been contributed by eminent scholars, but few of them bear the stamp of their labour or their talent. Apart from digging out some forgotten facts or distant dates, relating to these places, they do not present any study in depth and as such are barren and rather bony structures *sans* any soul and substance. Perhaps no body dared to delve deep into the soul out of lack of efforts or lack of proper appreciation.

In a bold and happy contrast, the thesis of Bhai Sahib Sirdar Kapur Singh entitled 'The Golden Temple ; its Theo-Political Status', published in your October 197 issue, stands refreshingly apart. Besides tracing the history, from the ancient-most times, of the place where the city of Sri Amritsar now flourishes and the holy Harmandir Sahib which serves as the fountainhead of an eternal Light and Bliss, the learned National Professor of Sikhism, true to his status and genius, has presented a beautiful and masterly picture of the vital and basic Socio-Political doctrines as they clearly emerge out of a clear and comprehensive study of our holy texts and the history of our sacred places and our un-matched people. If we sincerely aspire to survive as a distinct Nation, master of our own destiny, we need to rededicate ourselves to these doctrines namely :

1. The Sikhs have to be dealt as a civic group born with certain inalienable rights.

2. Political subjugation or slavery is repugnant to the basic postulates of the Sikh Society.

3. The Sikhs, as a people, have the right to assemble freely to consider and deliberate upon matters having a bearing on their interests in this world or the next.

4. The Golden Temple, and by analogy, the other Sikh places of worship, have a theo-political status which is not a matter of concession by the state, but is a right, 'sui genris'.

Those of us who, from time to time, have been raising eyebrows and even voices of protests at the 'induction' of loud political thinking in our 'gurdwaras' are advised to make a serious study of these doctrines and try to assimilate the truth behind them. Unless there are ulterior motives behind their protests, their genuine misgivings are bound to be set at rest through such an effort. And those who have ulterior motives to shout

against political aspirations of the Sikhs as a distinct group of people, have to be dealt with in a manner which any true Sikh should not be unaware of.

A far more constructive and happier relationship between the Sikhs and the State can emerge if those who happen to control the state have a proper appreciation of the aforesaid basic socio-political doctrines of the Sikhs and endeavour to solve the Sikh problem in their context.

Devinder Singh

[President. The International Sikh Forum, Jullander].

II

An Appeal for Help in Men and Material

This appeal is made for help in men and material for research in missionary travels of Guru Nanak Dev who has gone to all the four corners of this world to spread the mission of God.

Such an appeal was made to the Head Lama of Thyongpoche Monastry near Namache Bazar (Base camp for Everest climbers) at an altitude of 18,000 feet approximately and he has responded favourably. An extract from his letter to undersigned is given below :

Dear Sir,

I have received your letter of 31. 7. 77. Guru Remporche is meant Teacher God in our language, his private name is called "Pema Sambhava" in our language. His religious role was played in "Mendi" (the state centre of Himachal Pradesh).

There're countless books about "Pema Sambhava" in this Monastry. As I explained Guru Rimporche (God Teacher) "Pema Sambhava" had played his religious role in the "Mendi" (the state centre of Himachal Pradesh), the Indian Everest Expedition leader might had felt being the Guru Nanak. Because Guru Nanak played his religious role in "Amritsar" which is very close to "Mendi" where "Pema Sambhava", Guru Rimporche (God Teacher) had played his religious role. If you feel that "Pema Sambhava" God teacher or who had played his religious action or role in "Mendi" might had been "Guru Nanak" then we can give full information and show you books in our Monastry.

We only ask for a donation for taking the document on the religious book about "Pema Sambhava" (Guru Remporche). There have accomodations available at Thyang-poche. There're hotel lodges. With best wish.

Your's
Nawang T. Jangpo
Head Lama Thyongboche.
Sagarmatha Zone, East No. 3
Nepal.

Dr. Trilochon Singh in his book *"Guru Nanak"* (page 361) has stated about Guru Nanak Dev's visit to Thyong-poche Monastry as per findings of the leader of the Everest Expedition and that according to the latter Guru Rimpoche is the Tibetan name of Guru Nanak Dev.

Now is the opportunity and challenge to Nanak Panthis including Khalsa to make a

good research party for research into the books and literature available in Thyongpoche Monastry.

It has been decided to have only honorary research workers for the research party, which will comprise a historian, a photographer, an interpreter (for Napalese and Tibetan languages), a stenographer for English, a leader and a manager or Manageress—all honorary workers. Free lodging, boarding and transport will be provided.

Applications for above-mentioned honorary staff, giving age, educational qualification, experience, present occupation etc. for period of 6 months from 15. 3. 78 to 15 9. 78 are invited and last date is 15th January 1976. There is no age limit and retired men can also apply but a medical certificate will be required for journeys to high altitude involved in this research.

Further offers are invited for supply of a small bus or pick-up with driver for the period of research (six months from 15. 3. 78 to 15. 9, 78), eight portable oxygen equipment sets, one portable type-writer, photographic equipment including development, specially for photos of documents.

Further it is hereby, appealed that any relevant information about Guru Nanak Dev's visit to any place in the world may please be supplied to this circle, which is engaged in missionary travels of Guru Nanak Dev.

Hari Singh
The Secretary,
(Guru Nanak Study Circle)
A-16, Green Park Extn.
New Delhi-110016.
Tele. No. 616376

News, Views & Reviews

Life Members

The Sikh Review welcomes the following to the galaxy of its Life Members ;

Mr. Sarban Singh, May flower Rise, Singapore.

Wg. Cdr. C. S. Puri, New Delhi.

Gift Subscriptions

Following well-wishers have kindly given gift subscriptions to *The Sikh Review* as shown hereunder. The Editors are thankful to them for their contribution in enlarging the circle of *The Sikh Review*.

S. Malook Singh, Jammu
(For one individual in India)

Brig. Hardit Singh, Chandigarh
(For two individuals in India)

Capt. Gurbachan Singh, Miller Ganj, Ludhiana
(For one individual in India and one abroad)

S. Harbhajan Singh of Veekay Weekly, Bombay
(For one individual in India and one abroad)

Donations

To *The Sikh Review*

S. Santokh Singh Oberoi, Shambhu Nath Pt. St. Calcutta (On occasion of marriage of his son S. Upminder Singh with Bibi Tarvinder Kaur d/o Harbans Singh on 16 Oct. 77) — 51 00

Sardar I. S. Bhatty, Kanpur (On Occasion of the marriage of S Ragbir Singh son of S. Harbans Singh Grover with Kulwant Kaur, daughter of S. Amrik Singh Saluja held on 28.11.77) — 121.00

To Guru Nanak Niketan

Mr. G. S. Paul, 8, Portland Park, Calcutta — 101.00

S. Kartar Singh of Calcutta and Giani Harbhajan Singh of Kanpur (*darshan bhetā)* On happy occasion of marriage of S. Narinder Pal Singh grandson of S. Kartar Singh Patheja Calcutta, with Bibi Gurmit Kaur daughter of Giani Harbhajan Singh of Lucknow, on Sunday the 11th December '77.) — 122.00

Sardar K. S. Janeja, Calcutta — 101.00

Capt. Awtar Singh, Fd. Hospital, 56 A.P.O. — 50.00

Sardar M. S. Khandpur, Nimak Mahal Road, Calcutta (*darshan bhetā* on *kirtan* held in his house) — 22.00

Memo on Sikh Gurdwaras in Bangla Desh submitted to President General Zia-ur-Rehman

A deputation of Sikh Brotherhood International led by Bakshi Jagdev Singh submitted a Memorandum addressed to General Zia-ur-Rehman, President of the People's Republic of Bangladesh, on state visit to India on the state of Sikh Gurdwaras in Bangladesh.

The Memorandum says that there are 9 historical and many other Sikh Gurdwaras Bangladesh. 5 are in Dacca, 2 in Chittagong, 1 in Mynensingh and one in Sylhet. These places were visited by the Sikh Gurus including Guru Nanak, the founder of Sikhism. A Bangladesh Gurdwara Management Board consisting of Sikh members with Headquarters at Patna Sahib, was constituted by the previous Bangladesh Government and the Government of India to control and manage the said Gurdwaras according to Sikh rites.

The Memorandum alleges that the said Gurdwaras are in sad state of neglect and disrepair. Some of these are still under unauthorised possession and demands suitable action to restore their possession and management to the Sikhs for their proper upkeep and religious functions.

The Memorandum further demands liberal permission to the Sikh Pilgrims including Sehajdharis to visit these historic Gurdwaras on different festival occasions throughout the year.

Bakshi Jagdev Singh appealed to the President of India and Shri A. B. Vajpayee Minister of External Affairs, Government of India to initiate necessary dialogue with Government of Bangladesh for necessary action and suitable facilities on Government level.

The Secretary General Bangladesh Gurudwara Management Board feels grateful to Bakshi Jagdev Singh for taking the initiative and lead in presenting the Memorandum.

New Vice-Chancellor of Punjabi University

We are glad to note that Dr. Amrik Singh Secretary of the Inter-University Board, New Delhi, has been appointed Vice-Chancellor of the Punjabi University by the Governor of Punjab, on retirement of Mrs. I. K. Sandhu.

We consider it a right choice after Prof. Harbans Singh, who, when sounded for the post, preferred hi, present under-taking of a very important and exacting nature of compiling the *Encyclopaedia of Sikhism*.

Gurmat Akademy's Correspondence Course

Gyani Gurdit Singh, General Secretary, Kendri Sri Guru Singh Sabha, Amritsar writes to inform that the new adventure of the society to spread knowledge about Sikh faith and comparative religions under Gurmat Akademy correspondence course, has been well received in the educated and student community. Even M. As. Ph. D's and lawyers have eflisted their names.

The lessons complete in all respects are prepared by scholars of repute. Those desirous of taking up the course may ask for prospectus from - The Kendri Sri Guru Singh Sabha, Near Teja Singh Samundri Hall, Amritsar.

H. P. Government Concedes Sikh Demand— Gurdwara Lands To Be Exempted From Ceiling Laws

Himachal Pradesh Government has decided to amend its Land Ceiling Law in order to

exempt gurdwara lands from its provisions. According to the announcement made by its Chief minister in Nov. 1977.

The land was donated to the *gurdwara* by Maharaja Madan Prakash, a former ruler of erstwhile Sirmur state, more than 300 years ago for the shrine's free kitchen.

The *gurdwara* lands are exempt from the ceiling laws in Punjab, Haryana, Delhi and Bihar.

We hope the HP's new lead has to be followed by other states, especially Uttar Pradesh, Rajasthan, Maharashtra, Assam, Madhya Pradesh and West Bengal. In these states lie many historic gurdwaras, hallowed by the visits of the Sikh Gurus, with vast landed properties attached to them. Produce and income from these lands are utilised solely for the benefit of the local devotees as well as pilgrims from outside stations.

Delhi Celebrates 105th Birth Anniversary of Bhai Vir Singh

105th birth anniversary of Bhai Sahib Bhai Vir Singh was celebrated in New Delhi on the 5th December, 1977.

Mr. D. R. Kohli, Lt. Governor, Delhi, presiding over the function, said that truth, peace and love of nature are well reflected in the literary works of Bhai Vir Singh.

Speaking on the occasion, Mr. Kedar Nath Sahin, Chief Executive Councillor Delhi, said that Bhai Vir Singh is a great "rishi" of modern era. Amidst cheers, he announced that Market Road in Gole Market area will henceforth be known as Bhai Vir Singh Marg. Dr. Inderjit Singh, Chairman of the Punjab and Sind Bank Ltd., Senior Vice President of Bhai Vir Singh Sahitya Sadan, said that the great saint-poet endeavoured to liberate mankind from economic, mental and physical bondage. He recalled the great contribution of Bhai Vir Singh in establishing a unique bank like the Punjab and Sind Bank Ltd, which has become an institution of national stature now.

Other speakers included Ujjal Singh, Dr. V. N. Tewari, Dr. Harbhajan Singh and Harbans Singh, threw light on various facets of the renowned literateur.

P. & S. Banks New Counter at a School Premises.

In pursuance of the Punjab and Sind Bank's policy of providing banking facilities at educational institutions on the one hand and providing employment to women on the other, a new extension counter of the bank manned by women was opened at Mata Jai Kaur Public School, Ashok Vihar in New Delhi.

Inaugurating the extension counter, Dr. Inderjit Singh, chairman of the bank, said that besides women who get suitable employment, a large number of students, their guardians and educational authorities would be benefitted by the Punjab & Sind Bank's new scheme. By taking banking to the door-steps of the student and teacher communities, the bank was endeavouring to inculcate saving habits amongst them, he added.

Extension counters of the PSB are successfully functioning at Sri Guru Harkrishan Public School at Purana Qila Road and Vasant Vihar, Mata Sundri College and S. G. T. B. Khalsa College at Dev Nagar.

Annual Day of Guru H. K. Public School

"Education should not be viewed in isolation as it has to keep pace with the prevailing socio-economic situation in the country," said S. Surjit Singh Barnala, Union Minister for Agriculture & Irrigation while presiding over the recently held annual day function of Guru Harkrishan Public School at Vasant Vihar in New Delhi. The real purpose of education, he said, "is to bring about all-round development of personality of students and the teachers have a vital role to play in this context."

Dr. Inderjit Singh, Chairman of the Punjab & Sind Bank and also the chairman of the school, stressed on the dire necessity of quality education not only for students from affluent families but also for those hailing from poor and down-trodden sections of the society. He appreciated the fact that the mind, physique and the spirit.

The Principal of the school, S. Gurdial Singh Dhillon, said that as the strength of a nation lies in the quality of its schools, it is imperative to improve their standard. He spoke of the achievements of the school in diverse spheres and added that Guru Harkrishan Public School has inspired and prompted many more institutions of this nature to come up not only in Delhi but all over the country.

The prizes were given away to students by S. Surjit Singh Barnala, the chief guest. Dolls, toys, electronic gadgets and various other items prepared by the students were displayed at an exhibition held on this occasion. A colourful variety programme presented by the students featured a welcome song, husband-wife dialogue and two scenes from Shakespeare's 'Merchant of Venice'.

Calcutta celebrates Birthday of Dr. R. C. Majumdar

On Sunday, the 4th December, the Institute of Historical Studies celebrated the 90th Birthday of Dr. R. C. Majumdar, the renowned historian of India in a befitting manner.

A large number of scholars and historians attended the functions. The speeches included Dr. Nihar Ranjan Roy, Dr. A. C. Banerjee and others. They eulogized the services of Dr. R. C. Majumdar to the history of India in its various branches. The Sikhs were represented by Capt. Bhag Singh Editor, *The Sikh Review* who expressed the gratitude of the Sikh people to Dr. R. C. Majumdar for his bold stand taken by him to retrieve the fair name of the Sikhs, against some historians' mud stinging on the Sikhs described the Sepoy Mutiny of 1857, as first war of Independence and charged them for giving a new lease of life to the British Raj by helping the Imperial forces. Dr. R. C. Majumdar by his theories proved that it was neither a national movement nor a war of Independence and surmised the role of the Sikhs which was in no way a treachery to the national cause; things in India would have

become worse otherwise as the mutiny had broken out into mass and indescriminate killing of Hindus in Delhi. The other point to which Dr. R. C. Majumdar took up the cause was the utterances of some high ups including Gandhiji in describing Guru Gobind Singh's taking up sword in hand for protection of Dharma conveniently forgetting the similar role of Lord Krishna exhorting Arjuna to fight his own kith and kin for a right cause.

Punjab & Sind Bank Subscribes for Cyclone Victims of A. P.

New Delhi—To provide succour to worst-affected cyclone victims of Andhra Pradesh, Dr. Inderjit Singh Chairman of the Punjab & Sind Bank Ltd., has made a donation of Rs. 51,000 (Rupees fifty one thousand only) for the Prime Minister's National Relief Fund on behalf of the Punjab & Sind Bank Ltd. The cheque was presented by him to Mr. Morarji Desai, the Prime Minister, at the latter's residence.

The Bank has also distributed a large number of quilts for the poor and destitute people of Haryana affected by floods.

Wedding Bells

On 11th December 1977 at the I. T. F Pavilion, S. Narinder Pal Singh son of S. Hara Singh of Embassy Hotel, Calcutta was married to Bibi Gurnit Kaur daughter of Giani Harbhajan Singh of Lucknow according to gurmat rites.

It was a simple, dignified marriage. The *kirtan* was performed by Bhai Mohan Singh of Bombay, in appropriate *shabads* and *lāvān*.

The ceremony was attended by elite of the community. It was followed by lunch and in the evening a reception was held, wherein a sumptuous dinner was served.

The Sikh Review congratulates the *gurmukh* families on the happy union and blesses the couple.

A Society Wedding

At a simple and austere wedding ceremony at Sri Guru Singh Sabha Gurdwara, Greater Kailash, New Delhi, Bibi Khushvinder Kaur, daughter of S. Autar Singh Bagga, General Manager of The Punjab & Sind Bank, was married to S. Pritpal Singh, son of S. Balwant Singh Bagga of Kanpur.

Elite of the Delhi, including Central Minister, S. Surjit Singh Barnala; S. Gurcharan Singh Tohra, M. P., President S.G.P.C; Dr. Inderjit Singh, Chairman of the Punjab& Sind Bank; and the Punjab Ministers S. Balwant Singh, Sh. Balramji Das Tandon, and S. Harbhajan Singh, Principal Satbir Singh, graced the occasion. Senior officials from the Reserve Bank, The Punjab & Sind Bank and other banks also attended the auspicious function. Leading personalities from various cultural, religious and social organizations and chambers of commerce and journalists were present at the function.

Sant Baba Mohan and Pir Nizamuddin Aulia showered their blessings on the newly-wed couple.

Dr. Inderjit Singh, S. Balwant Singh, Jathedar Rachhpal Singh and Principal Satbir Singh gave sermons on the significance of marriage in Sikhism.

A set of religious books was presented to the newly-wed couple by the President, Sri Guru Singh Sabha of Greater Kailash.

The Sikh Review congratulates both the *gurmukh* families on the happy union and blesses the Couple.

BOOKS REVIEW

Vishesh Gurmat Lekh (Gurmukhi) by Principal Harbhajan Singh, Published by Satnam Publication Amritsar. P.P. 168. Price Rs. 7.50

In bringing out this book, Principal Harbhajan Singh has added one more work of literary worth in his array of books and essays, written by him in Punjabi religious literature. He has cleared some of the tricky doubts, particularly about the right place of *manglacharan*.

In the first and most important of the five articles comprising the book, the meaning of the *mangal*, also called *mulmantra*, has been discussed, along with profuse illustrations and explanations vis a vis the controversy, which has sometime been raised on the position of *mangalacharan*. Quite often comparison adopted in the discussion by the author is some what out of the ordinary, however the force of his argument dominated to give a clear picture.

Next three articles are more on the conventional lines authenticated by verses from *Guru Granth*. Other sources have also been profusely quoted to elaborate the various subjects.

Sikhism and Socialism forms the topic of the last essay. The author's discussion of these two terms offers food for thought. In general political terms Socialism has a iron-curtain dictorial notion of dictatorial heirarchy which has no place in Guru Nanak's philosophy. Karl Marx defining Socialism says, "it is not a mere feeling for the down trodden or speech making about them. It is a social system which comes into being when the State power is seized by *workers and peasants and all land and industries* are nationalized without any compensation. A true Socialist is one who believes in this creed and actively works in his own way for the relevent transformation of society in order to implement the dictatorship of the proletariat." Guru Nanak preached fatherhood of God and the brotherhood of mankind which runs counter to the Socialism of the proletariat as defined above. The author in this book has carefully scrutinised the two systems and has in his argument throughout cited Guru Nanak's philosophy and system, as distinct form but has loosely used the commonly term of Socialism and wrongly applied as the "Socialism" of Guru Nanak.

The language of the book somewhat overflows the head of a man not used to the classical and modern Punjabi and language of a literary standard. The subjects chosen and the way they have been dealt with, calls, for some back drop of prepossessed knowledge.

The Sikh Review congratulates the learned author, who is the Principal of the Divinity College—Sikh Shahid Missionary College of Amritsar, for his production. The get up is good, the price is reasonable (R.S.)

II

Dr. Balbir Singh Smriti Granth (Commemorative Volume) Published By Dr. Balbir Singh Sahitya Kendra, Dehradun. Price Rs. 100.00.

English Part I

The volume was originally intended to be presented to Dr. Balbir Singh as an *Abhi-*

nandan Granth. Preparations for it began in 1972, the birth centenary year of his illustrious elder brother, Bhai Vir Singh. But when it was nearly ready for compilation, Dr. Balbir Singh suddenly expired (on 1st October, 1974), following a heart attack. Thus the volume of felicitation was poignantly converted into a commemorative volume. It is a trilingual one, articles having been written in English, Punjabi and Hindi. Contributors hail from a cross-section of the Indian polity. Indeed, among them are erudite scholars, famous journalists and even dedicated missionaries. This goes to show in what great esteem was Dr. Balbir Singh held by his countrymen. The present reviewer is fully ignorant of Punjabi. He has only picked up a smattering of Hindi. From a perusal of the English essays he can unhesitatingly say that the main objective of the sponsors "to present the material in a form which may serve as an abiding piece of literature, affording a critical appraisal of the achievements of Dr. Balbir Singh and the background in which great and varied genius has been nourished and later blossomed into its full glory", has been achieved. Such collections generally tend to be repetitive and replete with effusive praises of the central character. But the present volume is a welcome departure in so far as the multifaceted personality and genius of Dr. Balbir Singh have been subjected to a searching assessment by the various contributors. In course of a convocation address, Dr. Balbir Singh observed, "go out into the wide world as torch-bearers to give the right lead, and within your own personality manifest the dignity of man." It can rightly be said that in his own personality this dignity was eloquently manifest and the present volume will help the readers to have a clear idea about this radiant and dignified personality. The only regret is that so many printing errors should have crept into such an admirable volume. (J. L. Das.)

Punjabi and Hindi Part II

The Punjabi and Hindi sections of *Smriti Granth* (Commemorative volume) in honour of the versatile genius Dr. Balbir Singh have been contributed by 24 Punjabi and 17 Hindi writers. They are from cross-section of literary world, scholars, men of letters, educationists, theologians and eminent dignitaries.

The Dr's writings (in Punjabi) published so far are : 1) *Sri Charan Hari Visthar*, 2) *Kalam-di-Karamat*, 3) *Rag Mala*, 4) *Lami Nadar*, 5) *Shudh Saroop*.

His contribution towards Sikh theology in the book form of *Santhia Sri Guru Granth Sahib* (*in seven volumes*), his completed but half published Encyclopaedia, *Nirukta Sri Guru Granth Sahib* running into 20 volumes, and his translation from Sanskrit Text into English of "*Madhavanala-Kamakandala-Cartia*" mark his genius in the study of great Sikh classics.

Dr. Balbir Singh was a integrated personality of rare virtues. His religious firmness, scientific analysis and critical approach of a subject, and the revolutionary thinking were the basis that produced his monumental works. His Anthology of Essays. (in Punjabi) is another great work and one wonders how much time and energy he must have spent in going through various and numerous eminent

writers to depict his own thinking in those essays. The publishers of the Commemorative Volume have done a great service to future generation scholars. The Panchbati Kendar will be another pilgrimage *mandir* for the scholars. (Amar Singh)

III

The Sisters of the Spinning Wheel and other Poems on Sikhism, Professor Puran Singh Published by the Punjabi University, Patiala. Demy Octavo Pp. xxxvi+144. Cloth Bound. 1977. Price Rs. 18.50.

The Punjab—the door mat of all foreign invaders upto the 14th century, owes its spirit of valour to the teachings of the Sikh Gurus and the women of the Punjab are in no way less brave than the men for it is they who inspire them to work hard, to live and die for the community and not to care much for the domestic chores. While men are away to their fields or the battlefields, the women look after the house and the children. They form groups to spin on their wheels for the whole night when they narrate their personal experiences as also sing about the chivalorous deeds of the hoary past to inspire the future generations.

The book under review was first published in 1921 by J.M, Dent & Sons Ltd, London ten years before the death of Prof. Puran Singh. Punjab has the knack of forgetting her heroes unless they are constantly reminded of their inspiring and uplifting contribution. It was a Christian couple Ernest and Grace Rhys who first got this book printed, for they found priceless gems in this Anglo-Indian poetry. Puran Singh was a poet by nature both in Punjabi and English and had a very chequered career. In Japan, he came under the influence of another genius of the Punjab, Swami Rama Tirtha, who was also a poet of Persian, Urdu, English and Punjabi and a Vedantist of the Advaita School. Puran Singh developed scepticism about faith and was reformed into his own by Bhai Vir Singh, who opened up the portals of Sikh religion, philosophy and culture which afforded Puran Singh perfect equanimity and mental peace. He looked deep into the culture of the Punjab and expressed himself in Punjabi and English. Rhys induced the poet to collect his English writings and get them printed.

Those who have seen and met the poet (I am one such lucky man) can vouch for the fact that there was an ocean of joy and enthusiasm b..bbling within him and gushing forth to find an outlet ; the poems contained within this book are only the waves of that ocean. Besides his original poems pertaining to the Punjab and the Sikhs and Sikhism, there are his magnificient free translations of some 58 *shabads* from the *Guru Granth Sahib* besides *Japuji Sahib*, *Shlokas* of Guru Tegh Bahadur, *Chhants* of Guru Ram Das and *Shlokas* of Bhagat Kabir.

A 24 page introduction by Rhys gives a clear Picture of the poet and his thoughts. Prof. Sant Singh Sekhon has given an editorial foreward which helps in clearing some of the ambiguities which a reader might face in the study of the poems.

The Punjabi University deserves congratulations for reprinting the book and saving it from oblivion so that the youth of today may benefit from it. The get-up is excellent. (Dr. Hira Lall Chopra).

IV

The Bride of the Sky (A poetic Play) and other poems, by Puran Singh. Published by the same as above. Demy Octavo Pb. xvi+108. Cl. Bd. Price 16.50.

This poetic play which was written in 1924 is published for the first time. It is idealistic—romantic. A heavenly nymph falls in love with man ultimately sublimating the earthly love to divine love. Some other poems also adorn this publication. Study of the book reveals many Vedantic truths in simple language. (Dr. Hira Lall Chopra).

V

100 Years Survey of Punjab Painting (1841-1941) by K. C. Aryan Published by the above. Pages 120 with 91 plates (8 multicoloured) and 21 plates of paintings. Price not mentioned.

Eversince Maharaja Ranjit Singh patronised painters, many in the Punjab took to this profession. The depiction of Punjab's life in painting's is a great contribution to Indian art and today Kangra and Mandi art is a clear evidence of it. Within the century covered by this book very eminent artists have been produced by the Punjab, some of whom have died unsung. Mr. Aryan, an artist himself, has beautifully traced the history of art in the land of five rivers, giving profusely their productions and immortalising them. Who can forget Sobha Singh, Thakur Singh, S. L. Prashar, Abdur Rahman Chughtai, Roop Krishna and Amrita Sher Gill of the first quarter of the present century, who have all made considerable and magnificent contribution to Indian painting in general and Punjab painting in particular. A detailed history is given in the book as also short biographical sketches of 27 painters with their photographs.

The book provides a new dimension to the cultural history of the Punjab. (Dr. Hira Lall Chopra).

Parbandhak Committee, Sri Takht Harimandir Sahib Envisage a Huge Development Scheme.

A Rs. 50 lakh Development Scheme has been approved by the Parbandhak Committee of Sri Takht Sahib. The plan provides for (a) Establishment of a modern Public Residential School at an estimated cost of rupees thirty lakhs; (b) Dashmesh Nivas of 300 rooms at an estimate of rupees thirteen lakhs; (c) Development of the existing 27 educational and religious institutions managed by the Sikhs in Bihar (Rs. five lakhs) etc.

To fulfil this ambitious programme, the Parbandhak Committee is sending out Hazuri Ragi Jathas, accompanied by accomplished lecturers to various directions out of India, West, East and North, to collect donations :

No. 1. TO U. K. and Continent

Ragi Jatha Bhai Joginder Singh, Gur Bachan Singh have returned from U. K. after 3 months' tour. They will be returning to U. K. after a month's halt in Iran in July 1977. They will stay for the month of June in Iran. On their way back, they will visit Kuwait, Persian Gulf and Afghanistan. The Jatha had already visited Kuwait for couple of weeks on their way to India. This Jatha will be accompanied by Sardar Sant Singh Bindra of Tatanagar.

No. 2. TO USA & Canada.

Ragi Jatha Bhai Jeewan Singh, accompanied by Bibi Jasbir Kaur M. A. (Div). She is already there for the last 5 months purely on Prachar purposes. The Jatha for collection will be sent very soon with S. Manjit Singh, Ex : President, Sikh Students Federation, Calcutta.

No. 3. TO Far East : Singapore Hong Kong, Thailand & Malayasia.

Ragi Jatha Bhai Daya Singh accompanied by Sant Joginder Singh Harkhowal is likely to proceed by middle of June 1977.

Some of the other special donations may be contributed as under

(i) A donor of Rs. 10,000 will have the advantage of having a [illegible] reserved at Guru Gobind Singh Residential Public School.

(ii) A Donor of Rs. 4101/- will have the privilege of *ardās* of *karāh prasād* forever.

(iii) A Donor of Rs. 4101/- will have one room built in his name.

(iv) A Donor of Rs. 5101/- will have in his name *ardasā* of 2 times *langar* in a year.

(v) A Donor of Rs. 2501/- will have in his name *ardasā* of one time *langar* in a year.

Sangat is informed that Gurdwara plans for reconstruction of Gaughat Gurdwara taken over from the Mahant in 1972, and Gobind Ghat at Patna Sahib are being drawn up, the latter on the pattern of Patna Sahib.

The Parbandhak Committee hopes that liberal donations will be forthcoming from Sikhs for making the Scheme a success.

II

Donations Invited for langar at Takht Sri Harimandir Sahib, Patna Sahib

(i) A Donor of Rs 551/- will have his name included in the *ārdās* for two *langars with karahprasad.*

(ii) A Donor of Rs. 501/- will have his name included in the *ardās* for two *langars without Karahprasad.*

(iii) A Donor of Rs. 351/- will have his name included in *ardās* for one *langar with karahprasad.*

(iv) A donor of Rs. 251/- will have his name included in *ardās* for one *langar without karahprasad.*

Donations can be given in any branch of the Punjab & Sind Bank Ltd, who will accept donations and issue receipt on behalf of Takht Sahib. The Bank Branches have been requested to display stickers defining the purpose of donations as above.

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The Sikh Review Notices

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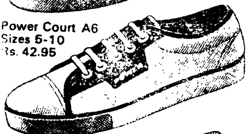
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HE SIKH REVIEW

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SIKH REVIEW

Proper Objective in Meditation

Hereunder we publish an article captioned "What to Meditate Upon", contributed by Dr. Kartar Singh of Bari, Rajasthan, in Punjabi, translated into English for the benefit of our readers. The necessity for such an elaborate and detailed investigation of the subject arose due to the prevalence of certain fallacies and misconceptions which must be exposed and corrected. The subject matter is highly important to all seekers of Truth and Reality, for in *Guru Granth* great stress is laid on *simran* (remembrance and meditation on Divine attributes), for which proper concentration of mind is a necessary and indispensable corollary. The problem is very intriguing indeed as most of the anti-*gurmat* practices are preached, fantastic claims made with the aid of quotations from *gurbani* itself taken out of context and interpreted to suit the purpose of certain self seekers, well versed in the art of sham confidence tricks. Due to lack of proper appreciation of the spirit of *gurbani*, and probably more due to deliberate distorions by many pseudo-saints and self-styled gurus, who are always on the prowl to exploit the simple minded and gullible devotees for their selfish ends, certain misguided notions regarding the object of meditations and contemplation have come into vogue, which in reality are in direct contravention of *gurmat* (Guru's teachings), and which must be thoroughly screened and freed from the spurious matter. The article referred to goes a long way in removing all those mis-understandings and presenting the true profile of this important proposition.

Portraits and paintings of the Gurus and saints attract countless devotees for the concentration of mind while in meditation under the belief that this is ordained by the Guru in his often repeated quotation :

gur kī mūrat man mahi dhiān

Dwell thou on the Guru's image in mind

but its true concept is seldom given a serious thought, which has now been amply explained by the learned author, who has given copious quotations from the *gurbani* to establish the fact that *gur mūrat* (Guru's image) is in reality the Guru's *shabad* (Word of God revealed through the Guru), and one must dwell on the Divine attributes only as enshrined in *gurbānī*. All other objectives will, more or less, be tantamount to idol worship and shall lead us nowhere. No spiritual progress is gained by going astray and ignoring the clear lead given by the Guru.

Gullibility in faith and worship seems to be deeply ingrained in the blood of an Indian, irrespective of the religion he possesses. Sometime back a cartoon published in a Hindi magazine in U.P. depicted a simple looking Hindu devotee villager prostrating before a road boundary-stone pillar bearing the markings, "Sitapur...miles", "Balamon,...miles",

in worshipful mood and making an offering of flowers and putting the usual safron powder and paste on the deity. Our Muslim brethren, actuated by deep sentiments of reverence, display similar traits of character and do not hesitate to bow before a faqir or darvesh, alive or dead, regardless of his merits or spiritual achievements. The grave of a faqir, covered with expensive sheets and garlands of flowers becomes a sure centre of adoration for the faithful Muslim irrespective of the dictates of his religion on such worships.

The simple minded Sikhs excel both their compatriots in submitting to such juggernauts, when in clear defiance of the tenets of their religion, they start deifying certain living persons who proclaim themselves as saints or *gurūs* It is indeed a pitiable sight to watch brave stalwart Sikhs, tamely submitting to the dictation of and prostrating before such synthetic *gurūs* and making fantastic offerings to such false gods who exploit their victims by promising attractive short cuts to achieve wordly gains and an easy passage to heaven after death. Guru Nanak's exhortations on similar situations are easily forgotten and the counterfeit currency is readily accepted as the genuine coin.

Dr. Kartar Singh's lucid warnings, supported by numerous quotations of *gurbānī* should meet the challenge from all quarters and should remove all doubts and misgivings still lingering in the minds of devotees regarding meditation and concentration of mind He has very ably brought out the indisputable mandate of *gurbānī* that :

nirālambu nirhār nihkewal nirbhau tāḍī lāwai
Guru Nanak

One should rest his mind only on the Self-dependent, Detatched and Fear-free God.

In order to achieve the state of perfect concentration, mind must be totally out of bounds to all kinds of *trishnā* and *vāshnās*, the revelry of senses, and should be attuned to the All Pervading Spirit. Such sublime state, according to the Guru, is possible only through the grace of God.

man was āvai nānakā je pūran kirpā hoi

The mind is controlled only through the perfect Grace of God.

And such grace is never denied to a deserving soul who aspires to it whole heartedily, and who is always vigilant against pitfalls and derailments. The State of Perfection can never be achieved by submitting to cheap prescriptions provided by imperfect mortals. The Tenth Master, the Founder of 'The Khalsa' has very clearly defined the objective of *dhiāna* as follows :

tāhi ko dhiān parmān hie
jou thā, ab hai, ar āgai u jaiv hai.

Concentrate on Him alone who Ever was,
Is Now and Ever shall be.

Let us therefore not fritter away our energies by engaging ourselves in useless frivolities, and futilities and let us devote ourselves to the worship of One Supreme Being, who is Infinite Formless, Un-manifest, All-pervading and Eternal. Dwelling on the Divine attributes as enshrined in *gurbānī* is the only appropriate object for meditation for a Sikh.

The Golden Temple : Amrit

BHAI SAHIB SIRDAR KAPUR SINGH

A paper read by *Bhai Sahib* Sirdar Kapur Singh M.A. (Cantab), National Professor of Sikhism, at the Symposium held at the Guru Nanak Dev University, Amritsar on the 24th of October, 1977. —Editors

I

In a recent Volume of a research-journal of this University, "Gurnam Singh" was asserted as the author of a thesis, published during the 'Punjabi Suba Morcha' of about twenty years ago, under the title of, "The Golden Temple : its Theo-political Status", and an objection was raised that a reference to the ancient historicity of this holy site therein lacked 'documentary evidence and foundations.'

The present speaker, now before the distinguished audience of this symposium, is the real author of this thesis and it is now being restated by him with a view to support it before this gathering to win acceptance for it from those who are qualified to do so.

The world-famous Golden Temple of the Sikhs, situated at Amritsar in India, bears *Harimandir*, 'The House of God', as its original name and it forms an island in a lake to which the name of *Amritsar* was given by the Nanak V, Guru Arjan (1563-1606), in the year 1589, when he laid the foundations of what is now known as the 'Golden Temple', and the town which grew around this Mecca of the Sikhs has only subsequently acquired the name of *Amritsar*.

The Nanak V, requested his great contem-porary, mystic and Muslim savant, Syed Mi Mir, to lay the foundation stone of this tem and this fact, as well as the name bestow on the lake, bears a basic significance relation to Sikh doctrines.

The impact of Islam on north weste India in the 11th century had been throug military conquest and sword and this had created reactions in the proud and sensitive Hindu mind such as resulted in impassabl barriers of hatred and prejudice between the two World culture currents, and their mutua contacts have, therefore, left irritating and un fortunate monuments of bigotry and mis understading, spiritual and historical, that mark the Indian scene. The Sikh Prophets, Nanaks, desired to level down these barr with a view to discover and provide a comm spiritual ground for the two, Hinduism Islam, where Hinduism gets over its injur superiority and sense of exclusiveness, Islam, its arrogance and self-centricity bo out of military superiority. The Nanak V declared :

"Let Muslims rediscover the truth that the true essence of religious practice is

compassion and its goal, the purification of soul, and that political utilitarianism and expedience is not basic to Islam, as such, and let the Hindus concede that Islam, thus understood, is as respectable and ceremoniously pure as the flowers, the silk, the deerskin and the butter-fat."[1]

Syed Mian Mir was a highly respected Sufi divine at Lahore, representative of the al Quadri School of Islam, which had repudiated the other stream of Sufi teachings that upheld the claims of a *Shariat*-based Muslim Society as the only legitimate political society and the doctrine of a monolithic World Society, as the ultimate aim of all political power and activity. The conflict between these two opposing thesis of Politics and Sociology has had far reaching consequences in the history of Islam in general and the history of India under Muslim domination, in particular. This conflict is known as the battle of *shariat* and *tariqat*, the doctrine of a closed and uni-centred political society and the doctrine of an open and tolerant plural society, which concepts are the real prototypes of the totalitarian and democratic societies of today. Syed Mian Mir was a highly revered saint to whom Prince Dara Shikoh was wholeheartedly devoted and the huge building material which was subsequently usurped by Aurangzeb to construct the *shahi masjid* at Lahore was originally collected by Prince Dara Shikoh to build a mausoleum for Syed Mian Mir. The opposing doctorine of a totalitarian, closed, *shariat*-based Muslim society with the help of political power, sword and terror, *ash-shara' tahatul-saif* was preached and forcefully upheld by Sheikh Mujjaddid *Alaf-thani* of Sirhind of whom emperor Jehangir, Shahi-Jehan and Aurangzib were staunch followers. The martyrdom of Guru Arjan was the result of direct instigation and requisition of this Sheikh Sirhandi and it was in this background and context that Guru Arjan had fearlessly and clearly asserted in the royal court of Jehangir that 'establishment of a closed, totalitarian, unicentred society is evil, and antigodly and a gross assault on the nativity of human nature, persuasive reasoning and love being the sole legitimate instruments of teachability and mutual human co-operation".[2]

Thus the request of Guru Arjan and its acceptance by Syed Mian Mir to lay the foundation of the Golden Temple as the centre of a World-religion and meeting-ground of the various facets of the human-spirit is of far-reaching significance for mankind as a whole, in the centuries to come.

It signifies that Sikhism was to be the common meeting ground between the two World-culture streams, the Semitic and the Aryan, and that is why a prominent Muslim divine of the al-Quadri School of the Sufis, in full agreement with the Sikh claim, was asked

1. *mussalmān momdil hovai, anter ki mal man te dhovai, duniyā rang nā āvai nede, jio kusum pāt ghio pāk karā, (Guru Granth, Māru)*

2. *hun hukam hoā meharvān dā, pai koi na kisai rinjān dā, sabh sukhāli vuthiā hoā halemi rāj jio. (Guru Granth, Tilang)*

to lay the foundation of the Golden Temple. *Amritsar*, name was given to the lake encircling this temple, as *amrta* means, the enduring principle of all that is, in our meta-physical Thought, and water is the symbol of the first Impulse of manifestation of the Unmanifest in Aryan thought-idiom, and the *Golden Temple* in the embrace of the waters of Immortality, thus, was intended to be a profound symbol of future confluence of the World-cultures into a Universal cu'ture for mankind.

The super-structure of this temple is gold-plated, not to display conspicuous wealth and affluence but to symbolise the antipodes of Mind in which regions, the golden hue is seen as prevailing and predominating by experiences of adepts of almost all cultures and ages, recorded visions of saints and mystics, qualitatively equal with each other vision and experience. These are the visions of the Other World, in which the roots of our world of appearances lie. As we read, in the *Ramayana* of Valmiki, 'the land is watered by lakes with golden lotuses......the lakes resplendent like the morning sun are adorned by the golden beds of red lotuses'. In the *Amritadhayana Sutra* of Mahayana Buddhism, the antipodes of Mind 'has lakes...on which float lotus of pure gold which is self-luminous'. Aldous Huxley, in his *Heaven and Hell* has quoted a considerable material on this point, relating to "Cultural traditions of other Worlds *inhabited by gods*." These Other Worlds, wherein golden is the dominant hue are approached and seen through the introvertion of human mind, *sa-amkhand* of *the Japu* of the Sikh scripture, 'wherein the cognition of the gods and the Perfected Ones is fashioned': *ithai surān sidhān ki sudh*. The gold for the plates of the Golden Temple historically came in the first instance, from the Treasury of *Sarkar Khalsa*, through Maharaja Ranjit Singh but the golden hue of the top layer of the Golden Temple flowed from the eternal antipodes of human Mind. It is of relevance to recall here that King Solomon gilded his Temple at Jerusalem during the first millenium before Christ.

And the waters surrounding the Golden Temple are no contingent accident or embellishment either. In the Saivite tantric traditions we come across the concept of the 'Island of Jewels' *manidvip*. It is represented as surrounded by infinite ocean of nectar *amritaranava*. This ocean or expanse of waters *amritsaras*, is dormant in itself and full of all potentialities. It contains the germs of all conflicting opposites and these *energies* concentrate and evolve here at the centre, in the 'Island', *dvipa*. The expanse of water surrounding the 'Island', readily reminiscent of the Golden Temple in the tank at Amritsar, stand for universal Consciousness that constitutes All-Space, for 'the space is verily the product of mind', as *Taitriyopanisad* tells us : *etasmādātmā akāshās sambhūtah*, and supplies the stage for all subsequent evolution and development. The tantric concept is rich in allegorical meanings and reveals the pairs of opposites in union with each other and is intended to serve as a model or pattern for the guidance of the inward contemplation of the devotee. The 'Island', in contradistinction to the surrounding fluid is symbolic of the metaphysical Point of Power and it is called,

in tantric terminology, the *bindu*, which spreads, unfolds, expands and becomes transmuted into the tangible realm of our limited consciousness and the universe This 'Island', in the tantric iconography, is invariably represented as golden.

The schemata and symbology, the allegory and architecture, the aura and aspects of the Golden Temple arise out of and are rooted in the antipodes of Mind where alone the ultimate Reality is cognisable and contactable. The Golden Temple and its *Amritsar* is, in a sense, the ultimate Reality made tangible.

In this temple, the proposed centre of a World-culture and World religion, the Nanak V installed the Sikh scripture *Guru Granth Sahib*, and eversince, the presiding place, even when the Sikh Gurus were personally present, has remained reserved for the Book, and the religious ceremonial and services have exclusively and always consisted of prayers to, singing praises of, and meditation upon God in this *sanctum-sanctorum* of Sikhism.

The prevalent and unanimous belief that the four gates of the Golden Temple providing accessibility to the four points of space signify freedom of worship to all and sundry in the Temple—all the four castes of Hindu society—is wholly erroneous, arising out of ignorance over the sacred architecture and its conceptual grounds of the religious traditions of our country. There are three main styles of Hindu sacred architecture : the rectangular Nagara in the north, the rounded Vesara, typical of the Andhra region, and octagonal Dravidian in the south. The spiritual centre of all Hindu temples is the *devagrabh*, the personal dwelling place of the god. Where the god of the temple is anthropomorphic, that is, of human form, the *devagrabh* has only one door, guaranteeing divine privacy of the god, and, where the god is anthropocentric, that is, containing within himself the entire Universe, the temple has four doors pointing towards the four cardinal directions. The iconographic god, such as the *sivalingam* also enjoys the divine privacy of the anthropomorphic god in a single-door temple. There are not many four-door temples extant in India of today for various reasons pertaining to the post-Gupta period of the emergence of Brahmanism, but the temple hewn out of the living rock, in the early centuries of the Christian era, in the Elephanta island near Bombay, is a four-door temple with four faced anthropocentric Siva as its presiding deity, and is still there, though much damaged through Portugese vandalism. The Golden Temple adopts the four-door temple tradition of our sacred architecture with an amplified conceptual ground, which is, the worship of a form-less God, *Nirankār*, vivifying all the four directions of the Space, the entire seen and the unseen Universe. A permissive entry of all the four castes and the free right of all and sundry to worship in the Golden Temple is not the meaning of its four doors.

It was in 1609, that the Nanak VI, Guru Hargobind (1595-1644) erected the *Akāltakht* edifice opposite the entrance bridge-head of the Golden Temple, upon which the Guru sat in state, wearing two swords of dominion over the two Worlds, the seen and the unseen, and the peculiar Sikh doctrine of Double

Sovereignty took birth, the essence of which is that a man of religion must always owe his primary allegiance to Truth and Morality, and he must never submit to the exclusive claim of the secular state to govern the bodies and minds of men, and the whole of subsequent Sikh history must be seen as an unfoldment of this Sikh doctrine, if it is to be properly understood. The Nanak X, Guru Gobind Singh (1665-1708) explained this doctrine to Mughal emperor, Aurangzib, in a written communication, the *Zafar-nāmeh* (1707), in the following words :

"When all means of peaceful persuation fail, it is legitimate (for a man of religion) to move his hand to the hilt of the sword."

The Akaltakht is the locus of this doctrine of Double Sovereignty relating to this earth and the other world. The Sikh chronicles, from olden times, record an unearthly event that occurred in 1589 A.D. The triumvirate of Godhead, Vishnu, Brahma, and Siva transmuted their numerous Substance into phenomenal human forms, along with their hordes of attendant gods, and joined the voluntary Sikh labour engaged in digging the holy tank, Vishnu, the supreme aspect of Godhead, stood and superintended the labour, corps of other gods busy in digging the earth and depositing the earth-contents of their baskets on the spot where the *Akaltakht* was subsequently constructed by Nanak VI, Guru Hargobind in 1609. The place where Lord Vishnu stood as the living Overseer is marked by the steps of the Golden Temple leading into the holy tank, called *Hari ki paudi*. When this vision of divine participation in digging of this holy tank melted away, Guru Arjan recorded the event in the *Guru Granth*. (*Suhi*) : "The God Almighty Himself came down to dig up the holy tank and to supervise the digging, to succour and sustain his devotees" : *santān ke kāraj āp khaloiā ham karāvan āiyā*. It is not proposed here to join issues with those who think that supra-normal perceptions are unreal and illusory and hence not objective "history". What "history" is or is not, involves too many intricate questions of Metaphysics and Psychology about which the European mind and its products in the East think only in primitive and crude terms. But this historical event, the accuracy of which is vouchsafed by Guru Arjan himself, the eyewitness of the event, neatly falls into line with what has been said already about the symbolical and allegorical significance and meanings of the Golden Temple at Amritsar. Again, according to the Mongol laws of the *Yasa*, to occupy a three feet high platform is the exclusive prerogative of the sovereign and lesser authorities may sit on a platform, three feet high or higher, only as an act of high treason. It is on official records, that on learning that the son of Aurangzib, Prince Muzzam, who later became Emperor Bahadur Shah, was publicly pulled down un-ceremoniously while sitting on a three feet high platform, as the governor of Gujarat. The throne of the *Akal Takht* constructed by Guru Hargobind is over six feet high, loudly proclaiming the inviolable sovereignty of the Sikh nation to all concerned.

This Sikh doctrine of Double Sovereignty promulgated in the beginning of the 17th century, has a curiously modern ring and flavour, as from 19th century onwards, a growing school of writers in Europe have

tended to think on the lines in which it is grounded. The main substance of this doctrine is that any sovereign state which includes Sikh populations and groups as its citizens, must never make the paranoic pretentions of almighty absolutism, entailing the concept of total power, entitled to rule over the bodies and minds of men, *in utter exclusiveness*. Any state which lays such claims, *qua* the Sikhs, shall automatically forfeit its moral right to demand allegiance of the Sikhs, and there is thus an eternal antagonism between such a state and the collective community of the Sikhs, represented by the Order of the Khalsa, and in this deadly duel the state shall never emerge out as finally victorious, for, self-destruction is the fruit of the seed of non-limitation, and the status and the prerogatives of the Khalsa are imprescriptible. The 19th century German writer, Schulse, supports the basic premise of this doctrine by asserting that 'the view that the state is absolutely supreme and incapable *of doing wrong is misconceived and dangerous*' (*Deutsches Stattsrecht* Vol. I. See. 16). The whole Sikh history is a relentless *jehad* against this dangerous notion and the Sikhs have persistently insisted that any state fit and entitled to demand their allegiance must, *ab-initio*, recognise and concede its own selflimited character, arising out of the principles of morality, the teachings of Religion, the principles of abstract Justice, and the principles of the Sikhs' metalegal Constitution which lays down that, (1) they must be approached and dealt with, at state-level, as a collective group and entity, and (2) they must be governed impersonally, that is, through the rule of law and not by arbitrary will and fiat, and this self-limitation must further be circumscribed by the immemorial customs, long established traditions and the facts of the history of the Sikhs. This Sikh doctrine, is, in essence, the same which today finds explicit expression in the modern concept of the pluralistic state, which recognises that the state, in practice, is the government, and the government is no *more than a group in control* of the governmental machinery, and that the aims and objects of the group, may, any time, clash with those of other groups, not in power. The government may be the temporary principal of all such groups, but it is only *primus inter pares*, the elder amongst equals ; it is not the sole repository of Power or focus of loyalty. This is, indeed, the essence of the Sikh doctrine of Double Sovereignty. which finds powerful support in the writings of Professor Harold, J. Laski, Mr. G. D. H. Cole, and the French Jurist Duguit, and also Dr. J.N. Figgis. The Sikh revolt during the 17th and 18th centuries, against the Mughal state was, in reality, an attempt to assert their doctrine of Double Sovereignty against the Muslim absolutist theo-monist theory of State, as a consequence of which the Sikhs had to pass through the Valley of Death, before they emerged out with the sceptre of political sovereignty in their hands.

In 1708 Guru Gobind Singh, after protracted discussions and parleys with the Mughal emperor, Bahadur Shah, came to the firm conclusion that "all means of peaceful persuation" had failed, and it had, therefore, become the right and duty of the Sikhs to "move the hand to the hilt of the sword". and in the same year, (February, 1708). the Guru initiated a Hindu yogi and occultist, Madhodas

bairāgī, as a Sikh and renamed him, Banda Singh, and then appointed him the generalissimo of the Sikhs, after conferring upon him the military title, *Bahadur*. Banda Singh, Bahadur, was then ordered to proceed to Punjab with the assignment of, "due chastisement of the Mughal rulers, who have usurped the power that belongs to the people, condign punishment of those guilty of atrocities, destruction of their military bases and re-establishment of freedom of the people"[3]. Banda Singh, Bahadur carried out his assignment with admirable fidelity and in 1710, declared the freedom of the province of Sirhind, fixed as its Capital at the fortified Mukalispur, in the hills, near Ambala, and the Sikhs adopted the legend on their state seal, which began : *sikkeh zad bar har du ālam :*

> "We, hereby place our impress of sovereignty upon both the worlds, the seen and the unseen,"

and thus they reiterated the basic doctrine of Sikhism, that of Double Sovereignty.

After the collapse of political power of the Sikhs under Banda Singh, Bahadur, in 1716, there follows a complete blackout till 1721, when the Sikhs shifted their centre of activities, to their spiritual and political Capital, and their acropolis, the Golden Temple, the lake that surrounds it, and the complex of buildings, including *Akal Takht*, that are attached to it.

Eversince 1721, the Golden Temple, with the complex of its attached structures, has remained the centre of the Sikh World, the Sikh history, the Sikh politics and the Sikh theophany. Throughout the last 250 years, whether the Sikhs were declared as outlaws by the state, whether the Golden Temple and its adjuncts were reduced to debris and mass of ruins or they were forcibly occupied by the state, whether the Sikhs were a sovereign people or politically subjugated, they have never abandoned or compromised the position that, (1) the Golden Temple and its adjuncts are the hub of the Sikh world, not as a matter of concession by any worldly Power, but as the inherent right of the Sikh people, *suigeneris*, and inalienable, and (2), there is no ultimate dichotomy in the true Sikh doctrine between this world and the next, the secular and the religious, the political and the spiritual.

This position and this status of the Golden Temple is unique in the religious or political centres of world history. It is the Mecca of the Sikhs, because it is the religious centre of the Sikhs, but it is vastly more. It is the St. Peter's at Rome, for it is the centre of Sikh theocracy, but it is very much more and also something less and different. Sikhism has no ordained priestly class and, therefore there can be no theocratic political state of the Sikhs in which the priests rule in the name of an invisible God. They have no corpus of civil law of divine origin and sanction and they, therefore, must have a state based on secular, non-theocratic laws. It is, more, because it remains the real centre of ultimate Sikh

3. *Tukan te nīju levān bair pathio gur ne mujh ko kar bandā, main kar khwār bajīde ko mār Sarhind ujād karehon suchhandā* (*Twārikh Gurū Khālsa, Giani Gyān Singh*).

allegiance, whatever the political set-up for the time being. It is the Varanasi or Banaras of Sikhism, because it is the holiest of the holies of the faith, but it is not precisely that because the true Sikh doctrine does not approve of any tradition or belief which seeks to tie up theophany with geography. It is the Jerusalem of Sikhism because it is the historical centre of the epiphany of Sikhism, but it is not precisely that because Sikhism, as a religion, is not history-grounded, that is, its validity is not tied up with or dependent upon any historical event. It is not precisely the political Capital of the Sikhs, because a political Capital presupposes a state under the control of the Sikhs, and when the Sikhs do have such a state, it is not imperative that its administrative centre must be at Amritsar, and even when it is, the Golden Temple and its precincts shall still retain their peculiar independent character apart from this administrative centre. When the Sikhs do not have a sovereign state of their own, the Golden Temple, with its surrounding complex, continuously retains its theopolitical status, which may be suppressed by political power, compromised by individuals or questioned by politicians, but which remains and never can be extinguished, for, it is *sui generis* and inalienable, and imprescritible.

It is owing to this unique status, grounded in certain definitive doctrines of Sikhism that, many misunderstandings continuously arise concerning the use of the Golden Temple with its surrounding complex, for 'political purposes', for allowing ingress into it and housing of those whom the political state may deem as 'offenders' and for pursuing 'extra religious activities' from inside its perecincts. The Sikhs, themselves, have never viewed any of these activities, started or controlled from inside the precincts of the Golden Temple, as either improper, or repugnant to the Sikh doctrine, or contrary to the Sikh historical traditions. The reason for this Sikh attitude are three, in the main, not singly, but collectively.

One reason is that this geographical site itself is charged with theopathic influences such as no other known and still accepted site on earth, including the old site of the Solomon's Temple, revered by three great religions of the world, Judaism, Christianity and Islam, can claim. Eversince the man on this earth became civilised, in any comprehensive sense, about four or five millennia ago, imagination seems to find some foothold to countenance the belief that the lake engirdling the Golden Temple was, in all probability, a centre of the most basic activity of man, the religion. The most extensive pre-classical civilisation of the world, the Indus Valley civilisation, stretched, in the third millennium B. C. from Rupar at the foot of the Simla hills, from Lothal in eastern India to Sutkagendor near the shores of the Arabian Sea, a stretch of one thousand and five hundred miles, and the site of the Golden Temple lies in the heart of this great river system. The prominently situated. "Bath" or *sarovar* in the newly dug up ancient mound of Mohenjodaro, as readily suggests to mind the central significance of water reservoirs in the metaphysical thought-idiom and religious practices of these ancient people as it projects before the mind's eye, the Golden Temple, lake-surrounded. Our protohistorical records, the *Puranas*, and the prechristian era Buddhist

traditions definitely assert that, from ancient times, there has existed a natural and holy lake of water, where the Golden Temple is now situated and the geo-physical layout of the site amply confirms the probability of the identity of Amritsar with these assertions. In *Vaivasyat purana* of ancient antiquity, there is clear mention of *amarakunda*, the Punjabi equivalent of which is, *Amritsar*, 'a holy lake situated between the rivers *Vipāsa* (*Beās*) and *Airāvati* (*Rāvī*)', a site at which gods and anti-gods fiercely fought with each other to possess the Pot of Nectar salvaged during *sammudramanthan*. A bird's eye view of the area, from an aeroplane even today would confirm that, this site must have been a natural water-reservoir for thousands of years past. It is, therefore, wholly fanciful to believe, as is largely believed and asserted today in Sikh writings and discourses that the Guru deliberately selected this site for the Golden Temple owing to its low depression in comparison with the surrounding area, to inculcate and stress the pre-eminence and spiritual merit of humility amongst the Sikhs. The truth is that the site was the site of an ancient holy lake and the Gurus, sensing its inherent spiritual flavour and nimbus of holiness, raised the Golden Temple here. Guru Nank himself paid a visit to this place and met Baba Buddha, the patriarch saint of Sikhism and St.Peter of Sikh history, and, it is on record, that Guru Nanak called Guru Angad to meet him at this spot before passing away. The third Guru, Amar Dass specifically charged his successor, Guru Ram Dass to clear the silt of this ancient holy water—reservoir, while the fifth Guru, Arjan completed the job by fully excavating the holy lake and constructing the holy *Harimandar* at its centre. The miraculous cognition of this ancient locus of holiness by the Sikh Gurus and its acceptance and transformation into the Centre of Sikhism is most significant and suggestive. The Vedic and Buddhist traditions of holiness attached to this site and the lake suggest an earlier and more ancient origin of this attachment, extending back to the third and second millennia of the Indus Valley civilisation, on the basis of the historical trend that once a holy place, always so, and that, a new holiness must be grounded in some older one. The creative imagination, therefore, is justified in discerning grounds for the belief, not altogether fanciful, that the holy lake and the site of the Golden Temple, was an ancient centre of theophanic human activity, at the dawn of human civilisation, round about 5,000 years ago, peopled by the Mohenjodaro race, and further, that it was an equally well revered spot for the theomantic Rishis of the Vedas. It is interesting to recall here that when Guru Arjan was having the ancient alluvium of this lake cleared, a sealed masonary subterranean dome was sounded and exposed, which on being opened up revealed a macerated yogi in lotus-posture, immersed in seed-less, *nirbija*, trance. When the Guru reanimated him, he disclosed that he went into his trance "thousands of years ago", with the object of experiencing the somatic touch of the Nanak, before entering into the utter Void. This spot was commemorated by the Guru by the subsidiary lake, *Santokhsar*, which stands till today. Were some of the Vedic hymns actually revealed to the Aryans at the banks of this ancient holy lake just as the major portions of the *Guru Granth* in the 17th century were ? Intuitive imagination guesses so, and there is no

good and conclusive reason to think otherwise. In the early centuries of the Christian era, when the oecumenical religion of the Mahayan took birth in the north west India in the form of the original *Prajnapārmittā* and the *Sadharmapundrika sutras*, the Golden Temple site and the holy lake were already an active centre of beehive Buddhist monk-communities, of which the great Nagarjun and Aryadeva themselves might have been the abbots, during the periods of their creative activity, and if herein the intuitive imagination hovers near the truth, then it emerges that the site of the Golden Temple and the banks of its surrounding waters are the scenes of the earliest spiritual activity of the civilised man, the highest achievement of the Buddhist mind and the most glorious afflorescence of the *genius loci* of the Punjab. Coming to near modern history and times, the founder of the Lamaist Buddhism in Tibet, Padamsambhava, a Professor at Nalanda University, who was invited to Tibet by the great king, Khri-sron-lde-btsan (745-797) in 747 A. D. is the patron saint of Tibet and one of the greatest figures of Buddhism and he is called, 'Lotus-born', to signify his theomorphic status, while his biographies unanimously agree that the 'Lotus' out of which he took his non-human birth, floated on the limpid waters of a sacred lake, which is identified by Tibetan Buddhists themselves as now surrounding the Golden Temple. To this day, devout Tibetans make long and hazardous journeys to visit and pay homage to this sacred spot of the marvellous origination of the Guru Rimpoche, the Precious Master, and these regular pilgrimages, of Tibetans extending back to over a thousand years have only recently halted after Communist China annexed Tibet, and India accepted this annexation by force as legitimate.

If many of these surmises lack palpable root and material evidence, the fact does not render the intangible pull of this picture of the historian's mind any the less potent. The objection, when it is seriously made, that since no written record or history is available to authenticate these creative surmises, hinges around two or three unspoken presuppositions, all of which are not only debatable but also somewhat misconceived. (1) One such presupposition is that history-writing is the exclusive prerogative of a Professor at a University who is a Ph. D, everybody else being a non-professional historian and therefore engaged in activity, for him illegitimate. The conclusive answer to such a pre-supposition is that Gibbon, Acton, Macaulay, Rattan Singh Bhangu were all non-professional historians and they would have been horrified to be called professionals (2) Another such presupposition is that History is essentially episodic, not nomothetic and to try to discover or imagine a thread of continuity that binds these episodes together into a coherent pattern is not history proper' but merely 'fiction-writing'. But the permanent and regular element in human affairs—the episodes of history—is the human nature, and so we must study the human affairs as a whole and not as a chaotic heap of stones. The study of human affairs goes away when we break it up into a number of "disciplines", separated and insulated from each other, such as, history, religion, poetry, psychology, anthropology, etc. A genuine historian cannot help looking for and discovering pattern and system latent in

the episodes and unless it is to be degraded into a scissor-and-paste activity, a historical thesis has to be built up somehow through imagination and idiographic search. A historian has to be not only a 'scientist' but a poet also, so as to study human affairs properly. Another pre-supposition here is that no imaginative reconstruction of history is permissible unless it is directly traceable to a written record or document. This pre-supposition has merely to be stated thus to demonstrate its untenability. Is a written document necessarily reliable and if not, how to test ? What about the propagandal element in written records throughout the ages and how to sift here the chaff from the grain ? What about intellectual dishonesty not altogether uncommon with the writers of records ? Why are writing of Alfred Rosenberg and Stalin's *Short Course* unacceptable ? What about pious fabrications, Christian misinterpretation of the *Torah* and distortion of the *Old Testament* to make them fit into a prophesy of Christianity ? What about post-factum justificatory records of all ages ? What about the written records that were but were destroyed out of existence such as Greek historians' pro-Carthage accounts of the Punic Wars which Polybious sometimes actually cites ? What about the philosophical literature of the *Carvaks* which our spiritual ancestors wholly destroyed ? What about the great and momentous human affairs of history regarding which no written record or document whatsoever is available or is ever likely to be available, such as the great Mohenjodaro civilisation ? Imagination and creative discernment can never be de-legitimised in history-writing by any serious student of history.

Such a site, therefore, surcharged with such ancient and potent spiritual influences it was that the Sikh Gurus chose as the Centre of the new world-religion and world-culture, which they inaugurated and instinctively sensing its high spiritual potency in relation to the future of mankind, the Sikhs, during the last 250 years, that the secular state powers, in utter disregard and blind ignorance of, the implications of the Sikh doctrines have tended to regard this geographical spot as just another area as their political domain, have paid the highest price demanded of them, in vindication of the true theo-political status of the Golden Temple.

The second reason, which fortifies the basic Sikh attitude concerning the theo-political status of the Golden Temple is grounded in the nimbus of Sikh history that circles it and provides guiding precedents to the Sikh mind.

Till the demise of Guru Gobind Singh, the Nanaks, the Sikh Gurus, were centres of the *Sikh movement. and afterwards, Banda Singh,* Bahadur took over the command of their political affairs. It was after the execution of Banda Singh, Bahadur and the collapse of the Sikh sovereignty which he had actualised, that the Sikhs collectively assumed the rights and duties of their doctrine of Double Sovereignty, and in 1721, Bhai Mani Singh was installed as the head-priest of the Golden Temple, who, immediately took steps to revive the true theo-political status of this place. A free community-kitchen for the vis tors and the disabled was started and politico-civic activities of the Sikh people were gathered afresh to be rooted around the Golden Temple. Khushwaqt Rai,

the author of the manuscript, *Tārīkhi Sikhān*, (1811) says that at this period, the Sikhs "lived in caves and thorny bushes, and subsisted on roots and blades of grass, and Zakrya Khan, the military governor of the Punjab wondered that the grass-eaters should be so bold as to lay claim to sovereignty."

In 1733, when the Mughal government found that extreme measures of persecution had failed to persuade the Sikhs to compromise their basic doctrines and attitudes they conceded to the Sikhs the status of a sub-nation, an autonomous political status, analogous to that offered to the Sikhs in early 1947 by Mr. Jinnah of the Muslim League. A revenue grant of a hundred thousand rupees and the Letters Patent of *Nawab* were conferred upon the Sikhs, which they accepted with the reservation "that the Khalsa meant to rule freely, cannot accept permanently, a subordinate position." (Teja Singh, Ganda Singh, *A Short History of the Sikhs, p.* I, 121). All these developments took place and were finalised within the precincts of the Golden Temple, in front of the *Akal Takht* and further, these arrangements show that the government of the day, even during those early days of Sikh history, fully appreciated that the Sikh doctrines envisaged that the state must deal with them as one people, and not by atomising them into individual citizens. Immediately, at the conclusion of these arrangements, the Sikhs proceeded to establish five military cantonments, one at the lake of the Golden Temple and the other four, at the remaining four sacred tanks that constitute the adjuncts of the Golden Temple. These arrangements, by their very nature, were doomed to failure and consequently, in 1736, the Mughal government authorities occupied the Golden Temple and its precincts, and it was under these circumstances that, Bhai Mani Singh approached the authorities for permission to celebrate the Sikh consortium of *divālī* in November, 1738 and he undertook to pay a sum of Rs. five thousand to the state for Police arrangements, on the explicit condition that the government would not interfere, directly or indirectly, in the right of the Sikhs to collect at the Golden Temple in complete freedom. Since the government authorities deliberately broke the terms of the agreement, and as is the invariable custom of governments, accused Bhai Mani Singh of having done it instead, Bhai Mani Singh accepted the penalty of death, inflicted by hacking his body into bits, limb by limb, rather than agree to pay the stipulated amount of Rs. five thousand or earning reprieve otherwise. The next year saw, in 1739, the invasion of India by the terrible Nadir Shah who sacked Delhi, put its inhabitants to sword, and took away the Pea-cock Throne and the Kohi-noor diamond, as loot in his haversack. It was the "grass eaters", the Sikhs alone, out of all the peoples of India, who then came out of their caves and thorny bushes to attack the rear of the returning invader, till he reached Lahore, exhausted by this harassment, and the following conversation is recorded by a contemporary, between Nadir Shah and Zakariya Khan, the military governor of the Punjab.

Nadir Shah : "Who are these mischief-makers any way" ?

Zakariya Khan : "They are a group of

vagabond mendicants who visit their Guru's tank twice a year and then disappear."

Nadir Shah : "Where do they live ?"

Zakariya Khan ; "Their homes are their horse saddles,"

Nadir Shah : "Take care, my son, the day is not distant when these rebels will take possession of thy country",

Here again, it was recognised by all concerned that, the Golden Temple is the hub of the Sikh universe. After its occupation by government in 1736, the Temple and its adjuncts were put to profane secular use, and were converted into central offices of the district officer, Musa, popularly known as, Massa Ranghar. When the news of this profane secular use of the *sanctum sanctorum* of the Golden Temple reached a group of Sikh refugees in the far off Jaipur, two of them travelled all the way to Amritsar, after taking a solemn vow that they would either cut off and bring back to Jaipur, the head of this arrogant government official or never return alive at all. In early August, 1740, this presumptuous government functionary was beheaded on the spot, during the early office hours, and his head was carried to the assembled Sikhs at Jaipur, in vindication of the Sikh doctrine of Double Sovereignty, with the Golden Temple as its acropolis.

The Sikh people thus lived a precarious existence, as stateless outlaws and aliens in their own homeland, when in 1746 Lakhpatrai, a Hindu high official of the military governor of Punjab, took it into his head to out-herod Herod, to display greater zeal even than the Mughals to destroy the Sikhs and Sikhism, and besides ordering a genocide of the Sikhs, caused it to be.

> "announced with the beat of the drum that no one should read the Sikh scriptures, and anyone taking the name of the *Guru* should be arrested and his belly ripped open. Even the word, *gur*, (molasses), which sounded like *Guru* was not to be uttered but the word, *rori* was to be used instead. The word, *granth* was also to be replaced with, *pothi*. Many volumes of the holy *Granth* were collected and thrown into rivers and wells. The tank of the Amritsar was filled with earth."
>
> (*A Short History of the Sikhs*, *op. cit.* page, I. 132).

It is not to be supposed that a man of the keen intelligence of his race and an energy peculiar to that by a subordinate position inspired, Lakhpatrai would have missed the central significance of the Golden Temple and its adjuncts in the Sikh scheme of things, and therefore, whereas he strove to destory the cultural roots of the Sikhs, he did not neglect the Golden Temple in view of its theo-political status.

In March 1748, the Sikhs emerged from their hideouts and drove away the occupation forces from the Golden Temple, built a mud-fort to defend it, and reiterated that the Sikh people were an indivisible entity and sovereign *suigeneris*. (Giani Gian Singh, *Panthprakāsh. Vārtak*, Delhi, 1892. p. 907). In full realisation that, in the plains of Amritsar, neither their fighting strength nor the flimsy protection of mud-walls could save them from sure

destruction by the Mughals, they resolved that, "no better death is conceivable for a Sikh than that which overtakes him while defending the great Cause of Sikhism at this Centre of Sikhism" [Rattan Singh, Bhangu, *Prachin Panthprakash* (1837). Amritsar, 1914, p. 325].

> Out spake brave Horatius, Captain of the Gate:
> To everyman of this earth, Death cometh soon or late.
> But who can die better than facing fearful odds.
> For the ashes of his fathers, for the temple of his gods.

It must always be borne in mind that this "great Cause" is essentially theo-political in content and not merely soteriological, in the scheme of peculiar Sikh values, a position which is not correctly appreciated by those who castigate Sikhs for mixing up politics with religion.

In 1749, the Sikhs cleared the holy lake of Amritsar of the debris with which it was gutted by Lakhpatrai, and in 17?7, the Afghan conqueror Ahmedshah Abdali, invaded India for the fourth time when he found, as before, that the Sikhs of all peoples of India, resented his incursions into their country the most and made no secret of this resentment. Well understanding the theo-political status of the Golden Temple and its adjuncts, the redoubtable Abdali, had the temple demolished, its adjuncts destroyed and its lake filled up and ploughed over. The Sikhs, however, refused to be cowed down, and in April, 1758, when the combined forces of the Marathas and the Sikhs had succeded in driving out the Afghan occupation forces, the Golden Temple was rebuilt and its holy lake cleared up, through the labour of prisoners-of-war and under the direct supervision of the famous Maratha chiefs, Raghunath Rao and Malhar Rao Holkar, who then humbly made an offering of Rs. one hundred twenty five thousand at the Golden Temple and received ceremonial robes of honour from its head-priest.

In November, 1760, the Sikhs again assembled before the *Akal Takht*, at the Golden Temple and declaring themselves as the *Sarbatt Khalsa*, a Sikh theo-political doctrine by which the Sikhs assume the powers and status of the centralised conscience and will of the People, resolved to take possession of Lahore, the seat of the Punjab government, a project delayed somewhat by the fifth invasion of the Abdali, the same year. Abdali crushed the Marathas as an all-India power in the historic battle of Panipat, fought on January 14, 1761, but when the victorious invader was returning to Afghanistan, the Sikh chiefs again assembled at the Golden Temple and resolved to take all possible measures to rescue the Hindu and Maratha young women being carried away as war-booty by the Afghans. In pursuance of this resolution, the Sikhs made a determined attack on the rear of the foreigner at the Goindwal ferry of river Bias, and rescued over two thousand young women from the clutches of the Abdali and made arrangements to return them to their original homes. (James Browne, *History of the Origin and Progress of the Sikhs*. London, 1778, p., II. 22). This process of rescuing young women, the Sikhs followed, till the invader crossed the river

Jhelum. It is on record that every Maratha woman, thus rescued, was returned to her home accompanied by Sikhs on foot while the ladies rode on their horses.

In 1762, the Abdali returned to India on his sixth invasion, with the specific object of liquidating the Sikhs completely and finally, of destroying their cultural and spiritual roots and of extirpating their very memory from the minds of the people, so that there remains then, no power in India cherishing the temerity of opposing him. In a lightning attack, this one of the greatest of generals that Asia has produced, the Abdali put to sword a large portion of the Sikh people, men, women, and children, over thirty thousands of them, near Ludhiana, took possession of the two original volumes of the holy *Granth*, prepared by Nanak, V and Nanak, X, and then proceeded to complete his task by blowing up the Golden Temple with gun-powder, destroyed its other adjuncts, and filled the holy lake, after desecrating it "with the blood of cows." (*A Short History of the Sikhs. op. cit.* p. I. 171). The Abdali, knowing fully well the theo-political significance of the Golden Temple, had these operations carried out under his personal supervision, as a consequence of which he was wounded on the nose by a flying brick-piece on April 10, 1762, which wound remained a festering incurable sore till he died of it, on October, 16, 1772, at Toba Maruf in the Suleiman hills of Afghanistan. The Abdali, however, stayed in the Punjab, throughout the year, 1762, and on 17th October, 1762, more than sixty thousand Sikhs assembled at the ruins of the Golden Temple to challenge and chastise the Abdali, for the arrogant sacrilege committed by him. Offers of peace and negotiations made by the Abdali were contemptuously and summarily rejected by the Sikhs, and they inflicted a signal defeat on him and forced him to retire towards Lahore. Charat Singh, the grand-father of Maharaja Ranjit Singh, was then placed in-charge for restoring and rebuilding the Golden Temple and its holy lake.

It was on April 10, 1763, when the Sikhs, as usual, had assembled at the Golden Temple in their bi-annual concourse that,

> "some brahmins of Kasur came and complained against the Afghan inhabitants of their city, especially against the grandee, Uthman Khan, who had forcibly carried away the wife of one of them, and converted her to Islam. Hari Singh Bhangi volunteered to help the aggrieved brahmins, and being supported by Charat Singh, after making a theo-political resolution, *gurmatā*, led an expedition against Kasur. Uthman Khan, with five hundred of his men was killed, and the brahmin lady was restored to her husband."
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> —[Ghulam Mohayudin, *Twārīkhī Punjāb.* Persian *Ms.* (1848) ; also, *A Short History of the Sikhs. op. cit.* p. I. 174].

In October, 1764, Ahmad Shah Abdali, invaded India for the seventh time, and on December 1, 1764, he paid a military visit to the Golden Temple to satisfy himself that the Sikhs no longer used this spot for 'political activities'. He found thirty Sikhs standing guard at the enterance-gate of the Golden Temple, under the captaincy of Jathedar Gur-

bakhsh Singh, whose mussoleum sitll stands behind the *Akal Takht*. "They were only thirty in number. But they had not a grain of fear about them......They were resolved to sacrifice their lives for the Guru", tells us (page, 100), a Muslim eyewitness, the author of the *Jangnameh*, (1766).

On April 10, 1765, after the return of the Afghan invader, the Sikhs again assembled at the Golden Temple and took the political decision to occupy Lahore, as the seat of the Government of Punjab and from that day till 1850, the Golden Temple remained under the sovereign dominion of the Sikhs. The Golden Temple and its adjuncts, during the Sikh raj, retained their theo-political autonomy and the writ of the Maharaja Ranjit Singh did not run within its precincts.

In 1850, the British masters of the Punjab took over the Golden Temple and its adjuncts under their direct administrative control and till the conclusion of the First World War, its theo-political status was maintained and superficially respected through a fiction and a device, into which Sikhs willy-nilly acquiesced, after their failure to dislodge the British in more than one attempt. The fiction assiduously cultivated was that the British were the allies of the Khalsa, came to Asia in fulfilment of a prophecy of the Guru, to prepare ground for the eventual victory of the great Cause of Sikhism, that of fostering a world culture and establishing a universal Society. The device was of managing the ceremonial and services of the Golden Temple and its adjuncts through a government-appointed Sikh manager. This arrangement broke down, when at the time of Jallianwala massacre in 1919, the British made the mistake of seeking to use the theo-political status of the Golden Temple in approval of the action of General Dyer. The Sikhs rose as a body againt this shameful subversion of the true status of the Golden Temple, and the Akali movement into which this Sikh resentment took shape, eventually succeeded in wresting the possession and management of the Golden Temple from out of the British hands, who by a statute passed in 1927, handed over not only the Golden Temple but also other Sikh historical shrines in the Punjab, to a democratically elected *Prabandhak Committee*, and this Committee still retains its rights and privileges, thus won.

The Sikh doctrinal position in regard to the Golden Temple may be traced to their view of the ultimate Reality and the way it has been interpreted in relation to the historical process through which the Sikh movement has passed. Sikhism does not recognise any ultimate dichotomy between the real and the unreal, and hence between the sacred and the profane, though it recognises a distinction- between them, difference of immaculation between them. "God is real and all that He createth is likewise real, and there is naught but that He createth it." (*Guru Granth, Gauri*). Sikhism, therefore, enjoins that a religious life must be lived and practised in the socio-political context. "The God is immanent ever in the human socio-political activity ; know this through an understanding of the Word of the Guru" (*Ibid. Kanre-ki-var*). It is from these premises that the validity of the *sanctum sanctorum* of the Golden Temple, where nothing but the praises of God and meditation

upon Him may be made, conjoined to the *Akal Takht* where the highest and the most hazardous political deliberations and decisions are frequently taken, arises. This ideological base then animates the peculiar metalegal Constitution which Guru Gobind Singh finally gave to the Sikh society,

> "Previously, the ultimate authority had rested with the Guru...Guru Gobind Singh, however had abolished the personal Guruship and had vested it in the holy *Granth* to be administered by the Khalsa...The essential features of this central authority were that it was to be one and that it was to be exercised impersonally."—(*A Short History of the Sikhs. op. cit* p. I. 110-111).

From this it follows that, (1) the Sikhs, wherever they happen to be in any appreciable numbers, have a right to be dealt with as a civic group, and an attempt to atomise this group for exercise of political power over them, constitutes an infringement of this right. The postulate behind this law of Sikh social Constitution is that on the socio-political level, the significant unit is the group rather than the individual, for, it is the group which lays down norms of conduct for the individual, (2) Political subjugation or slavery is incompatible with the basic Constitution of Sikh society, (3) it is the implied right of the Sikhs to assemble freely, as such, to consider and deliberate upon any matters, that they may deem as vital to their interests, irrespective of whether these matters are of this world or the other and (4) the Golden Temple, and by analogy, the other Sikh places and centres of worship, have a theo-political status which is not a matter of concession by a political state, but is a right, *suigeneris*.

These are the four socio-political doctrines which are implicit in the Sikh way of life, and it is these doctrines which impel a Sikh and the Collectivity of the Sikh to abhor personal rule or group domination.

"From the observations that I have made of the Sicque Horseman for some days, and though I made to him serveral tenders of my acquaintance, he treated all with great reserve and a covert sort of disdain. There was no reason to be particularly offended by this hauteur towards me, for he regarded every other person in the same manner. His answer, when I asked him very respectfully in whose service he was retained, seemed strikingly, characteristic of what I conceive to be the disposition of the Sicque Nation. He said in a tone of voice and with a countenance which glowed with and was keenly animated by the Spirit of liberty and independence, that he disclaimed an earthly master, and that he was a servant of only the Guru on High. (George Forester, *A Journey from Bengal to England.* London. 1798 p. 294-95).

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On April 10, 1765, after the return of the Afghan invader, the Sikhs again assembled at the Golden Temple and took the political decision to occupy Lahore, as the seat of the Government of Punjab and from that day till 1850, the Golden Temple remained under the sovereign dominion of the Sikhs. The Golden Temple and its adjuncts, during the Sikh raj, retained their theo-political autonomy and the writ of the Maharaja Ranjit Singh did not run within its precincts

In 1850, the British masters of the Punjab took over the Golden Temple and its adjuncts under their direct administrative control and till the conclusion of the First World War, its theo-political status was maintained and superficially respected through a fiction and a device, into which Sikhs willy-nilly acquiesced, after their failure to dislodge the British in more than one attempt. The fiction assiduously cultivated was that the British were the allies of the Khalsa, came to Asia in fulfilment of a prophecy of the Guru, to prepare ground for the eventual victory of the great Cause of Sikhism, that of fostering a world culture and establishing a universal Society. The device was of managing the ceremonial and services of the Golden Temple and its adjuncts through a government-appointed Sikh manager. This arrangement broke down, when at the time of Jallianwala massacre in 1919, the British made the mistake of seeking to use the theo-political status of the Golden Temple in approval of the action of General Dyer. The Sikhs rose as a body againt this shameful subversion of the true status of the Golden Temple, and the Akali movement into which this Sikh resentment took shape, eventually succeeded in wresting the possession and management of the Golden Temple from out of the British hands, who by a statute passed in 1927, handed over not only the Golden Temple but also other Sikh historical shrines in the Punjab, to a democratically elected *Prabandhak Committee*, and this Committee still retains its rights and privileges, thus won.

The Sikh doctrinal position in regard to the Golden Temple may be traced to their view of the ultimate Reality and the way it has been interpreted in relation to the historical process through which the Sikh movement has passed. Sikhism does not recognise any ultimate dichotomy between the real and the unreal, and hence between the sacred and the profane, though it recognises a distinction between them, difference of immaculation between them. "God is real and all that He createth is likewise real, and there is naught but that He createth it." (*Guru Granth, Gauri*). Sikhism, therefore, enjoins that a religious life must be lived and practised in the socio-political context. "The God is immanent ever in the human socio-political activity; know this through an understanding of the Word of the Guru" (*Ibid. Kanre-ki-var*). It is from these premises that the validity of the *sanctum sanctorum* of the Golden Temple, where nothing but the praises of God and meditation

upon Him may be made, conjoined to the *Akal Takht* where the highest and the most hazardous political deliberations and decisions are frequently taken, arises. This ideological base then animates the peculiar metalegal Constitution which Guru Gobind Singh finally gave to the Sikh society,

> "Previously, the ultimate authority had rested with the Guru...Guru Gobind Singh, however had abolished the personal Guruship and had vested it in the holy *Granth* to be administered by the Khalsa...The essential features of this central authority were that it was to be one and that it was to be exercised impersonally."—(*A Short History of the Sikhs. op. cit* p. I. 110-111).

From this it follows that, (1) the Sikhs, wherever they happen to be in any appreciable numbers, have a right to be dealt with as a civic group, and an attempt to atomise this group for exercise of political power over them, constitutes an infringement of this right. The postulate behind this law of Sikh social Constitution is that on the socio-political level, the significant unit is the group rather than the individual, for, it is the group which lays down norms of conduct for the individual, (2) Political subjugation or slavery is incompatible with the basic Constitution of Sikh society, (3) it is the implied right of the Sikhs to assemble freely, as such, to consider and deliberate upon any matters, that they may deem as vital to their interests, irrespective of whether these matters are of this world or of the other and (4) the Golden Temple, and by analogy, the other Sikh places and centres of worship, have a theo-political status which is not a matter of concession by a political state, but is a right, *suigeneris*.

These are the four socio-political doctrines which are implicit in the Sikh way of life, and it is these doctrines which impel a Sikh and the Collectivity of the Sikh to abhor personal rule or group domination.

"From the observations that I have made of the Sicque Horseman for some days, and though I made to him serveral tenders of my acquaintance, he treated all with great reserve and a covert sort of disdain. There was no reason to be particularly offended by this hauteur towards me, for he regarded every other person in the same manner. His answer, when I asked him very respectfully in whose service he was retained, seemed strikingly, characteristic of what I conceive to be the disposition of the Sicque Nation. He said in a tone of voice and with a countenance which glowed with and was keenly animated by the Spirit of liberty and independence, that he disclaimed an earthly master, and that he was a servant of only the Guru on High. (George Forester, *A Journey from Bengal to England.* London. 1798 p. 294-95).

World Religions in Search of Peace

PROFESSOR HARBANS SINGH

THE coach unloads us in front of the massive Gothic structure of the Magee University in Londonderry, also called Derry. (The choice of bigger or smaller name is determined by one's political attachment, the "loyalists" opting for the former and the "nationalists" for the latter.) It has been an enthralling drive from Belfast airport, through lushgreen rolling hills of northern parts of Ireland. As I step into the reception hall of the building for registration, a friendly voice cheerily offers the introduction : "I am the bad boy from Rhodesia." This is Bishop Donal Patrick Lamont. He has recently been deprived of his Rhodesian citizenship and deported for his alignment with black liberation movements in that country. The warmth of his manner is captivating. Burly and genial, Bishop Lamont is 66. He was sent by a Rhodesian court for a 10 year imprisonment, reduced on appeal to a four-year term. His final expulsion from Rhodesia was world news.

Bishop Lamont personifies the objects of the conference for which we are gathered. It is styled Consultation in Search of Non-violent Alternatives. The main sponsors are Pax Christi, an international Catholic movement for peace, with headquarters at The Hague, and the International Fellowship of Reconciliation. Among the constituents are pacifists, conscientious objectors, peace workers, war resisters, activists who have stood up against injustice and exploitation in different parts of the world and suffered imprisonment and other hardship, and plain academicians. Like Bishop Lamont, there are Horst Kleinschmidt, an ex-student leader from South Africa, who was gaoled under the Terrorist Act, Jean-Baptiste Libouban of the Community of the Ark in France founded by a French pacifist given the Indian name of Shantilal by Gandhiji, Dr. M. A. Lucker of the World Conference on Religion and Peace, petite Miss Jilijana Mathvic-Vlasic, author on peace problems, from Yugoslavia, the suave and handsome Charles ter Maat, International Secretary of Pax Christi, Miss Ariane Perolini of the Movement of Martin Luther King in Switzerland, David B. Perry of the Movement for a New Society, United States of America, who is committed to simple living and who, according to his biodata, has not made a taxable income in a number of years, Miss Cao Ngoc Phuong of the Unified Buddhist Church in France, De Bollardiere, a retired General of the French army, now turned a peace worker, and Piet Dijkstra of the International Seminar for Training Non-Violent Action and a representative in Europe of the Sarvodaya movement in Sri Lanka. Among the University men are Dr Adam Curle, Professor of Peace Studies, University of Bradford (United Kingdom). Dr. Joseph J. Fahey. Director of the Peace Studies Institute at Manhattan College, New York

City, and Tapio Varis, peace researcher, Tampere University, Finland. The moving spirit behind the Consultation is the famous Archbishop Dom Helder Camara who has waged an unflinching struggle against poverty and injustice in the Latin American sub-continent. He is the very picture of sanctity and hope.

The registrations are over fairly quickly. Equipped with conference portfolios and the room keys, we disperse to the halls of residence we are assigned to. By 6.30 p.m., we are back in the main building for dinner. Conversations, initially hesitant and low-keyed, rise in crescendo as the meal advances. It is now time for the first plenary and we tiptoe into the conference room across the hallway. Bishop E. Daly welcomes the delegates to Northern Ireland, and raises the question of how a peaceful movement agitating for justice can be kept peaceful using non-violent techniques. Another issue he wishes to be discussed is of prison conditions. He proposes the establishment of non-government commissions in different countries to carry out independent investigations into allegations about the mistreatment to people in custody or in prison. The words of Archbishop Camara electrify the audience. They are charged with deep fervour. He says he is aware that violence is expanding; he simultaneously perceives that non-violence is progressing, too. His concern is that those who believe in non-violence should join together their forces. Violence No. 1, according to him, is the prevalent injustice. He is convinced that there is a non-violent way of changing the unjust structures which maim the greater part of humankind and calls upon all men and women to get together to create a more equitable and human world. F.H.P. Trip Minister of Science Policy in Holland, who is a special invitee to the Consultation, states that his Government has appointed a research committee to approve projects on non-violence.

Professor Curle takes shelter behind a Quaker quip for speaking *extempore* rather than from a prepared text, and makes the statement: "Whatever the provocation, we must never choose a violent response." He is, like many others, concerned about the inadequacy of the word "non-violence" and its negative implication. During an intermission takes place what the Americans call "brain-storming", with a view to suggesting a substitute. Some of us sit together and the exercise begins with everyone firing away what comes to his or her lips. Words tumble out at lightning speed and an extensive tally quickly materializes. Proposed substitutes include "soul force", "love force", "truth force", "satyagrah", and "loving assault". Someone will coolly go over these random suggestions and try to come up with the best possible solution. But is there really an alternative to "non-violence"?

The conference splits itself into workshops —education, communication, coalition between peace researchers and peace activists, and so on. Many practical points emerge as these groups wrestle with the problems entrusted to them. Concrete proposals are formulated. It is suggested that, for better public understanding, non-violence should be

portrayed as something active and creative and as a real alternative to violence. It should be shown to be a viable strategy in overcoming injustice. Non-violence should be seen as an integral part of community development. The image of non-violence should be promoted as that of a struggle for justice, not merely for peace. It should be presented not as a utopia, not as the past, but as the future.

How to make the idea of non-violence acceptable to those who do not believe in it? It is affirmed that most important part of the educational process happens outside formal schooling. For instance, in the family and in peer groups. Peace education is not to be treated as merely a period in the class programme but as a part of the general educational setup. Our education does not educate us for democratic thinking. Education for democracy should take the form of democracy in practice. Training in non-violence should be linked with action. One action like Martin Luther King's march educates more people than many a textbook or research treatise. Moral protest and verbal activity alone are not sufficient to eliminate injustice and to bring peace. A non-violent strategy has to be developed. This will involve study of the problems of oppression, hunger, malnutrition, armament race, arms trade, the influence of military-industrial complex, etc.

It is reckoned important that peace forces in various parts of the world should be brought into touch with each other—not to create a uniformity, but to provide channels of mutual communication. It is urged that each movement should retain its name, its physiognomy, its psychology. Yet there should be a central secretariat to bring into focus programmes and issues taken up by peace activists in different crisis situations. A press agency, newsletters and conferences could be of help.

The primacy of action in the struggle for fundamental social change is acknowledged. It is only through action of groups of people everywhere in their own local communities and regions that a more human and non-violent order can be built. Yet peace research has its value. But it has not so far won recognition as a legitimately scientific activity. It is still regarded by some as subversive and unscientific. The gap between the peace researcher and the peace activists must be bridged. Both are engaged in a common task. For any research to be meaningful, competence and engagement must concur. The researcher must come out of their ivory tower and work in action groups. The activists must give the researcher the recognition he deserves. Both normally work in their own fixed circles which hardly ever touch each other. Links should be forged between the two. A practical example of research-action symbiosis is seen in a member of the Consultation, Ciaran McKeown. He is an activist who has founded the Movement of Peace People in Northern Ireland : he is also a Fellow of the Norwegian Peace Research Institute in Oslo. This fellowship is exercised by sending topic papers to Oslo where they are examined and criticized. Seminars in Oslo further refine the papers. It is recognized that relationship

has to be defined between non-violent movements and revolutionary movements which also use violent methods. Further, that, in view of the prevailing influence of political and economic questions on peace research and peace action, attention has also to be given to the cultural and spiritual aspects.

There are more plenaries which debate the reports of the workshops. Consecutive translation into French and English of the reports as well as of the interventions is time-consuming, but the interest never flags. Discussion is throughout lively—and realistic, as far as possible. The steering committee is left with a bundle of practical suggestions to follow up.

As we advance to the midnight hour on the last day, Archbishop Camara is requested by the house with one voice to say a few words in conclusion. His words, again, are gentle and transparent, but stabbed with conviction. He declares that we must fight for human rights—for every man, everywhere. This, he says, gives us a thousand reasons to live. If we are non-violent, we do not have to fall into dogmatism and moralism. Dogma, yes. Morals, yes. But no dogmatism and moralism. Thought and expression only rarely achieve such perfect harmony as they did in Archbishop Camara's address. He is the inspiration behind this Consultation as indeed he was behind its predecessor at Driebergen (Holland) in 1972. Yet he does not approve of the conference being described as "Archbishop Camara's." This, he says, would mean lack of respect for the entire assembly. To discourage the mythologizing he tears up the report in which he had been paid the tribute which was most genuinely meant and most richly deserved, but which he declined to accept.

The asides : In the hall upstairs is an exhibition of posters, books and magazines on non-violence. The posters have come from a children's drawing contest. The last day begins with an inter-faith service. It includes Buddhist and Christian prayers and the Sikh *ardàs*. The Derry telephone book lists several Sikh names such as Nasib Singh, who lives at 13 Danes Fort Crescent, Tehl Singh, 19 Mount Colleger Ave, Munsha Singh, 36 Barry Street, Sher Singh, Tara Singh and Sohan Singh. A store displays the signboard : Singh Bros Drapers. The local Altnagelvin Hospital has a Sikh doctor on its staff. The get-together on the lawns of the cathedral seems to have brought out the entire citizenry of the town. Their friendliness is overwhelming. There is much handshaking and much autograph-taking. The Mayor's reception, with dance and music by a local ensemble, occupies the evening prior to our departure from Derry.

A question. Why a conference on non-violent alternatives in a place dotted with security checks, armed soldiers with rifles at the ready, and blocks of buildings blasted out by bombs and arson ? Perhaps, to inject greater realism into the deliberations ; to provide opportunity of confrontation with a situation in a country where non-violent methods and approaches are practised inspite of growing use of violence. This situation as well as the non-violent models could be seen

as exemplary for the violent situations elsewhere and as a challenge to spread the non-violent principle and models as realistic alternatives.

What is the final outcome? Even the most optimistic could not have anticipated any dramatic results. Yet whatever promotes the cause of peace and justice is worthwhile. The Consultation took up these issues seriously.

Feelings

K. S. Bhinder

I wonder what the flowers feel
Shivering quivering a great deal,
When rain drops to these touch and tease
O that now begin and now cease.

It is justlike what I feel
Shivering, quivering a great deal,
When in love of God, I release.
O that now begin and now cease.

A subtle subtle sweet feeling
For deep exhaling inhaling,
That for a play is touch and tease
O that now begin and now cease !

Influence Of Religion On Raj Kaur in Rana Surat Singh

BHAGWAN SINGH 'MOKAL'

"THE work *Rana Surat Singh* has, great significance in tracing the spiritual development of its heroine on the pattern enunciated in the teachings of the holy founders of the Sikh faith, its Gurus. This teaching however, in being neither sectarian nor obscurantist, has a significance which is universal in the pattern which it traces in the ascent of man from certain ego-centered feelings and viewpoints to those wherein the ego merges into all existence, and each one of its movements becomes pure good".[1]

The situation confronted here in this epic should actually be called, spiritual ailment from the realistic point of view. Rani's soul is suffering from the disease of '*dukha*', the source of this '*dukha*' is centralisation of her entire self on her own personality. The main difficulty one faces while considering one's own self as centre is that one establishes the values of entire world relative to it. When one does not know and think anything except his own good or bad, then he is said to be suffering from the spiritual disease. Its cure is not with the physician but within the *shabad simrin* and *sewa*. This is the picture of the spiritual development of the Rani. She in her slough of despond wants to see the impossible as possible, that is the union with the dead. Under this impression while forgetting her aim in life, submits herself to '*dukha*'. In this condition through the *updesh* of *gurūbānī simrin* and the vision of the five *khands* she learns the way of forgetting herself and thus learns the ideal of renunciation. From this she attains the fruit of *sewā*, which is not for her individual self but for the sake of humanity. This very fruit is the cure of her prolonged disease, this is her spiritual broadening.

The Way

The problem is the ascension of man from certain ego centred feelings and viewpoints to those wherein the ego merges into all existence and each one of its movements becomes a pure good. Now at the very beginning of *Japuji*, the first stanza puts the basic question :

How is truth to be attained, how the veil of falsehood torn aside[2].

And the concept of *hukam*, the divine orders provides Guru Nanak's answer. Truth is to be found through submission to the *hukam* :

Nanak thus it is written, submit to the *hukam*, walk in its way.[3]

1. G. S. Talib : *Study of Rana Surat Singh as a Spiritual Epic.* (*Rasearch Paper*)
2. *Japuji.*
3. Ibid

While onward Guru Nanak proceeds to affirm the nature of *hukam*, in the end he prescribes :

Nanak, if any one comprehends the *hukam*, his *haumai* is purged.[4]

Hence one can ascend the ego centred feelings and view-points only if one understands the *hukam*, so for some particular mode, *hukam* in itself is all existence.

All are within the *hukam* none are beyond its authority.[5]

Stanza 3rd of *Japuji* sets *hukam* as the principle which regulates the universe in accordance with the intention of God.

God's *hukam* directs the path-(God) the ever joyous and carefree.[6]

In the thought of Guru Nanak, the *hukam* signifies the divinely instituted and maintained principle governing the existence and movement of the universe. And *hukam* gathers into a single principle the sum total of all God's activity.

(of itself i. e. apart from the *hukam*) the soul does not die and it neither sinks nor crosses over. He who has been active (in creation) is still active. In accordance with the *hukam* we are born and we die. Ahead and behind the *hukam* pervades all.[7]

He who recognises the divine order perceives the truth and he who having recognised it, brings his life into conformity with it ascends to that eternal union with G which is the ultimate beatitude.

Beloved, he who comprehends the divine order of the God attains truth and receives honour.[1]

This is the comprehension of *hukam* that has fallen on the part of Rani Raj Kaur thus to each and every soul, and it is only in the end of final realisation of *Sachkhand* that she becomes in union with the Divine *hukam* and *haumai* is purged. Thus she lives in a state of beatitude but a complex way is involved in all the process of realisation.

Death of Rana Surat Singh is in accordance with the Divine *hukam* which is intolerable for the tender hearted Rani. Her mother and her maid servant Radha try to make her understand the same principle but deep passion involved in husband worship not yet culminating into Guru worship and then to God worship, does not let her follow their intellectual suggestions. She is already on a path of *bhakti* because due to divine grace which is an essential for the beginner in Sikh religion, she is marri d to a perfect soul Rana Surat Singh and belongs to a family of warrior Gursikhs. But her soul is not on a systematic path to salvation. Due to overgrown self love towards Rana Surat Singh, she faces the slough of despond unbearable for her.

"Salvation of the soul depends both upon

4. Ibid.
5. Ibid.
6. Ibid.
7. *Adi Granth : Guri. 2p. 151*

1. *Adi Granth* p. 636. *Sorath Ashatpadi* 3 (6).

God's grace, which is expressed by the Guru in the word and upon the individual's own effort to clean himself of all evil and so appropriate the salvation which is offered to him. It is to the second of these that we should turn to the *sādhnā* or discipline which Guru Nanak propounded as the individual's necessary response to the imported word. Now Guru Nanak rejected all paths except the one which he affirmed for the union of the soul with God. The pre-requisite of this is a recognition of Him in all Creation and in particular within the human form. The way itself is meditation with adoring Love upon the divine qualities developed through such an understanding. The concomitant result is the cleansing and discipling of the man and a life brought progressively into total accord with the divine order (*hukam*) and in the end the result is the release from transmigration through the blending of the man in union with the God — a union which transcends all human expression. It is a pattern which denies the efficacy of all that is external or mechanical. For Guru Nanak, inward devotion of a specific kind is the way of salvation."[9]

Sikh religion is not to be found in external practices, but in the inward discipline of love, faith, mercy and humility, expressed in righteous and compassionate deeds and in the upholding of all that is true. It is the loving devotion which is stepping stone towards the progress. Thus religion is inward and its basic expression is love or more accurately, loving devotion. This loving devotion, a devotion directed to the formless love, is the vital response required of all who have perceived the presence of God suffused throughout the creation and in whom has been awakened a longing for union with God. This is this loving devotion in the heart of Rani Raj Kaur for her husband Rana Surat Singh "who is, for her, source of all light and strength, from whom are lighted sun and star."[10]

Further in *Guru Granth*, "He who worships the True One with adoring love, who thirsts for the supreme love, who beseechingly cries out, he it is who finds peace, for, in his heart is love."[11]

Rana is God for Raj Kaur. Her is the total surrender to him, an unconditional submission in faith. This is the submission and loving devotion which in Sikh religion is represented later by *nam simrin* and *nam japan*. This interpretation is of fundamental importance. It provides the heart of his discipline and in it we find his distinctive understanding of the believer's proper response. Her *simrin* is of the kind as in *Japu*. "Let every tongue become a *lakh* of tongues, let every lakh become twenty lakhs. And then let every tongue utter the name of God"[12]

But here it should not only be considered

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2. W. H. Macleod : *Guru Nanak & Sikh Religion* (Teachings of Guru Nanak.)
10. *Rana Surat Singh. Smadhi. p. 5*
11. *Adi Granth. Gujri Ashatpadi. 5.* p. 505
12. *Japuji.* Stanza 32

that with only repetition without the aforementioned qualities of faith and loving devotion would one achieve this state. The emphasis is on the interiorising of the utterance and the paramount need of understanding the word so uttered and of exposing one's total being to its deepest meanings. Next is *simrin* :

Repeating the name of the true God means engrafting Him (in)[13].

So this is the practice of loving devotion and the engrafting of Name within that takes place in the first four Chapters, a prerequisite to rise above *Dharam Khand*. We may say that We begin studying Rana Surat Singh with the beginning of *Dharamkhand*. It is her pang depicted in *smadh, statue, exorcist, palang.* From *Udārī*, she progresses, this vision is symbolic, of the beginning of the spiritual ascent hence after descent we find immediately *Magnata*, an absorption in bliss.

Dharam represents here the law of cause and effect. This obviously applies in the physical universe and the person who has reached this initial stage perceives that it applies in a religious and moral sense also. God is just and in His court the true and the false stand revealed. So after struggling with the law of cause and effect dangerously, she is absorbed in the bliss in Chapter '*Magnata*. Hence it is the first time that she has got some relaxation from the tension. Thus we may say Rani Raj is on her way to progress, she is entering *Glankhand*, domain of knowledge. Thus in Chapter 9, she is again in bliss when her mother brings her a fake letter from Rai Kehloor. she gives a pei of her knowledge by disbelieving in ... once. Then we see in a vision an instruction by Rana murmuring (*Pari Mehal*). Thus she begins her ascent again symbolic. An indication towards action to enter the *Glankhand*. There is again all knowledge after the ascent. So many obstacles are shattered in the way and according to Macleod, *Glankhand* is the stage that evidently represents a marked widening of the individual's understanding chiefly due to a developing appreciation of the manifold qualities of the creation and of the significance of great figures who have preceded him". Thus we see the manifold qualities of the creation in the letters received from the abode of fairy and the discourses listened from her. Hence we may delineate the portion from *Magnata* onwards upto the Chapter 21, letters of her husband as the clear exposition of the *Giankhand*, Chapter *Darbar* may also be included in it.

Glankhand is the plane where the seeker observes the vastness of the universe. He comes to know of various winds, waters, fires, Vishnus, Shivas, Brahamas, Karma, Bhumis, Pole stars, Indras, moons, sun, spheres, countries, Siddhas, Buddhas, Nathas, goddesses gods, demons, sages, and so-on. A remarkable exposition of all the above mentioned phenomena, we see in the Chapters named *Pari Mahal Vithiā* to the Letters of her husband. There is more or less an indication of the existence of all the above named phenomena.

Third stage is the *Soramkhand*. This

13. *Adi Granth. Vadhans Chhant. p.* 567

khand is the least clear and provides the most marked differences in interpretation. The meanings of the word Saram are recognised in three ways; the first is effort, from the Sanskrit word '*saram*', secondly there are those who interpret it as bliss from Sanskrit '*saram*', thirdly those who take it as Persian '*saram*' and interpret it either as a realm of humility or the realm of surrender. The actual description given in *Japuji* does not provide an answer, but indicates rather that by this stage the nature of the religious experience involved is passing beyond the describable[14]. There (in that realm) are fashioned creations of surpassing wonder. None can describe them. Were one to try he would rue the effort[15].

The only hint comes in the couplet;

> There inner perception and reasons
> are fashioned[16].
> There the understanding of a divine hero
> or a spiritual adept is developed.

As far as Raj Kaur's entrance into this Khand is concerned, it is difficult to indicate where she enters precisely, but chapter 21, after she reads letters of her husband full of knowledge, mundane and abstract, she goes again in a state of restlessness (*Tot. Ch. 22*) where she feels the necessity of the immediate presence of her husband whom she feels as immortal, seems to be the beginning of her entrance into *Saramkhand*. She listens to *kirtan* (*Kirtan 23*) thereafter in ecstasy while in sleep she sees spirits in myriads wandering about in the world and doing daily duties thus pointing to the creations of surpassing wonder of the Saramkhand. She is unable to describe them, she simply sees them and watches their actions. It seems as if her inner perception and reason are fashioned now, her understanding of the divine hero or a spiritual adept is developed. Now she sees the statue of Rana Surat Singh brought from Kashmir (*Jhilmil Chakkar.* Ch. 24). She is absorbed in it, the state is finer as compared with the unconsciousness of the beginning. She gets up early in the morning, sings some hymns and prays for the union with her husband where the revelation of entering into *satsang* comes to her,

> Meet the wholy congregation and have
> holy discourse.[17]

Thus she is thankful to her husband for guiding her this time again and prepares for satsang wherein begins *Karamkhand* but first few pages of endeavour and effort come under saramkhand. It starts from where she gets some cup of medicine from her husband in the state of comfortable unconsciousness. So Rani Raj Kaur after fashioning her inner perception and reason starts her journey for attaining the *karamkhand*. Here it should be made clear that while successive progress takes place, it is in addition to the one attained before it. For instance, the attaining of *Saramkhand* means that it is in addition to the fruits obtained of *Dharamkhand* and *Giankhand* existing therein

14. W.H. Macleod. *Guru Nanak & the Sikh Religion.*
15. *Japuji.* Stanza 36.
16. Ibid.
17. *Rana Surat Singh.* p. 156

the seeker. So now having accumulated in her the fruits of *Dharam*, *Gian* and *Saram khands*, she is in readiness for the fulfillment of the last of the describable *khands* i. e. *Karamkhand*. She along with Radha begins her journey in very unfavourable and hardest opposition by nature that is the heavy rains and most difficult and unknown way to the cave of *satsang*-abode of *karam*.

"*Karam khand* is the fourth stage, and here there are two principle interpretations. First there is majority opinion which takes *karam* to be the persian word meaning grace and which accordingly interprets the fourth stage as the realm of grace. Secondly, there is a strong minority opinion represented by Mecaulliff, Teja Singh and Khushwant Singh. All the three regard *karam* as Sanskrit *Karamkhand* as a realm of the domain of action. The Persian school has certainly the weight of numbers of supporters, but there is one serious objection to this theory. Grace does indeed occupy a position of primary importance in the thought of Guru Nanak, but there is no indication in his works that the receipt of grace comes so late in the believer's ascent to union, on the contrary it extends on the whole process and if any stage is of particular significance, with regard to grace, it is the very beginning. The sanskrit interpretation however faces an equally strong objection. If *Saramkhand* is regarded as realm of effort and *karam* regarded as realm of action, there is little difference between the two stages. A third possibility is that the *karam* is the Sanskrit word and that it retains the normal meaning of *karma*. In this context the sense could be that it is in the fourth stage that the *bhagat* begins to reap the reward of a karma earned through the faithfull practice of *Nam simran*. This would accord with what we are told of the fourth stage for the emphasis is upon fulfillment and one aspect of this fulfillment is that the *bhagat* is said to pass beyond error and transmigration. Accordingly an appropriate translation would appear to be the realm of fulfillment."[18]

So Rani Raj Kaur after passing through first three *khands* is now ready for fulfillment, that she begins her journey to the secluded cave in *satsang*, Next in the chapter named *Satsang Parkash* (Ch. 28) her fulfillment begins where Rana Surat Singh appears before her while she lay unconscious in comfort and gives her some ting to drink symbolic of her further attainment.

> Saying thus he took out a small bottle out
> of his pocket.
>
> Dropped two droughts of medicine white in
> colour—which shines as the white water
> of snow springs.
>
> Thus says he "darling drink it".
>
> '*Satbachan*' said she in thankfulness in
> her heart.
>
> But she being too weak, could not utter
> it.[19]

18. W.H. Macleod. *Guru Nanak and the Sikh Religion*. p. 223
19. *Rana Surat Singh : Ch. Satsang Parkash.* p. 174.

Then comes the chapter *Satsang Ardās*, wherein the importance of *Ardās* is highlighted. Then onward from the Chapter named '*Sat ang Jugat*' she realises the path of true union which is not at all physical one and is achieved through love, devotion, *sewā* and with the renunciation of sensual pleasures. Thus says she in thankfulness and shows her eagerness for following the discipline laid down by Rana Surat Singh :

> Shall I walk on eyes through the way,
> The way itself will be blissful
> That has touched the abode of my
> husband[20].

Then there grows deep instinct of humility in her. So this is inspiration to her to meet her husband (through) service and humility. Then one *gurmukh* preaches her for the *jiwan mukti* and the way *jiwan mukti* is achieved The effect of the discourse of the *gurumukh* is highlighted as such :

> Whatever the gurmukh was saying
> It went on acting instantaneously
> She felt as if she reached the stage
> *gurmukh* was describing.[21]

What was the real way ? It is through *sewā* (service) and further exposes the mystery of the *Sachkhand* to her :

> '*Sachkhand* is in the Universe *Rāj*' :
> Similarly is in *pinda* (body) *Sachkhand*
> If now you do good to others,
> Then while living you will enjoy
> *Sachkhand*.
> By so doing, you will become
> One with your husband.
> He exists within us,
> Similarly, we exist within Him.[22]"

After this in *Satsang Sadnan*, by comparing spiritual power to *sil alūni*, she is made to understand it. Love does not grow by endeavour but *chintan* and *simran* with divine grace are the sources of love. Then there is advice of doing away with the self interest once for all.

> To 'have', is in the nature of maya.
> To 'give' is in the nature of God.
> Soul is a part of God, or infinite.
>
> ....
>
> When soul becomes pure,
> It gains in its nature the habit of giving
> Thus Doing daily, this nature goes on
> developing.[23]

Then onwards is the persuasion towards *simran* and its exposition. *Haumai* is purged by it. There is a hint towards the deep mystic identity of a *gurumukh* in which though mind is involved in action like a *latoo* in its highest speed, but there is serenity, peace and calmness always in it, or to say as *latoo* is stable for an onlooker though vibrating with tremendous speed similar is the case with the mind of a *gurumukh*. It remains stable while working tremendously. This is also the ideal of *nishkāmkarma* in *Bhagvat Gita* which is being revealed to Rani here. The next stage

20. Ibid. Ch. *Satsang Jugat*. p.
21. *Rana Surat Singh : Satsang Karni* p 221
22. Ibid. *Satsang Gurmukh Pad.*
23. Ibid.

is the tast of the elixir of '*Ram Ras*'. In this state after the purgation of *dukhha* one enters in a state of eternal bliss. Here the attraction of sensual pleasures vanishes. So after passing through all the stages, she gets the essence of the teachings of *gurbānī* that is the *karma-mārga* adoption. So now Rani reaches at a stage where the performance of duties is itself the fruit of *bhakti* and it is another name for *Bhakti*. So now her love for her husband becomes more and more purified and it reaches a stage of love of that of Guru Angad with the first Guru Nanak. So now at this stage it was this love that led to the ideals of her departed husband and not the fruitless grief that was of any help. She begins doing good to others in a sense of humble service without intention of fruit. This her separation comes to an end. So she lives in this world :

> She takes administration as her worship,
> And Performs it as her moral duty.
> But from within she is always drenched
> in holy Name.
> While controlling administration and
> *Nam-Simran*, she gets united with her
> husband.

So to speak she becomes an expert *Rajyogan*.

So it is through *Sahajyoga* that she is united with her husband and dwells in *Sach-khand* hereafter while living in this world.

Politics and Religion—The Sikh Position

IQBAL SARA

Sometime back, there arose a controvercy on the question of insulating politics from religion : Bhai Sahib Kapur Singh versus Dr. Bhai Jodh Singh. The latter however, while maintaining his stand as published in April issue of *The Sikh Review* made it clear that his statement cannot be stretched to mean that Sikhs should not take part in politics. The article below on the subject will be of interest to the readers. The reference in it of *jats* and *non-jat* Sikhs should not be taken to mean anything but a purely academic discussion.

—Editors

THE transformation of Sikkhism clearly supports the desirability, if not the necessity, of the power of the state for a full flowering of a religion of a nation.

To point out that Guru Nanak had no state power when he began his mission is quite true. Guru Nanak was uttering a Truth. To perpetuate that Truth in the conflicting and often aggressive forces of the world, the Tenth Guru provided the counter-part to the force that started with the utterances of Guru Nanak.

This is hardly a paradox. If it is, let every reader just look at the front cover page of *The Sikh Review* of April 1977. There, under the title "Guru Gobind Singh in the Eyes of a Distinguished Muslim Historian"— S. M. Latif (quoted from "*History of the Punjab*") is a clear statement of the ultimate purpose or the destiny of Sikhism. To quote the author, :

> Sikkhism, in the beginning, namely, in Nanak's time, would soon have been extinguished had its founder adopted the same plan as that recommended by, Gobind, namely the free exercise of the sword in defence of religion...... Credit is due to him for having founded a political community, of no mean order, for he taught a vanquished people how to obtain political ascendency and national freedom. ......And although he did not live to see his great ends accomplished yet it is acknowledged at all hands that the conversion of a band of undisciplined *Jats* (given to rapine and plunder or agricultural pursuit) into the body of conquerors and political corporation, was due entirely to the genius of Gobind, whose history is closely

interwoven to that of the Sikhs as a nation.

If State power was not necessary to sustain any religion, why did Christendom hold Christianity as a central core of the several political states of Europe ? And Christianity spread to Asia as well, by dint of the same political force. The British Empire of India was a product of Christian success.

The success of Islam similarly resulted from State and the political aspirations of its progenitors. The conquests were not only conquests of peoples and nations, but conquests in terms of Islam. The scimitar of Islam was thrust into Spain, Turkey, Bulgaria and near European countries and was not confined to Asia alone.

The only religian that has not combined politics and the power of the state for its proliferation, especially beyond the geographical borders of India, is the *Aryādharma* (Hinduism). This system corresponds to the Hellenistic system of the Greeks who were ultimately converted to Christianity within the last few centuries and in relatively more recent times.

The esoteric component of religion is possibly independent of politics.

However, religion as lived by man in terms of practicality, must necessarily have to be influenced by politics.

As long as man is organized for political government under the institution of State, his religion is bound to advance or retreat depending on whose side State is. Accordingly, the chances of such religion benefitting and reaching out to mankind are affected. Hence it is inadvisable, if not detrimental, to divorce the power of the State from religion. No religion can exist by itself or *per se*. Religion exists because man exists ; and modern developed man exists under the organization of State. Sovereignty denotes the continued and inextricable element of religion. Consider, for example, this :

"Her Most Gracious Majesty Elizabeth the 2nd, By the Grace of God, of the United Kingdom, Northern Ireland, Her other Territories and Realms, Queen, Defender of the Faith, Head of the Commonwealth."

Is religion not at the very threshold of this grand political institution of man ? The British Monarchy and the Commonwealth affect at least 1/5 of the world population.

"Defender of the Faith" is duplicated more positively in the Sikh litany, (the *ardās*) as "*rāj karegā Khālsā*". Can anyone argue with that ?

Is the political ascendancy of the Sikhs the exclusive privilege of agriculturist Jat-Sikh tribes ? Must the so called non-Jats, (howsoever learned) proudly take shot at the facts of Sikh political history and run down and deride every basis for Sikh state—past and future ?

Ranjit Singh himself as a ruler may never have disciriminated against "Khatri" or other "non-Jat" Sikhs. He did not discriminate against even Musalmans. He was "one of

the few genuinely secular rulers of our country".

But by a strange irony it is mostly those non-peasant Sikhs (one need not add a string of common Khatri or Hinduistic *gotrās* claimed by generations of Sikh converts) who seem to specialize in perpetually discriminating against Ranjit Singh (and his kind) !

Is this another acid test of Hinduism in which old strains die hard ? And was it for this lingering duality and weakness of purpose that our tenth prophet administered the baptism of the double edged sword to the sovereign "Khalsa" ?

If egocentricity must have its sway in human competition (and after all Khalsa is human !), then let our brilliant nonpeasant Sikh talent, wealthy industrialists, rich, prosperous and clever merchants reflect on the wealth of diversity and rupeerichness they contribute to the nation and religion of Sikhs. Is that any lesser accomplishment than the political success of Ranjit Singh ? Especially in these modern times of mercantile and industrial expansion !

Then, why run down Ranjit Singh, his kingdom, Sikh politics, Sikh State and the whole concept and gamut of a modern efficient and ambitious Sikh nation ? Why interpret religion as anti-political ? What have the beleagured Khalsa done to meet such an ignominous fate by the interpretation of our Khatri-Sikhs, whom no one is blaming for not having pioneered a Sikh kingdom ! Merchant princes are or should be the equal of political princes. Modern empires are the result of economic and commercial prosperity rather than physical conquest. Happy the nation in which all pour in their resources. Such must be the Sikh nation, without rancour, without pettiness ; big, liberal and comprehensive !

The self-rationalization of a "Khatri Sikh" (one regrets having to use the distinguishing epithet), the justification in his mind, for his personal tendencies, trade inclinations, social preferences, must be as important as the self-rationalization of a so called peasant or Jat-Sikh whose conduct and character has attracted the comments of successive historians of Punjab ; in brief more reckless of personal safety and more unattached to a pre-Khalsa past, in short, a total convert—who never had it so good before (except when his ancestors thrived in agriculture and warfare in the Scythian homelands around the Black Sea—and Greek goldsmiths made them ornaments—of the styles which we still find in the Punjab and Rajasthan as brought by them.)

One says this not to eulogize Sikh Jats but rather to afford excuse for them when they have to live in the constant companionship of other counterparts of the Khalsa supplied by our commerce-oriented, (non-peasant) Sikh classes who additionally often intermarry in Hindu Khatri families to which they originally themselves belonged.

However, the opportunity to seek out such inter-caste alliances eludes the Jat-Sikh. So singularly is he a Jat-*Sikh* that the possibility of inter-marrying in the older community of Hindu-Jats of Delhi and Haryana is imponderable to him. In this respect he is more

catholic and total in his being a "Sikh". The consanguinity of Jat origin might be there, but if the "Hindu" influence is predominant, as it is with the Hindu Jat, the Sikh-Jat shies away and confines himself to his familiar ground and preserve.

In fact the Jat-Sikh of the central, western, Doaba, and Malwa regions of the Punjab (as these regions are commonly understood) finds none of its tribe names amongst the Hindu-Jats of the Delhi area to the east. The reason may well be that the Hindu-Jats of the Delhi and Muttra area are the earlier Jat tribes (Scythian tribes), who settled there soon after the Greek domination of Punjab, in or about first century A. D. They were thus longer exposed to Hinduism and have ended up as Hindus. To that extent they are hardly different from Hindu Khatris, in the estimation of the standard Jat-Sikh. Further, the ethnic Jat-Sikh constitutes probably a much later (or more recent) Scythian factor settling in Rajasthan and spreading northward into the river valleys of the Punjab. Hence all the common Punjab Jat (tribe) names. Some of those Jats are Sikhs, others are Musalmans. But they share common names, viz. Sandhu, Cheema, Tiwana, Heer, Ghuman, Bajwa, Mānn, Srā, etc.

In other words, Jats of a newer stock (uprooted from their original homelands south of the Ukraine through invasions by other tribes) provided the converts to the newer religions of Islam and Sikhism.

With relation to the Muslim Jat, here again the Jat-Sikh, no less than in his relation to the Hindu, finds himself almost a stranger.

However, because of more recent association, there appears a keener kinship between the Punjab Jat-Sikh and Muslim Jat, notwithstanding the Sikh-Muslim political conflict culminating in the formation of the Sikh Kingdom of Punjab.

This cultural and ethnic kinship seems further to have been fostered by the 25 years rule in the British Punjab by the Unionist Party, right up to 1946. But the Partition took the Muslim Jats into Pakistan. The Partition also isolated the Sikh-Jats from Muslim Jats. It has brought Sikh-Jats totally within India and into a pool of dominant Hindu culture and community.

The Sikh-Jat thus stands alone today, and is obviously more alone than he ever was before. His preoccupation and concern in politics is naturally understandable, in these circumstances. In this context, politics is more important to him then to his fellow-Sikh, the Khatri Sikh, who seems emotionally secure with the Hindu and is often well taken care of.

Can Dr. Bhai Jodh Singh or any other Sikh thus blame the Jat-Sikh for his traditional position ? As Sikhs, if they cannot help the Jat-Sikh, let them at least forbear and not knock him.

Here then is the ensuing concept of a Jat and a Bhapā Sikh. How sweet is the latter pronunciation ! And how plain and curt the first ! Perhaps the very names symbolize their social character. Yet the common bond of *amrit* that sustains their psyche as Khalsa surmounts the interesting detail.

The dispensation of *amrit* gains importance of even greater dimensions in this context. Thus a Jat and a Bhapā baptized Sikh might be less prone to disagree (even in politics) than their counterparts who go about uninitiated by a common *amrit*. Hence the greater need today to stick to the disciplines and forms (including *amrit*) of Sikhism in these distracting times.

Yet the social and trade variation of the Jat and the Bhapā should hardly ever be enough to alienate them or keep them from a common planning for their future as a nation. True, that the Bhapā sees an advantage in his social kinship to the corresponding Hindu families. He is often partial and leans to the choices of the Hindu. But not invariably. Master Tara Singh (one says with respect) could be called a "Bhapa". But he was almost the only Sikh political leader (Akali) of any note in recent political history of the Sikhs.

The social or cultural differences of the Jat and the Bhapā need not be a conflict undermining the Sikh society. If properly understood and accepted it could be a factor for their enduring solidarity. As long as the spirit to sink or swim together (as Khalsa !) pervades us, we need have no mental reservations about suitability or quality of the Jat or the Bhapā. Both are equally well needed by the Panth Khalsa ! One must recognize this truth. Let there be debate, by all means, all controversial subjects, such as religion and politics. But let that debate not throw a wall between the participants in the debate. The participants are members of the same team. They are trying to advance arguments for the same point and not against it. How can Khalsa ever misapprehend one another. Our inter-relationship is one of trust, given by the one Guru and God,—our own individual personalities notwithstanding.

As regards Sikkhism, it is intolerant of the docile passivity of Hinduism and does not condone alienation of politics from religion. It has struck a unique balance between the Semetic and the Aryan systems of spiritual thought. The result is that Sikh is in simple terms a *sant-siphāi* (Saint-Soldier).

Because a considerable proportion of former Hindus were accepted in the fold of Sikkhism, it is only natural that time and time again over the generations they continue extolling the virtues of pure passivity as a force per se, epitomized in Hindu philosophy. It thus comes close to saying that state power was not necessary to sustain religion. That statement is simply not warranted by the Sikh postulate.

Guru Gobind Singh has characteristically declared, in the *Dasam Granth*, "*Loh*" chapter, "*kāj binā nahī dharam calai hai*" (without the power of State, Religion cannot flourish).

And yet, Guru Gobind Singh was the Tenth Nanak, was he not ?

It seems that at least a small portion of the elements of Hindu converts tend to claim and propagate, as a kind of specialty, the same pre-Sikh propensities as exhibited by Hellenic (Greek) converts to Christianity with respect to their pre-Christian associations. Some present day Greeks, who, though Christians

now, may still exult in their Hellenic culture and tradition which Christianity has not been able to supervene psychologically.

It seems thus paradoxical that able and learned Sikh personalities, co-incidentally originating from Hindu society, of non-agriculturist stock, should take credit as a class apart, suspect of nursing a superiority complex of Vedic hue and quality, in contrast to the relatively sterile and simple Jat whose background makes him more independent of Hinduism.

Sikhs, we know, are drawn from diverse social elements of the day. The background of the first-five baptized ones (*panj-piyāre*) turns up only one as a Jat. The other four included Hindu Khatri and lower castes.

Did Guru Gobind Singh know that 300 years later his Hindu raw material would become infested with a bias toward its Hindu origins ? And that such outlook would make the Sikh nation vulnerable to disintegration ? That it would minimize political ambition ?

It was through political ambition that the Jat-Sikh was able to carve out a Sikh kingdom. Physical prowess and stamina and a shrewd political foresight obviously combined to accomplish this result. Ranjit Singh was not a learned man—he was hardly literate. Yet he epitomized in his victories the struggle started by Guru Gobind Singh. The Sikh Raj made it easier for Sikhs to be Sikhs. It certainly did not do us any harm.

The personality of keen and disciplined Sikhs, of the order of Dr. Bhai Sahib Jodh Singh, should be source of inspiration to many a Sikh. Dr. Sahib's name is synonymous with that great centre of learning, the Khalsa College, Amritsar, of which I believe that my own father, late Sardar Har Bakhsh Singh, Barrister-at-law, M.L.C , (deceased : January, 1931) was a life-member and probably known to Dr. Bhai Jodh Singh.

Inthis day and age, the contribution of every Sikh, whatever his specialties, is necessary toward a true friendship, trust and self-identity amongst the Sikh people.

Every Sikh has a message to deliver to the world, as received by him from the Guru. He has the Guru's work to discharge. It is for this mission that the Khalsa craves Guru's blessings and *chardı-kalā*.

For a fuller performance of that work every quality of the head, heart, and muscle is snythesized in a Sikh, and nothing that is within the human experience, as tempered by the grace of *Waheguru*, escapes it.

Thus Said Master Tara Singh

H. S. Brar

To admit that I did wrong, is to say,
"Today I am wiser than yesterday".
Dark night is a must for the stars to shine
and for the flowers to bloom.
In order that gold becomes pure, it is
essential for it to go through fire.
Purity of the soul is impossible to achieve
without a sustained life of sacrifice.
What boon shall I ask from God ?
O Lord ! give me your own Self, or else
You own all that is mine.
It is really hard to die for one's Faith, but
to live for it is harder still.
When I thought 'I am great, 'that was
indeed my downfall. The mark of greatness lies in considering oneself a lowly
person.
He is not a man who gives up in face of
failures. The real man is one who comes
out with a renewed determination after
every failure and setback.
To consider oneself lacking in wisdon is
the mark of wisdon indeed.
No error is possible in love. Absence of
love is the only real error.

Psychology of Dreams

REETA PESHAWARIA*
D. KEERTI MENON**

"OUR birth is but a sleep and a forgetting." In these well known words 'Wordsworth' expresses the feeling that is common to all mankind, the feeling that outside our waking life, there is a whole territory of unexplored experience. That is why Dreams are important to us, they reveal an unknown world, a world that does not reach the surface of our daily lives. Dreams are valuable to us, but it is not what actually happens in the dream that is important, rather it is what we feel about the characters and actions of the dream, and what effect we feel it has on us

Men have always felt that there was a lot more to life than the everyday experience of living this rich unexplored territory in man's experience has always been known to exist which in turn attracted the attention of many eminent persons from the beginning of history to dig and explore more about this interesting natural phenomenon : Dreams, primitive men believed that the soul actually leaves the person's body and the experiences it encounters constitute the dream before returning as he wakens, others believed dreams to be the visitations of foriegn spirits during sleep. In many ages of the past, the interpretor has held the position of unusual respect because dreams were supposed to foretell and forecast the coming events. It was only till the turn of 19th century that Sigmund Freud put forward a satisfactory theory based on cause and reason. Since then many studies have been conducted on the frequency of the dreams, their length, their relation, the depth of sleep and to the internal and external conditions of the sleeper. Some people report that their sleep had been dreamless. This assumption is untrue because such individuals are unable to recall them when they wake up. It is acknowledged fact that mental activity is continuous, waking to sleeping and on to waking. A dream is merely a phase of this continuity and activity.

Since dreams are subjective, their detection, recall and description depends upon introspection, memory and vivid imagination of the sleeper, thus experimental evidence was difficult, older techniques included recording of many successive dreams by a person and questionnaire technique and statistics to the dreaming experiences of the large group of people. Modern researchers have concentrated themselves to eye movements with the help of EEG machine. They have discovered slow eye movements (SEMS) often bilaterally symmetrical and rapid eye movements (REMS) binocularly symmetrical. REMS were found to be associated with significant increases in

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the heart and respiratory rates. This change suggested some sort of emotional disturbance such as might be caused by dreaming. To test this supposition sleepers were roused after the termination of REMS and they almost invariably reported having dreamed.

Different Views as to Why We Dream

(1) Perception Illusion Theory :

It assumes that the dream is a reaction to various factors which act upon the individual during sleeps. The factors which act upon the individual during these sleeping hours do not initiate normal or logical associations since the association tracts are partially blocken during sleep due to least resistance The resulting associations as such are determined by factors such as decency, frequency and intensity of the past waking experience. In short, dream is a free Association Process. In this way the absurd and fantastic nature of dreams is explained. This theory also holds that the peripheral stimulation influences the content of the dreams. In other words, perceptions during sleep may and undeniably often do, enter into the content of the dream, influencing both its particular course and frequently its vividness.

These theorists hold that the dream is primarily a misinterpretation, misperception or illusion.

(II) Hostons Theory-Dreams as an "Apperceptive Trial and Error process or series of Attempts to Interpret a Stimulus.

This theory likewise assumes that the dream is a response to a peripheral stimulus. It further adds that it is an attempt to interpret the stimulus.

It supposes that there are unlimited number of ideas residing some where in the subconcious (usually denotes mental processes of which the person is dimly aware). These ideas are possible solutions or interpretations of the stimulus. One after another is tried only to be rejected as inappropriate. That is why the dreams are ever changing and of incoherent nature.

(III) Psychoanalytic Interpretation of Dreams :

Freud was the first to prove what had always been suspected, that dreams are an important aspect of mental life and have a meaning which can be elucidated. His "Interpretation of Dreams" remains a standard work. He showed that dreams are the guardians of sleep and prevent the sleeper from being awakened by factors from without or within. They also form the royal road to the unconscious revealing hidden tendencies and repressed urges. He became aware of its significance when he realised that in the process of free Association (It is an indespensible method in analysis whereby the subject's critical faculties get suspended and let his thoughts wander from one topic to another.) his patients frequently described the dreams. He discovered that these dreams carried a definite meaning though disguised. Finally he found that by encouraging the patients he could get at the unconscious memories and fantasies.

In his book *"Interpretation of Dreams"* Freud regards dreams like a psychoneurotic symptom which is conscious expression of an

unconscious fantasy, or wish, which is not readily acceptable to the individual in waking life. Freud regards that primary sexual instincts are the motivating principle of behaviour which come into conflict with the moral standards and are consequently repressed. But repression in his way eliminates or destroys them, it merely results in their being ousted from the conscious and preconscious systems and consequently denied their original form of conscious expression. At night repressing agency goes half asleep and the repressed sexual wishes are able to partially express or manifest themselves as dreams. The dream, thus is an imaginary fulfilment of a repressed sexual wish.

But as the moral nature of the individual, i. e. sense is half asleep, it would still be impossible for the repressed wish to come to consciousness in its true forms without shocking and waking the sleeper. That is why dreams are protectors and not disturbers of sleep.

Thus the repressed wishes in order to come out must comply with certain requisites—which can be met by means of symbolization and distorsion of the latent content (The meaning which lies hidden is the obvious content of a dream). This latent content can be derived from the manifest content (Plane story of the dreams as it appears to the dreamer). Thus the meaning of dream actually refers to the latent dream content.

A single element of the manifest content may represent a number of elements wishes or wish objects in the latent content. Thus if explored our dreams tell us things about ourselves, information which we could not get in the ordinary way. Several unconscious wishes and impulses or attitudes are combined and find expression in a single image of the manifest dream.

Majority of our dreams are expressed in visual imagery and in addition to this there are little life dreams; they are an enactment of the thoughts, purposes, desires. Freud puts lot of emphasis on symbolization which is the characteristic of most of our thinking both in our dreams and in waking life. He believes that there are certain elements which frequently appear in the manifest content of the dream and that these elements almost invariably stand for or symbolise certain other elements which always belong to the latent content, for example small animals or insects usually represent brothers and sisters. God, kings and superior persons in general stand for parents, long objects represent the male genitals and journey stands for death. Freud states that with the help of the method of free association and the study of past life one can understand the meaning of manifest content.

Unveiling The Bride : Literature of Prof. Puran Singh

HARPAL SINGH

IN *Trinjans* of the Punjab still pass the camels of Punun laden with the Treasure of Sasi's heart, and behind them comes Sasi, Princess of the Punjab, bewailing herself.

One single night of joy they had together, and before the morn had opened her eyes, the camel drivers from Punun's home came and stole the sleeping Punun from Sasi's arms and drove the camels across the sands of Sasi's lands.

O ! Why did the lovers drink the draughts of sleep ?

Sasi's Prince of love was gone ! !

Sasi comes seeking still her Prince of Love and there searching the sands, she dies still love-athirst......

The maidens of the Spinning Wheel sing the tragedy in a choric song, and bury Sasi in the dust of songs. From that dust maidenhood blooms up anew, and Sasi's sisters wish again to love.

No death can kill Sasi nor camels take away Punun from the Punjab, for we daily see them pass in the visions of love ; the camels pass before the half-closed eyes of love-lorn dreamy girls !

(Prof. Puran Singh : *Sisters of the Spinning Wheel* p. 9-10)

•M. A. Gurmat College, Patiala.

After sleeping nearly half a century we have seen that classics of Professor Puran Singh are being published now. Better late than never. Thanks to the Punjabi University, Patiala who have not only performed the function of the sacred ceremony of un-veiling the bride, but before introducing to the spirit-thirsty-guests, the University itself presented the bride with very beautiful garments and ornaments.

The readers have two more books by Professor Puran Singh now. One is *'The Sisters of the Spinning Wheel'* and the other is *'The Bride of the Sky and other Poems.'* Writing the introduction of the latter Mr. Sant Singh Sekhon starts as :

> "*The Bride of the sky*', a poetic play written in 1924, has remained unpublished to this day. It is remarkable piece of literature of its kind, that is idealistic romantic. A nymph of the sky falling in love with a man of the earth affords a theme which has captivated the minds of men in all ages and climes".

Editorial Foreword of *'The Sisters of the Spininning Wheel* and Other Sikh poems' opens as :

> "The collection of Professor Puran Singh's poems is being reprinted for the first time after a lapse of more than fifty years......

That it never came to be reprinted is a sad reflection on the state of culture in the Punjab, but more so in the whole of India which has let the Punjab get so isolated from its cultural mainstream. If that part of the Punjab which opted to stay in India with a vehemence which would return violence with violence, has today succeeded in joining the mainstream the credit should go to the tradition of literature and culture to which men like Professor Puran Singh in this twentieth century made large hearted contributions"

I am not one of those who were ever impressed by the intellect of Mr. Sant Singh Sekhon, but he has the credit of introducing Professor Sahib in a ceremonial way. To have the privilege of introducing such a genius to English knowing world is a good luck. Mr. Sekhon admires Professor Sahib and goes on admiring though in a formal way. But Punjabi readers have not yet forgotten when once progressive canal of Mr. Sekhon described Professor Puran Singh as person possessing the 'animal leanings'. Now he seems to be sorry for those remarks. Lucifers often quote scriputre at a miserable time. Anyhow, Mr. Sekhon tried his best to say appropriate words according to his capabilities (which are confined by the ideologies now being despirated). But introducing such remarkable works, could he do otherwise? Yes, Dishonesty is selling like hot cakes in literary traditions of Punjabi criticism and pseudo intellectuals are hoarding it for rainy days even.

I thank the authorities of Punjabi University. Signorina I. K. Sandhu, Ex-Vice Chancellor deserves warm congratulations, and is worthy of praises. One thing I would like to point out to the VC, and that is about the future publications of Professor Puran Singh. We have heard with pain that a few learned scholars of University are concerned with 'correcting' the English of Professor Puran Singh! No body in the English world dared to change and 'correct' the language of Shakespeare. He must instruct them that such sort of enthusiasm is not only harmful, but it is a crime. No body should be allowed to commit such a folly. We don't want reinterpretations and modifications of Professor Sahib. He should be allowed to come in a way of his own choice. Who will determine the ways of cyclones, thunderstorms and ocean waves? They have their own paths pleasing to them only. We are to welcome them not to instruct because they care little for our advices. We can't command them.

It is said that nature is very much reluctant in offering the gifts that is why men become greedy. The University should immediately return the *amānat* to the readers of Professor Sahib. Haven't they waited enough? Professor Sahib's birth centenary falls on 17. 2, 1981. Before his birth century celebrations he should be in the possession of his readers. This is the best way of celebrating his birth centenary.

The Bride is being unveiled.
A sword is being unsheathed. Amin...

What to Meditate Upon ?

DR. KARTAR SINGH
Translated from Punjabi by LATE MOHAN SINGH KALRA

ACCORDING to *gurmat* (Guru's teachings) we find a clear and decisive mandate to dwell upon One Formless God only during meditation but we find many seekers of Reality contemplating and meditating on certain visible objects like pictures of the Gurus or saints, or even on the photos of certain living persons which is clearly forbidden, and in doing so they often quote various passages of *gurbānī* in support of their contentions. The object of this article is to remove all these ambiguities and uncertainties and to form a right and clear conception according to the specific lead given by the Gurus on this subject of vital importance.

Persons who concentrate their minds on the pictures of the Gurus, often quote :

> *gur kī mūrat man mahi dhiān, gur ka sabad mantar man mān*
> *gur ke caran ridai lai dhāro, gur pārbrahm sadā namaskāro*
>
> Guru Arjan-*Rāga Gond*
>
> Dwell thou on the Guru's picture in thy mind :
> And instruct thy mind with the Guru's word.
> Enshrine the Guru's Feet in thy mind,
> And salute ever thy Guru, yea, thy Transcendent Lord.

As also :

> *gur mūrat sio lāi dhiān ihā ūhā pāveh mān*
>
> Guru Arjan-*Raga Gaudī*.
>
> Meditate on the Vision of the Guru, thy Lord.
> For that will bring thee glory here and in the next world.

Adding also :

> *gur ke caran kamal namaskār*
>
> Guru Arjan-*Rāga Gond*.
>
> Pay obeisance to the Lotus-Feet of the Guru.

Those who are enamoured of venerating the personal *gurus* take shelter in the following quotation from *gurbānī* :

> *akāl mūrat hai sādh santan kī thāhar nīkī dhiān kau.*
>
> Guru Arjan-*Rāga Sārang*.
>
> He is the Being Eternal, the refuge of saints, and the winsome (Person) to be dwelt upon.

We have now got to carefully probe into these contentions and try to arrive at definite conclusions in accordance with the guidance provided by the Guru.

Guru Gobind Singh's Command

When persons arguing on the above lines

are reminded of the declarations made by Guru Gobind Singh, the Tenth Master, in his following composition :

tahi ko dhiān parmān hte jou thā ab hai or āgeu jaiv hai,

Contemplate upon Him alone, who Ever was, Is Now and Ever shall be.

As also Guru Gobind Singh's clear mandate for the Khalsa :

dhiān dharo teh ko man mai ja ko amitoj sabhai jag chālo,

Dwell on Him alone in thy heart who is the Supereme Being, and is controlling the Universe, with His unlimited power.

They maintain that Guru Gobind Singh had changed the entire concept of worship, which they glibly argue, is at variance with the lead given by his nine predecessors. This contention cuts at the root of the traditional firm belief that all the ten Gurus (including Guru Gobind Singh) were one Reality in different physical forms and preached one gospel only.

Guru Nanak's Instruction

Before we probe into the contention of image worshippers let us first carefully examine the various sermons, relevant to the subject, preached by Guru Nanak and his successor Gurus, and then see whether these are corroborated by Guru Gobind Singh or not.

Guru Gobind Singh was perfectly entitled to and fully competent of introducing independent innovations, but after a thorough discursive probe into the following quotations Guru Nanak and his successors, we find them in perfect accord with those of Guru Gobind Singh's declarations ; Guru Nanak maintains :

prāni eko nām dhiāvoh-āpni pat seti ghar jāvoh

Guru Nanak-*Rāg Malhār*

O man dwell on Nam, the All-Pervading Divine Spirit

And thus return to your Eternal Home with honour and glory

Guru Nanak, thus suggests, that in order to be re-united with Reality, one must contemplate upon Formless God only.

And then the Guru repeats :

racnā rac jini raci jini siriā akār
gurmukh beant dhiātai ant na pārāwār

Guru Nanak : *Dakhni Omkar.*

He, who hath created thy form, hath created the universe too.

So dwell thou, by the Guru's grace, on Him, thy Infinite God.

A *gurmukh*, thus, meditates on Infinite God alone, who is responsible for this vast creation, and he does not indulge in any useless pursuits.

In Yogis' parlance concentration is known as *tāḍi*. Addressing them the Guru says :

'nirālambu nirhār nihkewal nirbhau tāḍi lāwai

Guru Nanak : *Rāga Parbhāti*

One should rest his mind on the Self-dependent, Detached, Hungerless, and Fear-free God

The Guru has thus clearly described the attributes of God Who alone should be the object of one's concentration in meditation.

In answer to the Sidhas' question ;

'ht ut kisko jān samāvai
kavan dhiān man māhi samāvai

Guru Nanak : *Sidh Goshi*

And thus, by Guru's grace, the fire of *trishnā*, ego shall be quenched.

The same idea is confirmed by Guru Nanak in his *Japu*, when dealing with the importance of "*shravan*" i.e., hearing, "*manan*" i.e. acceptance and "*panc parvān*," the resultant sublimation of the soul in '*nidhiāsan*,' he says :

pancān kā gur ek dhian

Guru Nanak : *Japu*

The approved ones fix their minds on the One Master only.

Guru Angad's Confirmation

Guru Angad the Second Master confirms the same idea when he says :

jini nām dhiālā gae masakat ghāl
Nānak te mukh ujle hor keti chuti nāl

Guru Angad : *Vār Mājh-Shaloka*

Those who have dwelt on *Nām*, (All Pervading Divine Spirit) have crossed all hurdles,
Glorious are their beings, Nanak, they save many more.

Here, using the word 'Nām' as the object of meditation, he has promised that those who meditate on the Eternal Lord, Who is fearless, Without enmity, Endless, Free from births and deaths, and is all-pervasive, are not only themselves emancipated, but they rescue many others from this network of illusion.

Guru Arjan has defined the extensive role of '*Nām*' as :

nām ke dhāre sagle jant-nām ke dhāre khand brahmand
nām ke dhāre sagal akār-nām ke dhāre puriā sabh bhavan.

Guru Arjan : *Sukhmani-Rāg Gaudi.*

Thy Name (the All Pervading Divine Spirit) is the support of all beings O' Lord,
Thy Name is the support of the worlds, universe.
Thy Name is the support of all forms of life,
Yea, Thy Name is the support of all continents and spheres.

Guru Amar Das's Guidance

Guru Amar Das, the Third Master, Assails those as stupid and mis-guided, who meditate on false gods and applauds those who concentrate on the attributes of One Eternal God alone in the following verses :

ek dhiāvoh mūd manā pār utār jahi ik khinā

Guru Amar Das : *Rāg Basant.*

Dwell thou on the One Lord, O ignorant mind,
That thou art ferried across instantaneously.

And then :

har har nām dhiāe man har dargah pāveh mān
kilvikh pāp sabh katiahi haumain cukai gumān.

Guru Amar Das : *Shalok vārān to vadhik*

O mind contemplate thou the Lord's Name
that thou attainest glory at the Lord's Court.
And art rid of all thy sins and ego and I-am-ness.

In the above quotation the Guru urges upon his followers to meditate on One God only, for that alone will result in the elimination of the evil of lust, anger and attachment, and restore the human spirit to the path of righteousness leading to Reality. And thus the Guru blesses those who think constantly of God in the following words :

hau balihari tin kau jini dhiaia hari nirankar

Guru Amar Das : *Shaloka.*

Sacrifice am I to them who dwell on the Formless God.

Guru Ram Das Defines

The Fourth Master Guru Ram Das defines the object of meditation in the following verses :

jap man nirbhau sat sat sadā sat nirvair akāl mūrat

ajūni sambhau merā man andino dhiāe nirankār nirāhāri

Guru Ramdas : *Rāga Sārang.*

O my mind, contemplate thy Fear-free God.

Who is, and was, and will ever be,

Who is without envy, the Being beyond time.

Not-incarnated and self-existent,

The Formless One, above wants : Contemplate Him thou.

Here the inclusion of word (*nirāhāri*) "above wants" has a special significance. It is only the Fromless One who needs no feeding. So the Guru lays great emphasis on the worship of God who is above the encumbrance of physical existence as such. And the Guru repeats :

so purkh niranjan hari purkh niranjan hari agamā agam apārā

sabh dhiāveh sabh dhiāveh tudh ji hari sace sirjanhārā

sabh jia tumhāre ji tū jiā kā dātārā

hari dhiavoh santoh ji sabh dūkh visāran hārā.

Guru Ramdas : *Ragā Āsā.*

O Thou the Person on High, the Purest of The pure, Infinite, Unfathomable,

O Thou the True Creator, on Whom all meditate,

O Thou the Beneficient Lord, all belong to Thee.

O saints mediatate on Him that all your woes may depart.

Guru Arjan Reiterates

Guru Arjan, the Fifth Master, compiler of *Guru Granth*, reiterates the same and expects ths Sikhs to concentrate their minds on One God in meditation in the following verses :

sat purkh akāl murat ridai dhāroh dhiān.

Guru Arjan : *Rāga Kedārā*

Fix thy mind on the Eternal Being, the True Pursha.

In *Sahiskriti Shalokas* in *Guru Granth*, the Guru while defining the six essential qualities of a true saint, recognises only those saints who meditate and concentrate their mind on the Formless God, Who is All-Pervasive. And such saints rise above the worldly pains and pleasures and lead a pure life free from rancour and hatred. The Guru says :

mantran pram rām naman dhiānan sarbat purnah

giānan sam dukh sukh jugat nirmal nirvairanih.

Guru Arjan : *Sahiskriti Shalokas.*

They who utter the Lord's Name, fix their minds on the All-pervading God :

Their wisdom is to look upon pleasures and pains alike, and their immaculate way is to be envy-free.

"What should be the ideal form of wor-

ship ?" was naturally an important question, frequently addressed to Guru Arjan by many inquisitive devotees, who were still enamoured of worshipping some kind of deity with a visible from. And the Guru left them in absolutely no doubt when he categorically confirmed that he was constantly mediatating on the vision of One Eternal God only. He says :

akāl mūrat ridai dhīāidā din rain japanthā.
Guru Arjan : *Rāga Mārū Vār.*

I cherish the Timeless Being and contemplate Him night and day.

We do not have any compositions from the 6th, 7th and 8th Masters, but Guru Tegh Bahadur, the Ninth Master again supports the same theme when he suggests to concentrate on One God Whose attributes are enshrined in *Vedas* and *Puranas*

bed purān jas gun gāvat tāko nām hiai mai dhār re
Guru Tegh Bahadur : *Rāga Gaūḍi.*

He whose praise is sung by Vedas and Puranas
Enshrine, yea, His Name in thy heart.

A Peep into Tenth Master's Writing

Let us now look into the writing of the Tenth Master Guru Gobind Singh for some light on the subject. He says :

nārad se caturānan se rumnārakh se sabh hu mil gāio
bed kateb na bhed lakhio sabh hār pare hari hāth na āio
pāe sake nahi pār umāpat sidha sanāth sanāntan dhiāio
dhian dharo tih ko man mai jih ko amitoj sabhai jag chāio.
Guru Gobind Singh : *Sawaiai*

Whose praises the accomplished rishies like Narda and Rumna have been singing in congregations,
Nor the Vedas and Katebas and other Scriptures could probe into His inscrutable Ways,
Uma's spouse Shiva, Naths and Sanat Kumar tried in vain to fathom the secrets of His Creation,
Dwell thou then in mind on such Omnipresent and All-pervasive God.

Describing at length a large variety of deities worshipped by countless devotees professing different faiths and beliefs, and concluding it with his own un-flinching belief in One Eternal God, the Guru, emphatically exhorts his followers to concentrate only on such Supreme Being Who is Ever-Existing. He says :

kou diajes ko mānat hai ar kou mahesh ko is batai hai
kou kahai bishno bishnaik jati bhajai agh augh katai hai
bār hajār bicār are jad ant samai sabh hī taj jai hai
tāhi ko dhiān parmān hie jau tha ab hai ar agai hu huvai hai
Guru Gobind Singh. *Sawaya*[33].

Some worship the great Brahma, the Creator of Universe,
And some recognise Shiva as the Incarnation of God.
Vishnu is claimed by others as the Master of the Creation
Whose remembrance absolves one from all sins,
But be thou on guard against such futilities, O Simple gullible mind,

For none of them will avail thee in the end,
Meditate, therefore, on the Eternal
Supreme Being, Who ever was, Still is and
shall ever be.

Defining the qualities of Khalsa, its founder, Guru Gobind Singh, leaves no one in doubt as to the Deity, deserving of the worship and reverence of the community. He says :

jāgat joti japai nis bāsar ek binā man naik na ānai
pūran prem partīt sajai brat gor madi math bhūl na mānai
tīrath dān daylā tap sanjam ek binā nahi ek pachānai
pūran joti jagai ghat mai tab khālsā tāhi nikhālas jānai.

Guru Gobind Singh : *Sawaye*

Inspired by devotion and awake to the Light,
Singing perpetually the Name of the Lord,
Having no faith in any except the One Lord,
Absorbed in His splendour, Absorbed in His love,
Even amid error never believing
In fasts and tombs, temples and idols,
Or in any thing but devotion to the One :
Caring not even for Compassion or Charity

If God's life be not in them :
Not for penances, not for bathings in the holy places,
Not for the yogi's self-macerations ;
Such a child of Light, such a paragon,
Such a complete man, fully enlightened in heart and soul
To be the Khalsa is worthily deemed.

In the above lines the Guru forcefully assails any thought of duality practised in any form, and lays a clear mandate for the Khalsa to devote their entire engergies towards the worship of One Eternal Light, The Perfect One, Who is without an equal.

jo nij prabhu moh so kahā so kahio jag māhi
jo tih prabhu ko dhiās hain ant surag ko jāhi

Guru Gobind Singh : *Dohirā.*

I have faithfully conveyed the Divine Message entrusted to me,
These who will meditate on the Primal Being
Shall find the gates of heaven opened to them.

And the same thought is supported in the following quotation of the Guru :

je je tumre dhiān ko nit uth dhiāt hain sant
ant lahain-ge mukti phal pāvehnge bhagwant.

Guru Gobind Singh : *Dohirā*

Those saints who shall constantly dwell on Thee, O Lord
Shall achieve the salvation and ultimately merge in Thee.

In *Bachittar Natak* the Guru lays down a very clear code of conduct for his followers, so far as meditation is concerned. He says :

na dhiān ān ko dhāro na nām an ucro
param dhiān dhariān anant pāp tarjān.

Guru Gobind Singh.

I do not dwell on ought else,
Nay, I dont even utter another's name,
I dwell upon the Supreme Being alone
And thus cleanse myself of countless sins.

He has thus stated categorically that there

is absolutely no scope, whatsoever, within his compass of thought for the adoration of any other deity except the One Supreme Being. Going a step further, he even assails those who worship any other entity except One God, in the following words :

je je aur dhiān ko dharhi
bahas bahas badan te marhi

Guru Gobind Singh : *Bachittar Natak.*

The perverts who persist in fixing their dhyanam on ought else and wrangle and dispute this truth
Shall be the unfortunate victims of such futile involvements.

In his well known quantra in *Pranvo Adi Ekankara,* Guru Gobind Singh cherishes the countless attributes of the Infinite Primal Being as Timeless, Un-manifest, Gracious Benign, Perfect and Eternal, and in the end he promises freedom from the fetters of death to those who dedicate themselves to such Merciful Supreme Being and meditate on His Name even for a short while, intently and intensively.

The correct Interpretation

Let us now make an analytic study of the correct interpretation of *gurbāni* quotation which is frequently referred to by the ardent supporters of personal gurus.

gur ki mūrat man mahi dhiān
gur kai sabad mantar man mān
gur ke caran ridai lai dhāro
gur pārbrahm sadā nāmaskāro.

Guru Arjan : *Rāga Gond.*

Dwell thou on the Guru's image in thy mind,
And accept the validity of God, for, so doth the Guru's word instruct.
Enshrine the Guru's Feet in thy mind,
And salute ever thy Guru, yea, thy transcendent Lord.

In this quotation "*gur ki mūrat*" image of the Guru, and "*gur ke caran*" "Feet of the Guru" have special significance and should be carefully studied with reference to the context in which these have been used.

Just as there can be various connotations of the "*dhan*" word meaning "wealth", "woman" or "worthy of appreciation", according to their applicability in a context, similarly "*gur murat* and *gur ke caran*" are also susceptible of various interpretations. But the most appropriate explanation should be arrived at after taking into consideration the particular context and tenor in which these are employed. Any other interpretation, selected at random, will not only be misleading and confusing, but will do complete injustice to the author of the composition.

Guru Synonymous with God

Guru Arjan, the Fifth Master gives the definition of the word "Guru" in his following verses :

gur samrath gur nirankār gur ūcā agam apār
gur ki mahmā agam hai kiā kathai kathanhār

Guru Arjan : *Rāga Sri Rāg.*

All Powerful and Infinite is the Guru, fortunate is one who seeketh His Sight.
Incomprehensible, Immaculate and Pure is He ; O,no one can equal the Guru.

And :

gur dātā samrath gur gur sabh mah rahiā samāi

gur parmeshar pārbrahm gur dubdā lae tarāe
gur nāli tul na lagai khoj dithā brahmand
Guru Arjan *Sri Rāga.*

The Guru is All-powerful, All-Mercy and He Pervadeth all.

For He is the God. our Transcendent Lord, Who saves the drowning creatures, yea.

No one is at par with the Guru : I have searched the whole universe throughout.

And further :

gur narāian dayā gur sacā sirjanhār
Guru Arjan : *Rāgā Gaudi.*

The Guru is the Lord, the God, the True Creator.

As also :

gur ki mahmā kathan na jāe pār brahm gur rahiā samāe
Guru Arjan : *Rāga Gond.*

Guru's Glory cannot be described,
For, the Guru hath merged in the transcendent Lord.

The Guru reiterates :

gur gobind gopāl gurū gur pūran narāinăh
gur daiyāl samrath gur gur nānak patit udhārnāh.
Guru Arjan : *Vār Jaitsari.*

The Guru sustains the earth : yea, the Guru is the Perfect God,
He is the All-powerful and compassionate Lord of the Universe ; ya, He is the Purifier of the sinners.

And finally the Guru sums up :

gur parmeshar ek hai sabh mahi rahiā samāi
Guru Arjan : *Sri Rāga*

The Guru and the God are One, and God pervadeth all, everywhere.

While listing the qualities of the Guru, Guru Nanak clearly declares in the following quotations that none else but the Eternal God is his Guru and therefore the attributes of Guru are synchronised with those of the Supreme Being. Transcendent Lord, implying thereby the inseparable unity of the two seemingly separate entities. In other words, he claims that the All-pervading God is his Guru. He says :

gur dātā hivai ghar gur dipak tih loi
amar padārath nānakā man manlai sukh hoi
Guru Nanak : *Vār Mājh Saloka.*

The Guru is Beneficient, the Sanctuary of Peace, the Light of the three worlds,
Eternal is His gift (of the Name) ; He who believes in Him with his whole mind, attaineth peace.

And :

gur devā gur alakh abhevā tribhavan sojhi gur ki sevā
Guru Nanak : *Rāga Bhairo.*

The Guru is God, Unfathomable and Mysterious : yea, through
The Guru's service, one knoweth the mysteries of the three worlds.

Guru as described above by Guru Nanak, is Beneficient, Sanctuary of the Peace, Light of the Three Worlds, Eternal God, Unfathomable and Mysterious.

Coming to the correct interpretation of the term "*mūrti*", we find various connotations given to this word according to its employment in different contexts. It may stand for a "drawing", "picture", "portrait", "graphic description", "entity and existence" as distinguished from "non-existence". It may

also mean shabad (Word of God) as in the following quotation :

gur mūrti gur shabad hai

Guru's word is His portrait.

Bhai Gurdas.

In *Mul-mantra* (First Poem of the Meditation), Guru Nanak has described God as "*Akāl mūrti*" (Timeless in His Being), Who is the Supreme Being Eternal, similarly Guru Arjan has repeated this idea in his following composition :

amogh darsan ajūni sambhau akāl mūrti jis kade nahi khau

Guru Arjan : *Rāga Māru.*

Whose sight is Fruitful, Not begotten, being of His Own Being, Timeless is His Being, Who is never destroyed.

Thus it can be safely concluded that *mūrti* stands for Being, *Existence and Entity.*

Let us also explore the proper explanation of the word "*caran*", which is also susceptible of different interpretations according to its use in different texts. But in common and frequent use the word "*caran*" stands for either the physical feet (part of the human body) or "Word of God", "Guru's *bāni*" (composition) and/or "His Guidance." Here we are concerned more with the latter interpretations as also given in the *Mahan Kosh of Guru Granth Sahib (Encyclopaedia of words and phrases in Guru Granth).* I may mention here, in passing, my discussions with a misguided Sikh gentleman, who was devoted to the worship of physical form, and who insisted on accepting the physical feet of the Guru as the simple and straight-forward meaning of the word "*caran*" used in *gurbāni.* He freely quoted in his support the verses :

gur ke caran kamal namaskār

Bow at the lotus feet of the guru

guru ke caran ridai lai dhāro

Dwell on the feet of the guru in the mind.

In reply I asked him that if we accept his contention then what about Guru Nanak's own observation :

gur kī carnī lāg rahōn vicoh āp gavāi

Guru Nanak : Sri *Rāga.*

I take to the Feet of the Guru, forgetting Myself.

Which would thus imply that Guru Nanak too believed in the worship of a personal *guru* in physical form and with feet ! This would certainly be a clear contradiction of his assertion :

aprampar parbrahm parmeshar nānak gur miliā soi jio.

Guru Nanak : *Rāga Sorath.*

The transcendent Lord, the Infinite, The Supreme God, Him, the Guru, have I met, yea.

I further reasoned with him that if we accept his theory of worshipping Guru Nanak's feet "*caran*", then since the same term has been frequently used in relation to God also, this argument will lead us to the worship of the physical feet of God, Who admittedly is beyond the fetters and anatomy of human coil, and has no feet as such. Besides, such worship would be in total contravention of the basic principles enunciated by the Gurus who declared God as Formless, Eternal and All-Pervading.

The gentleman, I was talking to, agreed that it is absurd to think of God in terms of human form, or with feet to worship, but he

was ignorant of the fact that in *Guru Granth* there was mention of *"hari-carān"* God's feet, till I quoted the following references from *Guru Granth*.

hari ke caran ride mahi base
janam janam ke kilvikh nase.

Guru Arjan : *Rāga Gaudi.*

If the Lord's Feet are enshrined in thy heart,
The sins of all thy past births depart.

hari ke caran hirdai urdhār
bhav sāgar chad utrai pār

Guru Arjan : *Rāga Gāudi.*

Enshrine thou the Lord's Feet in thy heart, O man,
And thus thou crossest the Sea of Fear.
hari ke caran hirdai basāvai
nānak aisā bhagauti bhagwant kau pāvai.

Guru Arjan : *Sukhmani.*

And his mind clings to the Feet of the Lord
Such a bhagauti, Nanak, attains to his God.

hari ke caran hirdai gāi
sital sukh sānt murati simar simar nit dhiāe

Guru Arjan : *Raga Kanda.*

And one contemplateth on the Lord's Feet, through the Guru's Word, the Mine of Jewels.

I, then, pointed out to him that in all the above mentioned quotations from *Guru Granth* we find mention of the term *"hari caran"* (God's Feet) ; but can the physical feet ever be sung, meditated, contemplated or dwelt upon in mind ? And that, too, of the Formless, Unmanifest, Infinite and Transcendent God, Who has no physical existence as such. Taken aback with the above-mentioned authoritative quotations he felt absolutely at sea and asked me to explain the correct exposition of the term *"hari caran"* as indicated in *Guru Granth*. I, then, replied that there is enough light in the *Guru Granth* to illumine the mind, and to remove all such doubts and mis-understandings. One has only got to apply his mind dispassionately and devotedly. The following references from *Guru Granth* were then quoted by me to give the proper implication of the term *"hari caran"*.

hirdai caran sabad satgur ko
nānak bandhiā pāl.

Guru Arjan : *Raga Dhanāsri.*

By enshrining the Lord's Feet in mind is meant clinging to the Guru's word. This fact Nanak has grasped firmly.

This clearly implies that meditating on His Word is "Dwelling on His Feet." Nanak has certified this beyond doubt.

And :

caran kamal namaskār gun gobind bicāre

Guru Arjan : *Rāga Dhanāsri*

Salute the Lotus Feet of the Lord ; yea,
Dwell on His merits.

It is thus clear that remembrance of the Divine attributes and singing His praises is what is meant by "Dwelling on His Lotus Feet."

This leads us to the right conclusion that *"gur ki murat"*, "picture or image" of the Guru stands for the Existence and Being of the Almighty God and *"caran"*, Feet, are synonym

for "*shabad*" the "Word of God", revealed through the Guru.

I further explained to my friend that the main hurdle in our way is that we do not apply our mind properly to receive the guidance of the Guru as enshrined in *gurbānī*, and instead toe the line decided upon by our own erring mind, which leads us invariably into utter confusion. We as Sikhs, must follow the lead given by the Guru and must accept the interpretations given in *gurbānī*. and must not be misled by men of vested interests.

The Simple Way

My friend then remarked that, "since God is Formless and Unmanifest though All-Pervading, then how to conceive and concentrate on an Abstract Being ?" This, to him, was an unsurmountable obstacle, defying all possible solutions. But he seemed to be agreeably surprised when I assured him that this poses no problem at all for one who looks for the solutions in the text of *gurbānī*. He need not involve himself in the complicated process of Yoga Samadhi as indicated by Patanjli or other philosophers. There is an easy way out and this is defined in *gurbānī* as follows :

hari hari nam dhiae man har dargah pāveh mān

jo ichāh so phal pāisi gur sabadi lagai dhiān

Guru Ramdas : *Raga Kānḍa Sha'okas.*

O my mind contemplate thy God so that thou are Blest with Glory at the Lord's Court, And all thy wishes are fulfilled and thou are attuned to the Guru's Word.

Concentration on the *Nam* (All-Pervading Divine Spirit) thus means the practice of attentively following the interpretations of *gurbānī* and constantly living in the spirit of the Guru's words. This ultimately will illumine the mind with Divine Light, which shall dispel all ignorance and darkness, Perfect harmony and traquillity, denoting the unity with God, shall then automatically result.

The following quotations from *Guru Granth* further support the above conclusions, namely, that one should concentrate only on the spirit and essence of *gurbānī* (Guru's Word) which provides the necessary panacea for all ills, and the much needed stability to the mind leading to everlasting bliss and harmony :

gur kai bacan ridai dhiān dhāri

Guru Arjan.

Enshrine the Lord in thy mind through the Guru's word.

And :

mahā santokh hovai gur bacni prabhu sio lāgai pūran dhiān.

Guru Arjan : *Rāga Dhanāsrī.*

The Lord's Name stilleth the craving of mind,
And, through the Guru's Word, one is immensely content and is perfectly attuned to God.

Guru Nanak says :

suniai sat santokh giān
suniai lāge sahaj dhiān

Guru Nanak : *JapuJī.*

They who hearken (to the Word of the Lord)
Gather truth, contentment, knowledge as reward,

Their minds get spontaneously attuned.

But the worshippers of personal *gurus* in physical forms ignore and distort the clear directives contained in *gurbāni* and persist in their errors. Strangely enough, they rely on the following quotation of *gurbāni* which they wrongly interpret for their mis-directed conception :

akal mūrat hai sādh santan kī thāhar nīkī dhiān kau

Guru Arjan : *Raga Sarang.*

He is the Being Eternal, the Refuge of saints, and the winsome (person) to be dwelt upon.

It clearly means that God alone the Eternal Being, merits, the concentration, ation and worship of the holy persons. Any other interpretation forced on the quotation would be entirely out of place, and would be in clear contradiction of the spirit and tenor of *gurbāni*, as copiously quoted in the texts. Concentration on and contemplation of the Word of the Guru, with full and clear knowledge of its contents, is the only means of dwelling on His Name as indicated in *gurbāni*. All other visual and physical worships are futile exercises, leading nowhere. Why waste this precious but short span of life in useless persuits, running after the shadows ! Why not follow the clear mandates given by the Guru who is fully enlightened and is capable of showing the right path. He has indicated that straight Path in *gurbāni*, it is for us to follow the lead given or to stumble into the well of ignorance even with torch in hand.

hāth dīp kuen pade

Stumbles into the well inspite of the torch in hand.

In the end I would humbly, but very emphatically, beseech the Sikhs not to fall into the same rut of idol worship from where Guru Nanak has rescued us. We must devote ourselves to the worship of only One Supreme Being who is Infinite, Unmanifest, All-pervading and Eternal, as ordained in *gurbani*. All other worships are just temporary palliatives which provide no lasting cure to the suffering mind. Let us then make a firm resolve not to allow our energies to be frittered away in useless pursuits of running after certain illusory flashes of personal gods, and worshipping idols, paintings, pictures and persons. Let us not allow ourselves to be exploited by those who are themselves groping in the dark and are out to mislead others. We have with us, by the grace of God, the Eternal Light of the Word of God as revealed through the Guru and let that be our True Guide.

Views on the Proposed All India Gurdwara Act

KAPUR SINGH

Views Expressed by S. Kapur Singh, I. C. S. (Retired)., in regard to the proposed All India Sikh Gurdwaras Legislation at a meeting with the Chairman Advisory Committee in the office of the Advisory Committee at Chandigarh.

IN 1925, after a glorious struggle by the Sikhs, the Punjab Government of British India put the *Punjab Gurdwaras Act 1925* on the statute. This was intended (1) to bring certain Gurdwaras in the Punjab, enumerated and scheduled, under the direct control of a statutory Management Board, and, (2) this Board was to be elected on Universal franchise on the practices of Anglo-Saxon forms of democracy, i.e., a formal counting of heads for exercising power.

2. This Statute had certain unprecedented and unique features. One was that the Anglo-Saxon type of democracy should apply to the control and management of certain gurdwaras and the second, that this Board was to be autonomous, within prescribed limitation, for all practical purposes.

3. We have now seen and acted upon this statutory scheme for the last half a century and there is almost a unanimity of opinion that the working of this statute, under the Shiromani Gurdwara Prabandhak Committee. has resulted in some grave consequences, to the detriment of Sikhism and the Sikh community both, (a) It has imposed on the religious consiousness of the Sikhs the idea that the doctrines and practices of Sikhism are controllable and alterable by brute and ill-informed, non-committed majorities, (b) and that the resources of these gurdwaras, tangible and intangible, primarily the platform and gatherings of big audiences, might, without scruples, be used as instruments for individual political careers, and to a smaller extent, amassing of private fortunes, and, in addition, a much larger number of places of Sikh worship, the gurdwaras left out of the Schedule of the *Punjab Gurdwaras Act* have been almost forced into estrangement with Sikhism and the Sikh community. Thousands of such places of Sikh-worship some of them, many centuries old, have been converted into places of non-Sikh worship to save them from the encroachments and onslaughts of those who succeed in getting control of the historical Sikh gurdwaras through electioneering devices and who also succeed in elbowing out intelligent and sensitive Sikhs from taking any active part in the control of these gurdwaras. Gurdwara funds are ill-spent, religion is

debased and made expendable and the Sikh community has been denigrated.

4. The *Udāsīs*, a staunch class of Sikh missionaries, who have rendered great services to the cause of spread of Sikhism in the past four or five centuries, in far and wide regions, have been completely estranged from Sikhism and the Sikh people. They have succeeded in getting themselves declared by the judicial courts as non-Sikhs. Thus, they have not only turned their back on the true religion of their spiritual ancestors but have activated themselves to do positive harm and obstruction to the spread of Sikhism, particularly, outside Punjab. Likewise, now *Nirmalās* have succeeded in getting themselves declared by our Supreme Court as non-Sikhs and, thus, have not only estranged themselves from their true religion and the Sikh community but have also ceased to operate as preachers and standard-bearers of Sikhism—their only commitment, originally.

5. On the positive side, there are not many pluses to be listed. The gurdwaras, the places of Sikh worship, have fallen into the hands of those whose commitment to religion and Sikhism cannot, altogether, be rated as very high. Most of them are illiterate rustics and mobsters and many of them are plain thugs and Communists whose ultimate objective is to destroy all Religion as an operative factor in Society. It must be conceded though, that there are honourable exceptions on the positive side. We have been able to have an elected Body of Sikh opinion which, under correct and proper leadership and guidance, can evolve into an instrument of great political significance. If this has not so far happened, the fault lies within us and not with the tool which has thus been placed in our hands. That this Management Board, called, S.G.P.C., has some times gone out of its way to discourage or cold-shoulder genuine Sikh intellect, sensitivity and energy, and to introduce and give birth to highly dangerous and questionable practices which, as the time passes, can be destructive of Sikhism, is not in doubt. For instance, they have recently proclaimed the venerated historical Sikh gurdwara at Damdama Sahib in Bhatinda District as the *Fifth Takht*, without having any idea of what a *Takht* is, what is the doctrine behind these *Takhts*, how have they historically evolved and whether there can at all be *Takhts* more than four according to the doctrinal basis of these *Takhts*. The S.G.P.C., did not even pause to consider whether they have any competence to create a new *Takht*, which competence unless made invalid, forthwith, might, in future, result in creating 11th and 12th Gurus, or changing the written texts of the Sikh scripture, the two most fundamental foundations of the Sikh faith and the Sikh community. The Sikhs must take note of the doctrine of *quo-warranto* or perish through religious confusion and chaos.

6. These are the main minus points that have clearly emerged out of the statutory management and control of our historical gurdwaras and the plus side of the matter has practically remained in desuetude. The conclusion is that, the statutory control of our gurdwaras has been, by and large, a curse and not a blessing, even in disguise, and its continuation poses a serious danger to Sikh

viability and interests. If one were to proceed from this premise alone, the conclusion becomes inevitable that the *Punjab Gurdwaras Act 1925*, should be scrapped altogether instead of being extended to the whole of India even in principle, because the greater the quantity of poison the more fatal it becomes, irrespective of its potency for good. (*bikhu mahi amrat sinchtai bikhu kā phalu hovā*).

7. But such a step is not possible because those who are now in control of the gurdwaras will oppose it bitterly in vested self interests if for no other reasons, and they are the only people who are in control of the Sikh organised opinion at the moment. The question will immediately arise then, as to what to do next. Shall we let the gurdwaras be taken over by the local people everywhere and, thus, destroy the apparent organisation and unity which the existence of S.G.P.C. has given us ? Shall we have a Trust instead which is self-perpetuating and statutory, likely to become stagnant and mechanical ?

8. There is no conclusive answer to these fundamental questions and the matter is better considered on the basis of doctrines, which should be adapted to our present requirements.

9. There are two or three well established Sikh doctrines about which there is no reasonable dispute and which cannot be ignored in the matter of management of our gurdwaras.

10. The first doctrine is that, in theory, all Sikh places of worship which are tied up with the general Sikh History and traditions, are the property of the Panth, i.e., the collectivity of the Sikhs. About this doctrine there has been no dispute whatever from the very beginning. Such gurdwaras are indisputably the property of the Panth. In 1721 A.D. when a quarrel arose between the *Bandei* faction of the Sikhs and the *'Tat' Khalsa* Sikhs, as to who should take charge of our central gurdwara, Harimandir Sahib, at Amritsar, Bhai Mani Singh, appointed by Mata Sundri herself as the Chief Granthi, persuaded the assembled Sikhs to leave the matter to Sortology or decision by lots to be controlled by the will of the Guru. Two pieces of paper, with different texts on them, signifying the two factions, were thrown into the holy *Sarovar* after *ardās* and it was agreed that the paper which floats upto the surface of the waters first, shall be deemed as the true representative of the Panth. Bhangu tells us that the agreement was that, "*jis ki chitthi āp hi pehle ūpar āe, wohi panth mālak bane sabh gurdwārān kāe.*" It is, therefore, clear that the gurdwaras of historical origin and of traditional sanctity, on which centre strong religious sentiments of the entire Sikh community, must somehow, pass to the management and control of the Sikh community as a whole.

Secondly, the Sikh practices and the doctrines, going back to the epiphany of Sikhism, make it clear that this control and management of the gurdwaras is not to be centralised and the local Sikh congregations or *sangats* must have a decisive voice in the control and management of these gurdwaras.

11. In the background of these two doctrines, we want a statute which, under the present circumstances, can only cover India, that is Bharat, though we have many important

gurdwaras and places of worship outside India also. A wholly centralised control over the financial matters and over the day-to-day routine of the gurdwaras is not only opposed to the genuine Sikh doctrines and our pristine practices but is also fraught with many dangers. This, then, is (1) the first basis which I should suggest for the formulation of an *All India Gurdwaras Act*: recognition of the right of the Panth to collective ownership of its gurdwaras and the right of local sangats to exercise decisive control in their management. The other (2) principle which must govern the provisions of the proposed *All India Gurdwaras Act* is that there should be some in-built mechanism, not coercive but persuasive, which can bring about uniformity of genuine Sikh rituals in all the important places of Sikh worship.

The third principle, (3) which comes to our attention with a great deal of compulsiveness is that, it should be statutorily provided that any person who offers himself for election for the management and control of gurdwaras, whether at the centre or at local places, must be debarred completely and decisively from seeking or accepting an elective position in Legislative Assemblies and the Parliament of the country as well as other elective bodies. The idea is that the political adventurers, and those cherishing such ambitions, should be kept altogether away from control and management of our gurdwaras in any direct capacity or form. Without this, it is impossible to retrieve the great damage which has already been done to the Sikh religious consciousness and the graver danger which the current situation poses for thefuture of Sikhism.

Fourthly, (4) some minimum qualifications for those who come forward for management and control of gurdwaras should be there, not only prescribed educational and other qualifications but also they must be *amritdhārī* Sikhs, for only such have the right to control and manage Sikh places of worship in a representative capacity, though the *sahajdhārī* Sikhs and other genuine Sikhs, called *Nānakpanthīs*, such as *Udāsīs*, *Nirmalās*, *Sewāpanthīs*, etc. have a clear right of vote and expression of opinion. There is nothing new or extraordinary in this suggestion because it is the original Sikh tradition. Guru Gobind Singh himself, we are told, laid down that, "*sangat kīnī Khālsā*", which means that the Sikh community is spearheaded by the *amritdhārī* Sikhs. It is not the Anglo-Saxon form of democracy which is suited to our traditions and genius but it is the true and genuine democracy of Sikhism, the elitist democracy of the conception of Guru Gobind Singh, operating through consensus and *gurmatā* instead of counting of heads and show of hands. This should be restored and vigorously applied to all future processes for the management of Sikh gurdwaras.

Fifth, (5) positive and genuine efforts must be made to reclaim *Udāsīs* and *Nirmalās* and other such classes who have been estranged from Sikhism on the simple ground that they could not accept and reconcile to the loss of properties attached to institutions under their original control. These people, in most cases, created these institutions and properties with own efforts and there is no good reason why, now, anybody else should deprive them of these properties and their traditional privileges.

If this is ensured, it should be possible, through patience and tact, to bring these people and classes back to the commonfold of the Sikh community and this can be done by providing a statutory guarantee that the control of properties and institutions with such persons and classes of Sikhs shall, under no circumstances, be encroached upon and that the Central Body of the *All India Gurdwaras Act* will give them whatever assistance is possible by way of finances, guidelines and legitimate and moral support under all circumstances. This step is even more important than securing statutory management of the Sikh gurdwaras in the whole of India for our elected bodies. The question that some Privy Council or Supreme Court has declared some classes of Sikhs as "non-Sikhs" should be treated as a political manoeuvre and null and void in relation to the spiritual bond between an individual and the Guru.

12. In conclusion, I would say that, the *All India Act* must be based on the following principles :

(1) It is desirable and acceptable that there should be an *All India Gurdworas Act*.

(2) The financial control and management of such gurdwaras, as come within the purview of this Act, must not be centralised but federalised and decentralised, the effective power vesting in the local *sangats*, according to the true Sikh tradition hallowed by the Gurus themselves.

(3) The principle that only the *amritdhārī* Sikhs, i.e., the Khalsa, has the obligation, the duty and the prerogative to spearhead the management of historical and *traditionally significant Sikh gurdwaras* must be accepted but this principle should not be statutorily applied to such places of Sikh worship as are not of historical or traditional importance. This should cover also the Sikh places of worship established by *Udāsīs*, *Nirmalās* and other individuals or classes of Sikhs or *Nānakpanthīs*.

(4) Those wishing to assume statutory responsibility for the management of our gurdwaras must, finally and altogether, abandon personal political ambition, otherwise, our whole religion will be debased and politicalised, and we cannot afford any further debasement of this great World Religion.

(5) Minimum educational, and other suitable qualifications must be statutorily prescribed.

(6) The local bodies to administer our gurdwaras might be structured on the basis of direct franchise, subject to the limitations afore-mentioned, and the Central Body, i.e., the S.G.P.C. which has great potentialities for political prestige and future of the Sikhs, might be based upon indirect election on a two or three tier basis through electoral colleges.

(7) *Sahajdhārīs*, *Udāsīs*, *Nirmalās* and all such *Nanak-panthīs* must be, by suitable statutory requirements, associated with the Central Board of the proposed Act, in particular, and local gurdwara-committees in general, through the device of nomination and not election, and in order to make their association effective and meaningful they must be empowered and enabled to function as non-voting members with the right to have their

dissenting opinion or advice recorded in the official gurdwara gazettees for public information, so that the weight of their moral prestige becomes heavier than a mere mechanical and empty voting right.

(8) The status and position of the *Jathedars* of the four Sikh *Takhts* must be statutorily so ensured that their opinions and official conduct is in no-wise subordinated to or compromised by any Board or Committee in control of statutory gurdwaras.

(9) The questions of basic Sikh doctrines and institutions must be specifically removed from the purview or powers of the Central Board, or the Committees contemplated under the All India Gurdwaras Act, leaving such questions to be settled by general discussion and expert persuasion of the Sikh *sangats* and Sikh *budhivāns*, through *gurmatas* [illegible] all consensus of the Sikhs, as is the Sikh tradition and the age-old practice of non-priestly religions of the World.

(10) Specific provisions might be made in the *All India Act* for voluntary accession of Sikh gurdwaras, not originally contemplated as controllable under the *Act*, to be so controlled in India, and in the case of those gurdwaras or places of Sikh worship situated outside India, to be loosely associated with the Central Board, for purposes of superintendence and guidance, subject to the political laws obtaining in the respective countries in relation to such Sikh institutions.

13. I suggest that these submissions made by me may be given due consideration while making recommendations for the proposed *All India Gurdwara Bill*.

Dear Editor

Readers should address their letters to the Editor, *The Sikh Review*, Karnani Mansion, Room No 116, Park Street, Calcutta-16. Every letter must bear the full name and address of the writer. Questions requiring private answers must be accompanied by a stamped self-addressed envelope. Correspondence received for the writers of letters published in this section will be redirected.

I

Eulogists of Adi Granth

With reference to the article, "*Eulogists of the Adi Granth*", by Surinder J. S. Pall, published in the September 1977 issue of *The Sikh Review*, I wonder how long our scholars will go on high-lighting their doubts. I feel that the endeavour should be to study the subject thoroughly, including the Punjabi writings, and clarify such doubts rather than confuse the readers through word-jugglery.

The author has challenged the criterian which runs through the whole script. I quote a very glaring example where only the numbers and totals decide the otherwise unclear situation :

On page 1253 of the *Adi Granth Sahib*, in *Rag Surang* there is a verse of six words only viz "*chhad man har bemukhān ko sangu*". There is no heading to the verse and it is not numbered either. But the total after the next *shabad* by *Mahala* V Surdas, that is, "8" shows that the verse is by Surdas and has been accounted as a *shabad* (No. 7). And the next *shabad* by *Mahala* V is an elaboration of the above said verse.

Perhaps our English learnt scholars look down upon the works done in Punjabi. Otherwise the great man Professor Sahib Singh has cleared all the doubts in respect of the *gurbānī*, in his *Sri Guru Granth Sahib Darpan* (10 volumes). It is a pity that after his death on 29th October 1977, nobody has cared to appreciate his efforts. "*The Tribune*" carried just a few lines on him. I would recommend the above said *Darpan* to all the interested persons, who really want to understand the *gurbānī* and clear the doubts if any.

H No. 2546 Sector 35C **Gurdial Singh,**
Chandigarh 23 **Major (Retd)**

II

Curse of Casteism in Sikhism :

Apropos of Dr. Ganda Singh's letter (*The Sikh Review*, October 1977) on the captioned subject, please allow me to elaborate on the subject as set out in the ensuing paragraphs. It may be stated at the very outset that the views expressed hereunder should not be taken as a pungent criticism nor it is intended to alienate any particular individual (s).

As is known, caste system is an anathema to Sikh philosophy which seeks to build a caste-less society free of discrimination and inequality. Scripturally a Sikh (light-skinned or dark-skinned, rich or poor, high or low, mighty or weak) does not recognize caste and race distinctions, in the commonly understood

and established senses. Although melancholic to an average Sikh, to an onlooker it seems imminent that the evil of casteism is surrepetitiously eating the vital sinews of Sikhism which prognosticates social upheavel culminating into horridly consequences. Perhaps inconceivable to some, it is ironic that at a time when unbelievable phenomenon of casteism is on the wane, the Sikhs are becoming its victims forgetting that repudiation of caste is one of their basic doctrine and a reason for their existence. Unless this rampant evil—a blot on our social affinity—which has over a period insinuated in Sikhism, is aborted completely with smoothness and grace, by hermetically plugging the contributory loophole, the edifice of the community, is bound to be smashed in smithereens. To the community, it is a daunting problem, a real danger—not a mere psychological factor—which is not going away by just ignoring it or pretending to be ignorant for it is not a whimpering voice. Let alone silence even acquiescence may prove to be truculent ; it can not be dwarfish in any case. It is high time to beware lest we may have to confront an impasse ; ignorance is not a bliss nor neutral, it is dangerous. Those who can not or do not comprehend this truth and refuse to face facts lack power of imagination. The community must get out of the morass of caste distinctions which impedes the growth of a national ethos. It calls for a thorough heart searching besides a militant will to fight the evil which may demand sacrifice or atleast some penance. The necessity is firstly to investigate the cause and to remove it for herein lies the remedy and secondly transcending caste distinctions to regenerate a fellowship with courage and conviction, and warmth and drive of the G[illegible] period. Such a pervasive drive through [illegible]suasion can catharise the community and [illegible] building a better society.

This may create slight neurosis to those who brusting with pride proclaim for aggrandisement of Sikhism that the Sikhs do not recognize caste system but there is a formidable challenge to the necessity of meeting the minds and unity of polluted hearts. The wider question is : How best to repair the evil that has already entered the marrow and how to reduce the gap between precept and practice ? The endeavours of the Gurus who led mankind to new horizons were pioneering in removing the stigma of caste system. Their achievements are a constant reminder to their followers. Lest neglect may prove disastrous, precepts laid down by the great Gurus should be scrupulously honoured in observance by discarding narrow caste loyalties. Or else one would invariably say that Sikhism is bereft of principles, that the spirit of respecting and reviving the old tradition has snuffed out of the Sikhs, that fulminations of the Sikhs are empty, and the long rows of men and women sitting shoulder to shoulder in the traditional langars sharing their meals, are false lacking enlightened conscience and do not present *joiede vivre* as claimed or is an emotive issue. All this can not be brushed aside as mere minatory noise. Not taking it as calumnious, the problem warrants appreciation in the right perspective.

The socio-economic structure i.e. the social changes and effects of modernization on the society has helped to soften the rigours of

caste and class distinctions. The impact of education is by far the most important and the agrarian changes culminating into economic growth have also not been insignificant on the behaviour of both the rural and urban population. Regretably the spiritual temper is lacking. The need is of an intellectual reappraisal of the message of the Gurus and its wider dissemination and reaffirmation by men and women of to-day so that a grand spirit of camaraderie may pervade the community.

Thanking you,

Faridabad [illegible] Singh

News, Views & Reviews

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The Sikh Review welcomes the following to the galaxy of its Life Members :

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Guru Tegh Bahadur Hospital & Medical College in Delhi ; Foundation Stone Laid.

On January 20th, Mr. Kidar Nath Sahni, Chief Executive Councillor, laid the foundation stone of 500 bed Guru Tegh Bahadur hospital and Medical College, at Shahdara, which would be built at a cost of Rs. 14 crores. Mr. Madan Lal Khurana, Executive Councillor (Medical) presided over the function.

Dr. Inderjit Singh, Chairman of the Punjab & Sind Bank Ltd. said that the hospital-cum-Medical College complex is a befitting memorial to the great Guru Tegh Bahadur,

who lived and died for the oppressed humanity.

Control of Roper, Harike and Ferozepur Head Works

Referring to the Central Government's contemplated move to take away the control of Ropar, Harike and Ferozpur headworks from the Punjab Government. and hand them over to the Bhakra Management Board, S. Sant Singh, Honorary Secretary, Chief Khalsa Diwan supported the stand taken by the Akali Dal on the issue. He said that even the Congress Government which had earned great notoriety for discrimination against the Punjab, had desisted from enforcing the Punjab Reorganisation Act, 1966 in respect of these headworks. The Punjab expected from the Janta Government a sensible decision. In his appeal to Shri Morarji Desai, the Prime Minister, S. Sant Singh made a plea that the control of the headworks and control of the Bhakra and Nangal Projects be made over to the Punjab which is its long-standing and just demand, and help in the transfer of Punjabi speaking areas to the Punjab as well.

S. Harbans Singh Honoured

In December 1974 a week-long programme of seminars and functions was held by the Department of Bhai Vir Singh Studies in Modern Literature, Punjab University, Chandigarh, to commemorate the life and works of Bhai Vir Singh.

At a special function, S. Harbans Singh, General Secretary Bhai Vir Singh Sahitya Sadan, New Delhi, was presented the Roll of honour by the Vice Chancellor Sri R.C. Paul. The extra-ordinary services of S. Harbans Singh rendered to the cause of Punjabi literature were recalled by the V.C. A special mention was made of the *Abinandan Granth* of Bhai Vir Singh which was compiled and edited by S. Harbans Singh.

Guru Harkrishan Public School Delhi-Annual Day Celebrated

A colourful variety programme was staged by the students, and an exhibition, of articles prepared by them, was held at the annual day function of the school. The students presented a welcome song, husband and wife dialogue and two scenes from 'Snakespear's Merchant of Venice.'

S. Surjit Singh Barnala, the Union Minister for Agriculture, who presided over the function, said that the Education must be considered on an equal footing with the economy and the social situation of the country. He urged the community of teachers to spread the benefit of their learning to the rural areas of the nation so as to pull the backword people along with the progressive segment of the society.

S. Inderjit Singh, Chairman of the Governing Council said that the Management has a plan to open the branches of the school among the unpreviliged sections of the society. S. Gurdial Singh Dhillon, the Principal, informed the audience about the achievements of the school in the past year.

Prizes were distributed to the students by Sardar Barnala.

The Sikh Social and Educational Society, Ontario

The Society which has been registered recently purports to spread the gospel of *Guru Granth* and cater to the cultural needs of the community in Canada. They started well by arranging with the UNICEF to have the Sikh holidays, that is to say, birthdays of Guru Nanak and Guru Gobind Singh, Baisakhi, and martyrdom days of Guru Arjan and Guru Tegh Bahadur, notified in the 1978 calender published by the UNICEF.

A cultural programme was held under the auspices of the society on November 26, 1977, the birthday of Guru Nanak. Rev. Peel was the guest speaker on the occasion.

The Sikh Cultural Centre, Calcutta, celebrates Guru Nanak—Guru Gobind Singh Birthdays

The Sikh Cultural Centre celebrated the combined birthdays of Guru Nanak and Guru Gobind Singh in the I. T. F. Pavilion on Saturday, the 7th January, 1978 with dignity and decorum, with the doyen of historians, Dr. A. C. Banerjee, former professor of Guru Nanak Chair in the Jadavpur University, in the Chair and the prominent scientist Dr. S. K. Mukherjee, Vice-Chancellor, Calcutta University as the Guest-in-Chief.

Lt. General J. S. Aurora the Sikh gentry and a good number of Bengali scholars and elite attended.

Before the formal beginning, Capt. Bhag Singh, Editor of *The Sikh Review* explained the reason why the birthdays of Guru Nanak and Guru Gobind Singh were being celebrated jointly. He said that it was one and the same Light which ran through all the Gurus and the humanistic mission started by Guru Nanak was brought to its full fruition by Guru Gobind Singh. It was quite in the fitness of things that the birthdays of both the Gurus should be celebrated jointly and simultaneously.

The proccedings started with the melodious singing of the Shabad by Mrs. Rajbir Singh. Dr. Hira Lall Chopra accorded a hearty welcome to the guests and the audience and stressed the need of propagating the divine message of the Gurus more vigorously now when with the advancement of science, the people are feeling more of restlessness and paucity of peace of mind.

Sri Parimal Mukherjee, Principal Gandhi Centenary B. T. College, Habra, while paying tribute to the Gurus, exhorted people to follow their teachings. The *shabads* by Shri Vijay Paul, Bengal's famous musician, and his party, in original as well as their Bengali version in the same *rāga* created a spiritual atmosphere. Dr. A. C Ray. Head of the Department of Islamic History narrated how the message of the Gurus brought an awakening among the people against conventionalism and orthodoxy.

At this stage Capt. Bhag Singh introduced to the audience, Mr. Surindar Pal Singh, who was a Christian Missionary for more than 14 years and who, by virtue of a vision of Guru Tegh Bahadur, in a dream which haunted him pretty long even in actual life impelled him to become a Sikh and undergo concomitant persecutions. His wife and children forsook him. All amenities of life were denied to him and he voluntarily accepted these hard-

ships to get the peace of mind through Sikhism and taking *Khande-ka-Amrit*. He is now working among *banjaras* and re-converting them to Sikhs. His speech full of emotion stirred the audience and he was given hearty ovations.

Mr. K. K. Yusaf, Senior Government Advocate, hailed the message of Guru Nanak in the light of Islam and stressed the need of putting it into practice today.

Dr. S. K. Mukherjee, the Guest-in-Chief gave a scientific interpretation of Sikhism and how it has brought a new life and awakening in India. The President, Dr. A. C. Banerjee in his very illuminating speech dwelt on the significance of *Mool Mantra* of Sikhism. particularly its definition of God as *Ek Onkār* and *Nirbhau*—the former was the key note of Guru Nanak's teachings and both ushered in a new era of self consciousness.

With a sumptuous dinner the meeting came to a close.

Guru Nanak Eye Centre Inaugurated in Delhi

The problem of blindness is of staggering magnitude in our country and much needs to be done in this direction, said S. Surjit Singh Barnala, Union Minister for Agriculture and Irrigation, while inaugurating Guru Nanak Eye Centre in New Delhi. He unveiled a portrait of Guru Nanak.

Dr. Inderjit Singh, Chairman of the Punjab & Sind Bank Ltd., appealed that spectacles should be made freely available to poor people. To create a suitable fund for this purpose, he announced a donation of Rs. 25,000/- on behalf of the bank.

Presiding over the function, Sh. Madan Lal Khurana, Executive Councillor (Medical), said that Guru Nanak Eye Centre would not only provide specialised treatment for eye diseases but would also stimulate research in ophthalmology, for which highly sophisticated instruments will be used in this centre, making it the fifth institution of its type in the whole world. He further said that within a year the present bed capacity of 90 would be raised to 225.

S. Jaswant Singh Kochhar, President of the Delhi Sikh Gurdwara Management Committee, and S. Jaswant Singh Phul, member of the Metropolitan Council, Delhi also spoke on the occasion.

Dr. Jagjit Singh Passes Away

In a special meeting of the Editorial Staff of the *Encyclopaedia of Sikhism*, a resolution was passed paying homage to Dr. Jagjit Singh who breathed his last on 26th December 1977. Born in a family with a cultural and literary back ground, he was a gifted writer. He has to his credit a number of books on medicine and culture, and a number of enteries for the Encyclopaedia under preparation. He enriched the Punjabi language by translating and coining a large number of medical and other terms. As a man he possessed qualities of humility, self-abnegation and kind heartedness. The meeting prayed for the peace to the departed soul.

Haryana Police Enact Bloody Drama

Atrocities, barbarities and high-handedness are no strangers to the Sikh Community which has been subjected to some of the worst tortures and cruelties in history.

What happened at Pundri, in Haryana is undoubtedly a most shocking instance of unbridled aggression of Haryana Police resulting in the tragic massacre of human lives, in a place of historical importance to the Sikhs; four Nihang Sikhs were killed and many others wounded on 15th January—A New year gift to the Sikh Community.

The place and thereon *samādhis* date back from the glorious days of Banda Bahadur, and the *samādhis* thereon preserve in memory the Sikh *Maharajas*, Lab Singh, Desu Singh and Udey Singh, the disciples of the Sikh Gurus who fought shoulder to shoulder with Banda Singh Bahadur.

The Nihang Sikhs, have been running the *langar* and camping on the *samādhis* land, year after year. Suddenly one bad morning, the municipal authorities, as though under certain prompting, woke up to claim the land of the *samādhis* and declared the Nihangs in illegal possession. The police first laid seige to the entire area and promulgated Section 141, cut off all supplies to the Nihang Sikhs, evidently to starve them to death.

Under some excuse, the police opend fire on the Nihangs without order of any magistrate on the spot, or an officer empowered to take such a dastardly action. And the excuse to open up firing is understood, was stated to be, that a truck was suspected to be carrying arms to the Nihang Sikhs who had established a camp, which the Nihangs in their parlance call a camp, a *chowni*.

Infact the legal owner of the land is the local gurdwara committee who has executed a land deed in favour of the Nihangs.

Even if it is conceded that the Nihangs were in illegal possession of the land, the course, in such cases, is resort to civil law, not law of the brute force. The Nihangs after the above shooting had determined to stay on to face more brutalities and bullets, but being strict disciplinarians, vacated the place after they had received command of their Jathedar Santa Singh.

This gruesom murder of the Nihangs bring to memory, a similar barbarity and shooting of Nihangs in the 1964 at Paunta Sahib, when three Nihangs were killed and twelve reported to be missing but suspected to be shot dead and clandestinely disposed off, many injured and all those in the Gurdwara arrested.

As soon as these gruesom details appeared in the Press, a strong current of indignation and resentment surged through the minds of the entire Sikh nation. A spate of protests of all Sikh parties and institutions and *gurdwaras* arose like one man in protest against these *Gestapo* of Haryana regime. It appears, that Ex-Chief Minister, a notorious member of the Caucus, and Sikh-baiter, had been nursing to raise his private force for perpetuating his personal reign of terror like the Nazi *Gestapo*.

The Sikh tasted two *ghalughārās* during Magul *raj*, two during British raj (Nankana Sahib and Jaito massacres) and after Independence these two gruesome murders is an indication that the Sikh lives are still cheaper than the bullets.

Sardar S S Barnala visits Guru Nanak Fifth Centenary School

The Guru Nanak 5th Centenary School Mussoorie, celebrated its Founder's Day recently.

It presented a variety of educational and cultural programmes to the delight of the elite audience, which included Sardar Surjit Singh Barnala, Minister of Agriculture and Irrigation, Government of India, who presided over the function. We reproduce below the appreciation made by Sardar Surjit Singh Barnala,

"The Guru Nanak 5th Centenary School Society is indeed doing a yoeman service to the nation by imparting education of international standard to the students of national and international walks of life. With devoted attention being paid by the Society, it will have far-reaching impact on the development of Punjabi culture among the young generation.

The *gurbānī sangeet* performance given by the young and brilliant students of the School was inspiring and administered a healing touch to the souls. It has left an evergreen memory in my heart. I am sure the education being imparted will inculcate the *esprit de corps* among the students will make them ambassadors of selfless service to the humanity."

Late Prof. Sahib Singh

RANJODH SINGH

On 29th October '77 with the demise of Prof. Sahib Singh, the Sikh nation lost one of its top genius. He was 85.

Born in a poor family of a Hindu shopkeeper at village Fathewali, Distt. Sialkot, in February 1892, his original name was Nathu Ram, who later on, was baptised and renamed, Sahib Singh.

Initially he was put for his primary education under Mian Hayat Shah, son of a renowned poet, Hashim of Maharaja Ranjit Singh's court. After passing his primary school he got through the middle standard in 1950 and secured a scholarship of Rs. 6 per month. His father, despite his extreme poverty, admitted him in the high school at Pasrur. It was during these days that he felt an urge to become Sikh. Some incidents at this time inspired young Nathu Ram to take *Amrit*. He was married at the age of 13 years, according to the prevailing customs of those days.

In school he took Sanskrit as his subject and stood first in it. His father died in 1907 when he was still in school. The burden of maintaining his mother, three brothers and three sisters fell upon the young Sahib Singh. But to fulfil the desire of his father his widowed aunt mortgaged her ornaments to pay the fees so as to enable Sahib Singh to complete his matriculation. He stood first in his school.

Unable to continue his studies in college, he joined a middle school as a teacher in 1909 on a salary of Rs. 15 per month. Here he got interested in the interpretation of *gurbani*. In 1910 he joined postal services.

Inwardly he was itching for more knowledge but circumstances forbade him to fulfil his wishes, for sometime. However, with the help of some wellwisher he joined Dyal Singh College, Lahore, in 1911, after resigning his service. Later he joined the Government College, and graduated therofrom in 1915.

After his graduation he joined a high school in Farooka, as a teacher. Here he had his aquaintance with Master Tara Singh. Later he joined the newly started Guru Nanak Khalsa College, Gujranwala, as a Sanskrit and *gurbāni* teacher. The Principal, Bhai Jodh Singh, encouraged him to do research in *gurbāni*, which be started immediately. He found that a single word in *gurbāni* has been used in various formations at different places and that started his discovery of *gurbāni* grammer.

He witnessed the appaling tragedy of Nankana Sahib which left indelible impact on the mind of Sahib Singh. Leaving his teaching job, he joined Shiromani Gurdwara Parbandhak Committee, as a joint-secretary and served there from 1921 to 1927. He was arrested a number of times during this period in

connection with agitations of Guru ka Bagh and Jaito. Inside jail, he continued his gurbāni research; even after his release he continued his work with vigour.

In 1927, he rejoined the teaching profession, joining Gujranwala Khalsa College, under Principal Bawa Harkishan Singh, at a nominal salary. Here he started translation and exposition of *Guru Granth Sahib* grammatically, within a small circle of intellectuals, in the Khalsa College Gurdwara. In 1931, he wrote *satik* of *Japuji* on the basis of grammer, his first publication. Same year, SGPC announced an award of Rs. 1000/ for anyone writing grammer of *Guru Granth Sahib*. Sahib Singh completed this project in 1932 and was thus awarded the declared reward and was honoured at Akal Takhat on 13th September 1939. He remarried after the death of his first wife in 1933. From 1940 to 1947 his *satiks* of *Asā-di-vār, Jap, Slok Baba Farid, Slok Guru Angad Dev, Ten Vars, Sidh Gosht, Sata Balwand, Jaitsari-Var*, and *Slok Kabirji*, were published.

On his retirement from Khalsa College in 1952, he took up the Principalship of Shahib Sikh Missionary College. In 1955 he along with Justice Harnam Singh and Bawa Harkishan Singh was appointed on a committee by Master Tara Singh, to investigate the issue of *manglācharan* from the original recension of *Guru Granth* at Kartarpur. They unanimously gave their report that the place of *manglācharan*, should be before the title of *shabads* as shown in the original volume.

In 1957 he started the interpretation of whole of *Guru Granth Sahib*. It was completed in 1961. This was published by Raj Publishers, Jullundur in 10 volumes. During all this time his health was continually deteriorating. In 1962 at 70, he resigned from the Missionary College, where again he started teaching two years later on a small salary of Rs. 200 a month. By this time his work began to be recognized by the Panth and he was honoured by a number of organisations. Later he published the biographies of the Gurus. He became a Fellow of Punjabi Sahit Academy and was bestowed the degree of D. Litt by the Punjabi University, Patiala in 1971.

Prof. Sahib Singh, author of more than 30 books, lived a very simple life, always preoccupied with his work. He also translated *Religion and Morality of Leo Tolstoy* into Punjabi. For accepting the degree of D. Litt from Punjabi University he presented himself in his usual simple Khaddar dress. Not given to lengthy discussions he saved time to devote more effort to his work which he set as his sole purpose of life. He had a fixed routine unalterable even by the most pressing domestic problems. It is indeed a wonder that as soon as he finished his project of *Guru Granth Darpan*, and the biographies of ten Gurus, he lost his faculties, physical and mental.

Prof. Sahib Singh has left behind a most valuable legacy in the form of *gurbāni grammer*, which will continue to guide the seekers of correct meanings of *gurbāni* for all times to come.

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The SIKH REVIEW

I

Sikhs and Public Relations

In a place like Delhi the capital of a very important country, like India, which is housing Embassies and High-commissions of all the countries of the world and is regularly visited by visiting dignatories and Heads of various Governments from all over the world, it is very important to constitute a Standing Body to coordinate and take care of interests of the Sikhs.

It is but natural that Delhi should present Sikhs in very likeable manner before this spectrum so that we are able to win the good-will of visiting dignatories.

We suggest the Shiromani Gurdwara Parbandhak Committee and Akali Dal which are the main religious and political authorities of Sikhs, together with Delhi Gurdwara Parbandhak Committee and representatives from Guru Gobind Singh Foundation and Guru Nanak Foundation, Chief Khalsa Diwan as well as representatives from the four Takhts, to have a standing body at Delhi for coordinating and to remain in touch with the day to day track of the happenings in the capital in particular and India in general and to attend to the grievences and well-being of the community to play host to all the visiting dignatories, Heads of the Missions and Embassies, as well as our embassies/missions in foreign countries.

This Body should have complete liaison staff able to help furthering the cause of Sikhs not only in India but all over the world.

II

'Saropas' and 'Parshad'

There have been reports of and on, that some of our Gurdwara's administration carries *saropās* to offer at the residence of high-ups, like the Prime Minister, central and state ministers and generals.

In one instance it is reported that *parshād* was taken to and offered at the residence of the present Prime Minister, who allegedly refused to have the same and thus in this the carriers insulted the entire community and brought about dispute with the ranks of administration of the institution to which they belonged.

It is against all canons of religion to carry *saropas* and *parshad* as mentioned above. We consider a *hukamnāmā* from Akal Takht is called for prohibiting such a practice.

(Guest Editor : **Sardar J. S. Grewal**)

Where Are We Going ?

HARJOT SINGH

The centipede was happy, quite
Until a toad in fun
Said, 'Pray, which leg goes after which ?'
This worked his mind to such a pitch,
He lay distracted in a ditch,
Considering how to run.

The Khalsa too like the centipede, who was bewildered with his skill to use hundred legs at once is wonderstruck with his *kesh*, his *kaṅgā*, his *kirpān*, his *kachhā*, his *karā*, the five gifts Guru Gobind Singh, bestowed on us all, 279 years ago. The Khalsa wants to question the Guru's love and wants to know the significance, value, utility and relationship of the five *kakkās* (5 K's) to his daily existence. Unable to find the right answer, the Khalsa stands out still distinctively but now mutilated, deformed, blemished, defaced and decrepit, an ugly sight for a most beautiful way of life. The Khalsa, whose countenance once sparkled like the waters of a new born mountain stream, pleasing like the dew drops on a lotus flower and vigorous as the roar of a lion is no more in its pristine glory.

This metamorphosis of the Khalsa, prompted us to look at the 5K's, what it is to live and grow with them. A look not according to any philosophy, any ideology or through theological or purely intellectual concepts, but a total revolution in the Sikh way of life, a passionate love for the Guru and the artistic ornaments he presented to us. Love is always spontaneous and is never calculated or an intellectual equation and if you feel you are in love with the Guru and His way of life, you cannot disown His presents.

We Are Not Symbols

THE earth on that day was parched and brown, the roads were unusually deserted of the traffic and even the construction wokers, otherwise so busy and undaunted by the heat, were looking for a shade to rest in. It was a very hot and humid day. In the well manicured lawns of an elitist college in the Delhi University, many students were stretched out on the grass or sitting on the worn out wooden benches, under a cluster of Banyan trees. They were taking cold drinks and gasping for fresh air. The clouds were grey, there was not even a whisper among the tired trees and the earth itself seemed to have failed in its rotation. You could touch the heat, feel it, smell it and it seemed to trap you. To fight the heat and the sweat, everyone in the college lawns was busy talking, except for Jaskirat Singh who was sitting all alone, contemplating under the thatched roof of the motorbike shed. He was tall, well built, sharp featured and looked very distinctive with his bright red turban, bearded chin and a jet black cavalier moustache. One could hardly imagine, what his imported jeans must have looked like when he first wore them two years back because now they were held together by a series of patches of various dimensions ranging from a triangle to a hexagon.

Jaskirat was from a fairly affluent family of Punjab and had been residing in a hostel for the last eleven years, going home only for the summer and winter vacations. From his school days he had been very interested in his studies and was always among the first three, in his class. A voracious reader, an excellent sports-man, the most sought after orator in his college, a member of the college student's union, he always strived for perfection in whatever he tried. But now in his final year of M. A., though still quite young, he felt he had lost the spark of life. He carried on his work almost mechanically, going through the monotonous routine with boredom, there was no longer any zest in what he did and the drive which he had once felt was completely gone. He was confused, lonely and almost angry with himself.

His friends did not consider him to be enough Hep (a slang word often used by students for one who is completely westernised in his manners, values of life and is well experienced in psyche-delic experiences, in short a product of the Hi-Fi culture) and this was certainly a drawback, as it was the degree of hepness which an individual could imbibe, however art fical the attempt or the result might be, which provided the key to the all-night parties and was a measure of the upward social mobility among the student community. Jaskirat's long flowing beard, his untrimmed moustache and his refusal to join his friends in drinking bouts and smoking joints of Marijuana earned him the nickname of "Sant Mahraj ji". "Don't you smoke ?", was a query which he was often faced with and before he could reply he was told "Come on, you must be smoking in your room, all Sikhs do. Go ahead, we are not going to write to

your old man". When Jaskirat, told his friends that he did not smoke, they were not pleased with him and were not ready to take his word. They called him a "Hypocrite" at his back. But his ostracisation in the campus did not end here, the pressures were increasing every day. Amrita Kaur popularly know as "Miss I. Q.", a classmate of Jaskirat and a good friend of his was unwilling to accept his invitation for a party, because he insisted on carrying a Kirpan with him to the party, which for her was a sign of cultural shallow-ness and crude-ness of the mind. Such behaviour for her was certainly an obstacle in her endeavour to be one with the "In-Crowd". She was in no mood for a compromise this time and was determined to put him in a tight spot. In her intellectual anger she tersly told him, "You claim to be progressive in your views, you talk of the natural law of development to higher forms of existence, but still you carry a sword like a feudal hero, who is not ready to give up his obsolete armour. If it is for self defence and honour, which you are so fond of claiming, in that case an ack-ack gun would be anytime more efficient to do the job. Live in the present, do not be a priest of the past". A note slipped by her in Jaskirat's room in the hostel offered him a job of a, "Moral Science, teacher in a Convent School."

The harder Jaskirat tried to untangle his problems, the more he was convinced of the futility of his attempts. Once he had been pro d in his capacity of employing logic and reason to unravel the mysteries of life, but now even this powerful and convicing pair, betrayed him. Unable to carry on with the ever increasing pressure of his tight rope walking he decided to write to his father who had always been keen to see his son happy, at peace with himself and above all a Guru ka Sikh. Jaskirat was fortunate to have as his father a famous poet—who had been honoured with several coveted awards both within and outside India. During the past thirty years, he had steadily become known through his many books as one of the most stimulating and unconventional poets of our time. He had been a guest lecturer at Cambridge, Harvard's, Michigan and had spoken before various international associations and institutions.

The correspondence between the father and the son had always been a great source of inspiration, courage and confidence for Jaskirat and he always used to read aloud, to his friends the letters from his father. When his books, friends and teachers failed him, he invariably turned to his father. This had been a regular feature with him since he was six and had learnt to write in English. When he was seven years old, he had wanted to know how he could run faster, at twelve he wanted to know, how he could develop a sharper memory and now at twenty one he wanted to know why he should be duty bound to keep long hair and carry a sword? It was this dilemma which seemed to be eating him up and leaving him in a paralysed state. The cure he knew, if there was one, was only available with his father, to whom he must write about his ailment. In writing to his father he felt like a rebel, an insult to his family and a traitor to his community. But the jigsaw puzzle had to be solved whose

pieces he himself was in no position to put together.

II

St. Stephen's college,
Rudra South,
Delhi. May '67

My dear Dad,

Sat Sri Akal. It is with extreme pain, conflict and misery that I am writing to you. I feel utterly empty, almost naked, my heart weary, dull and isolated. This could have been another one of those nice and happy letters, which we both have been writing to each other, all these years. But all those nice things seem to be happening no more. Happiness which completely ravished my heart once has gone and now I have only the empty memory of it. I seem to have lost the intimate contact with life. I must apologise, for suddenly bursting forth like this and for not having written about my problems, all these months. But till about a week back I was confident of finding a solution to my questions. It was only when the books which I so patiently read, all those self proclaimed Gurus I went to see and hear and my own experience and resoning failed me, that I resolved to write to you Dad, my inability to accept the 5 K's, which all my life till now, seemed to be so crucial for me in my effort to be a God fearing man, a religious man, a dutiful son and above all a Guru ka Sikh.

I have no doubt and questions about the efficacy of these symbols three centuries ago when they were essential in times of war to maintain the identity of Sikhs and give them a common denominator of unity and togetherness. It was a good strategy for fighting against an enemy bent on destroying the very seeds of Sikhism. But for the present these symbols have no justification, no meaning or any convincing explanation. Not only has it become difficult for me to explain the relevance of a Kirpan or a Kara, but also for those who sermonise in the Gurudwaras or those who so zealously write in the religious magazines. Sardar Gajpartap Singh wrote a five page article on the utility of the 5 K's, but when I met him at the club last month, he was definitely not carrying a Kirpan. He is no exception in these double standards.

It is not me alone who has felt this lacuna, but most Sikh boys in my college (Rajbir, Suchet, Mandeep) are also unable to accept these symbols and their validity for everyday life. They can establish no coherent connection between a Kirpan and the human effort for communion with God. In no way can I convince them that these symbols make me more of a Sikh than them They are as much recognised as Sikhs as I am. In fact more so because they are seen in tune with the modern times and I so much of a romantic fatalistic idiot who sees in the idealistic past and in a set of 5 symbols a stepping stone for my liberation in the future. The belief in God, the need for a deeper consciousness, the harm in smoking, the ill effects of drinking, the daily reading of the Japji—all these I have no objections to and fully agree with, but the 5 symbols do not fit into any logical framework. A happy and contented life=5 symbols, seems to me to be such an absurd and illogical equation.

Dad, you teach to a certain extent because you are getting paid for it, I go to the university because I expect my education to provide me with a suitable career and it is the same story with everyone else—all of us are engaged in something which is significant, useful and meaningful to us. But these symbols, seem to have no practical utility—spiritual, physical or monetary. They have become like the dead skin which must be removed. That which cannot be made use of and understood, has no life in itself, it is superfluous and dead. Our life is full of unhappiness, with few moments of peace and joy, so anything that promises us a haven we readily subscribe to it. Some see the futility of the daily existence and consequently take recourse to religion, which turns out to be an effort to find hope and security in dogmas, in superstitions and in ritualistic symbols. As beliefs shape experience, these symbols become an inescapable reality. Once the mind has experienced the pleasure which identification through these symbols brings the mind is firmly entrenched in this deceptive pleasure and nothing can shake it, the end result is that we are slaves of this false identification. Resistance against this identification breeds fear. A fear which is the very antithesis of creativity, senstivity and an integrated life. It is fear, conscious or unconscious, that makes us respect these symbols. We are never educated or helped to think for ourselves, to explore, but are always required to adhere to the given rules The religious magazines inform us what is to be done, the priests tell us what is life and our inward fear compels us to obey, because if we do not confirm we shall be confused, we shall feel lonely and lost.

So we take to these symbols because we are very scared without them. We do not want to question them because that would not be honourable. And the older generation does not want us to inquire ; they do not have the courage to face our questions. They are too busy with their own idiosyncracies, wi their do's and don'ts of bourgeois moralit and respectability. The acceptance of these symbols with them has become the means fo gaining status in society. The end result that we are no different from a monkey who is imitating all the time. An imitation which springs out of our effort to be safe, to be enclosed and never be confronted with unhappiness. Not to imitate but to searc for yourself—that is living, is it not ? We are told that freedom to search comes only when we are old with experience but dad, there mus be freedom to live while we are young, freedon to grasp our own instincts and act accordingl Why can't I free myself from this structure o imitation ? It is constantly building up fea in me and this fear is further strengthenin this structure. To be my ownself, I mus break these imposed symbols.

Putting on my 5 symbols—is that religio for you ? These symbols may give me certain pleasure ; identification ; but that not religion. Accepting certain rituals, do mas and symbols—has all this got any link wi religion ? My belief in God is not bound t my hair. These symbols are not religion, the are only the result of our being forced to con firm to war conditions, for the selfish interest of the present society. Is not religion something much finer, much purer and deeper tha these symbols. We may put on an oute

garment, but the inner essence of what we are is always the same. We must learn to live without these symbols and face reality. These signs have to be discarded and life has to be seen as it is.

So far I have merely written of what my own feelings were on these symbols, but even those who emphasise on the absolute necessity of these symbols for my claim to be a Sikh have no consensus or a profound understanding of these symbols. They have nothing concrete to offer and one writer is as apart from the other in his explanation for these symbols, as two political opponents. Every Baisakhi, a new addition is made to the already innumerable explanations. Where could a young Sikh boy or girl anchor his or her boat ? They are left to their own training for compass-reading to find the correct bearings and directions. In such circumstances it is not surprising that a wrong reading is made of the latitudes and longitudes and very soon the young one finds himself sinking deeper and deeper in to this bog of multiple explanations. The best way out for him becomes to be rid of these explanations altogether and of what they seek to explain.

While trying to find a logical explanation for these symbols, I came across no shortage of methodological approaches, which range from efforts made to demonstrate the significance of the 5K's, by drawing parallels with other religions and the lives of the great men of these religions, to the sociological method which seeks, "to relate the rite and the social occasion of its performance, to the total social system of the group or category of the persons who recognise the obligation, to perform it." Incidentally the basis of acceptance of any explanation, in academic circles is the quantity of jargon used by a scholar, instead of a qualitative analysis. One sociologist claims that his approach is more suitable because he is adhering to explicitly formulated rules of method and the others are not probing in the right direction because they draw easy inferences from deductive reasoning and because they neglect the significant relations of opposition.

We are told that cultural, military, psychological, social, political, economic, spiritual, physical and sexual factors were the main considerations, which made Guru Gobind Singh endow the Sikhs with the 5 K's. If I accept one set of these explanations, the next set contradicts the former. My despair with these historical constructs, is not isolated, it has become a common feature with thousands of Sikhs and I don't have to write the solution which they find for this despair. The picture can be very well illustrated if we take up, these symbols one by one and look at what significance is attached to them.

The Kesh (Hair)

The explanation and the significance attached to them in most contemporary works starts from the instructive Biblical story of Samson and Delilah, as told in the *Old Testament*, which is made as a confirmation of the virtue of remaining unshorn. Many similar examples are also cited from the classical Hinduism. Mannu the Hindu law giver lays down, "Even should a man be in wrath let him never seize another by the hair. When a Brahmin commits an offence for which the

members of other castes are liable to death, let his hair be shaven off as sufficient explanation." The keeping of the hair is regarded as an indicator of living in accordance with the way of nature. The shaving of the hair it is maintained is an interference with the natural law of the growth of hair. A latest book published on Sikhism, by a premier university of Punjab, emphasises that the keeping of the hair was a part of the Sikh ritual which was life affirming, an indicator of the Sikh's commitment to a social and worldly life in contrast with the Hindu Sanyasis and Jogis who cut their hair, because they professed to the creed, "I am no one's and no one is mine. The Sikhs in contrast were to be a part of the world and to affirm this worldly existence, they were instructed to keep long hair while the Sanyasis shaved their head, beard and moustache, before entering the new ascetic phase of their life. The cutting of the hair is thus seen as a social death. The Sikh community on the other hand was an affirmation of the normal social world, "As the battle ground of freedom". The meaning of being unshorn, therefore, signifies according to this book, "The permanent renunciation of renunciation".

Various articles emphasise on the hair being a living organ of the body and to cut them is seen as depriving the body of an essential source of vitality. The hair are seen as a contact point with the sun, the basic source of universal energy. One author cites the authority of C. G. Jung and claims that the Guru Sahib was a great psychoanalyst and he asked the Sikhs to keep hair so as to confirm the instinct of masculinty, from which man at time deviates. To convince the youth, some influential speakers stress on the scientific validity of hair, but without any empirical data to substantiate their statements. Others see the hair as a symbol of virility, honour, power, aggression and so on.

The Kanga (Comb)

The Kanga is explained in utilitarian terms, as a means, to keep the hair neat and clean. It is also seen as a symbol of the discipline of mind. In a flight of imagination, one author writes in a magazine published from Calcutta, that by wearing the comb, the Sikh should be reminded to keep his mind under control, his thoughts should not be allowed to wander aimlessly, his mind should be kept orderly, methodological and well disciplined. The Kanga is seen as a fetter to excessive anger or excessive attachment. (It is not explained how ?) Most writers dismiss its significance in one line and see it as a twin of the long hair.

The Kachha (Underpant)

The case of Kachha is even more interesting. An eminent writer, writes in a book sponsored by the government of India, that the Kachha is for a smart wear as against the loose unstitched Dhoti worn earlier. Strangely, reading the mind of Guru Sahib, it is claimed that the loose Dhoti represented to the Guru ji a loose mentality. By providing the Sikhs with the shorts it was intended to symbolise the spiritual and mental breakaway from traditional dress and thought. The mind was to be freed from the bonds of superstitions and the people were thus to be released from immature and effeminate submissiveness.

were destined to become mature, solid and active soldiers. Hence the symbol of the Kachha was same for the Sikh women, they were also intended to develop the same qualities as a Sikh man. (I fail to understand why the same qualities were to be developed through the medium of the Kachha). The Kachha is also seen as a symbol of control over excessive sexual indulgence.

The Kirpan (Sword)

The Kirpan is made out to be a symbol of royal authority and of freedom from oppression and servility. Its obvious meaning is stated to be that of self-defence and the individual freedon and self respect, embodied in the right to bear arms, The sword it is said, cuts at the root of evil and worldly attachment and destroys them utterly. The primary significance is said to be that of self-defence, with a word of caution that it is not an instrument of aggrandisement but self protection.

The Kara (Iron bangle)

A Sikh journalist, in his account of the Sikhs, writes that the Kara was a symbol of humility as well as a charm worn before going to the war. On the other hand a senior Sikh historian feels that the Kara denotes the universality of the new religion. In very appealing reasoning it is also argued that the complete unbroken circle, symbolises the Buddhist wheel of life. *The spiritual reality of life exists continually*, free of both time and space and the Kara is an appropriate symbol of such eternal existence. The human soul it is instructed must become as strong as steel used in the Kara which has been tempered in the furnace. The other day a Bhai in the Gurudwara, insisted that the genius of Sri Guru Gobind Singh ji was reflected in his providing us with a steel Kara, which can protect us from lightening. A student speaking on the relevance of the 5 K's felt that the Kara was to protect the arms in the battlefield from the sword cuts. It was an excellent shield for the arm, according to him.

The explanations for the 5 K's are a paradise of pick and choose. One may choose the one which fancies an individual the most, very much like a nice trouser in a show window. It is not strange if some think, that the choice is still not wide enough to appeal to their senses. So they come out with the choice of discarding these symbols. If I take the view that the Kirpan is for self-defence, can I discard it, if I have twenty bodyguards with all the latest equipment for protecting my life. Again if an individual feels that if the Kirpan is for self-defence, as is so often told to him by the Historians, in that case he can hypothetically argue that he should be allowed to do away with it, because he feels that the state has made adequate arrangements for his protection. Daddy, I am utterly incapable of understanding the value, the justification and the imposition of these symbols. I am deeply hurt but am unable to find any medicine for my wounds. The cures which have been suggested have further aggravated my malady. The numerous explanations given for these symbols seem to be like so many needles pricked into my body. The books, the Bhais, the glossy magazines, the well meaning speakers, have all failed me and I turn to you not only because you are my father but also because

of your deep commitment, understanding and love for the Sikh way of life.

I understand, it is going to be a long, weary and difficult way to a deeper understanding of these symbols, but I am prepared to jump into the arena and take the challenge and I give you my word that in case you can show me the way and the significance of these symbols, I will not hesitate for a moment to go to Sri Anandpur Sahib and be a Amrit-Dhari, Sikh.

With lots of love.

Your loving son,
Jaskirat

III

Cornell University,
New York, U,S.A..
15th June 1967.

Dearest Jaskirat,

Sat Sri Akal. I must thank you for the deep confidence and the love, you have for me. It has always been a joy to read through your letters as they manifest, the senstivity of a seeker of truth. I am very happy that you had the courage and conviction to express so openly the things that seem to have been distressing your heart. I somehow felt all this brewing up in you, for the last two years, but had never allowed myself to face it directly, till you wrote the present letter. It is a pleasure to hear it all, so plainly stated, and I hope, I shall understand and calm your pain.

When you leave the university and face the world it seems to me that what is crucial in life is not to succumb, not to bow your head to various pressures, but to know and feel them as they are, in a gentle spirit, with a great inward strength, so that these pressures, will not create conflict in your life. You may question what is given to you or what many of your age assert is being forced on you—but this also means that you must question yourself. You must not merely, question, what you call the significance, the need of these symbols, but also the significance ; the need ; the value of your own life. It is only with such an integrated, total approach, that you will understand not only the Kirpan, the Kara, the Kanga, the Kesh and the Kachha, but also appreciate the agonies ; the joys ; the pain ; the pleasure ; the vanities and hope of living.

In your letter, the one word which has overpowered you, the one emotion which drives you on, is significance. Over and over again, you want to know what is the significance of the 5 K's ? The word certainly is not out of place in our materialistic and individualistic existence. In our efforts to be practical individuals, we want to imbibe only what is of utility and significance, the rest we want to discard. The search for significance in everything is a curse of the present century. It is a form of self-enclosure, self-killing and therefore it breeds the fear of living. The whole world, all your friends, your relations, everyone is struggling for significant and useful things. But what might be significant for you might not be so to your friends.

If you go to a man who has ill-health, he will undoubtedly say, what is significance

good, health. If you go to a man who has not had enough wealth, in all his life, he will say what is significant in life is money. If you go to a mother she will say the significant thing is to have a son. This is the reason you find an intricate web of explanations, for the significance of the 5 K's Every-one views it from his own angle of significance.

The first step in your questioning of the 5 K's should be to be free of this yoke of significance. It is this illusionary search for significance, which has made many young ones and their seniors, discard their Kesh, because they see no value in them. It is a pity that we want to reduce Sahib Guru Gobind Singh ji, to our own mundane level of thinking and view all his actions in light of practical animal utility. If he was in search of merely objects of practical utility, He could have made a truce with Aurangzeb, when the latter made the offer. Shivaji did so at one stage, because his search was different, his life was different. If the rider of the dark blue steed, wanted the 5 K's to be reflections of practical use values, He could have very well added not only more weapons, but instead of a sword, he would have given us a gun, as guns did exist at that time. A gun would have been more efficient and better suited for self-defence and for war too. But He was not inspired out of a hunt for weapons of self-defence or practical value, as we would make it out, reflecting our own thinking backwards, in History. The Guru Sahib was not a novice in the ways of the arms, if he only wanted his Sikhs to be armed for war, through these 5 K's, He would have rather equipped them the way He did Banda Bahadur at Nander, when he gave him 5 arrows and a bow. The sword, anyway, in the battlefield would have been useless without a shield.

The Kanga, the Kesh, the Kara, the Kirpan, the Kachha, were all delicate gifts of love and beauty, to the Khalsa from a man who desired nothing for himself, but everything for the Khalsa. These gifts were from a Guru who grabed not the gifts of his disciples but instead he totally surrendered everything for the cause and love of the Khalsa. A way of total love which was to be unique for the Khalsa. *"Jau tau prem khelan kā cāo, siru dhari tali gali meri āo."* (Guru Nanak Dev ji). "If though art zealous of playing the game of love, then enter upon my path with thy head on thy palm." It was out of such love that these gifts were presented to the Khalsa and not out of any attempts to carve out soldiers. When there is total love there is action, there is sacrifice, is there not ? The love of the Guru for the Khalsa was not the results of mental vibrations and there was in his life no gap between love and action, as there is between our thinking and action. It is only we who want to be one sided in our love and make claims of loving the Guru in our ideals, in our heart and consequently we reason out that we don't have to express our love for Him in action, in the Kesh. But can there be love without total commitment and action ? No. The total love of Kalgidhar Guru Gobind Singh ji, for the Khalsa becomes apparent in the book titled the "*Sarbloh*", where He becomes one with the Khalsa and portrays the Khalsa as His highest love.

Khalsa is the breath of my body,
Khalsa is the very soul of my life,
Khalsa is my real pride and glory,
Khalsa is my own personal self,
Khalsa is my life's sustainer,
Khalsa is my body and breath,
Khalsa is my creed and Karma.
Khalsa is my conscience keeper,
Khalsa is my perfect Satguru,
Khalsa is my brave friend,
Khalsa gives me intellect and wisdom,
Khalsa is my object of meditation.

The mind that loves the Sikh way of life is a religious mind because it is in the movement of living, of action, of truth, of God and it is only such a mind that can know what is the beauty of the gifts the Guru gave to us. The 5 ornaments that we wear are the gifts, from a Guru, whose two younger sons, seven and nine years old faced death in Sirhind in a manner which is unequalled in the long annals of human history. These two innocent children, were bricked alive because they refused to bow before the sword of hatred. The Guru's mother expired at Sirhind out of shock, over the death of the small children. The two elder sons of the Guru, died fighting in action for us. Guru Sahib, himself fell a victim to the dagger of two cowardly Pathans at Nander in Deccan, who stabbed him in the back.

Could such a man whose whole family was destroyed for the total love of the Khalsa, be looking for practical utilities of an animal existence ? He was not the person to endow us with gifts of mere practical value, but gifts of love, which knew no questioning, no bartering, no deals and no betraying. His was a total sacrifice and a total love, in both thought and action, for the happiness of the Khalsa and these gifts had their pangs of birth in a sea of human blood. It was not out of any practical benefit that the evil genius of the Mughal government announced awards for the hair of the Sikhs. It was because they knew that without these gifts, without these embellishment's of the Gurus love the Khalsa would distintegrate.

All the children of the Khalsa are to always wear a sword. In no way, their own private possession or property. The Kirpan is a gift from Guru Gobind Singh ji to the Khalsa. It is not to be judged and measured as a weapon of war or peace, it is a gift activated by the love of the Guru. Even a whole army of bodyguards or the best police state in the world cannot make it redundant. It shall always remain attached to me, the bodyguards cannot make it obsolescent. The sword is the love wherein the Guru resides. A Guru who in his love saw no difference between human beings and fused all of us in one creed of devotion, service and sacrifice, in an age when common men were hanged for even drawing water from the same well, as that of the higher castes. The lower castes were beaten to death if they as much as touched the kitchen utensils of a Brahmin.

A Kalal—a wine distiller, once came for the Gurus *darshana* and stood at a distance, for the caste of the *Kalals* was considered low in the social hierarchy.

When Guru Gobind Singh Ji, saw him He said, "Come in and sit with all of us in the tent."

The man quivered, hesitated and said, "How can I the lowliest of the low, sit in the assembly of the gods ? Guru ji, I am a Kalal, whose mere sight pollutes."

On hearing this, Guru Sahib instructed His musicians and bards, to welcome the man with music and songs and coming down from his couch to bless him, He said, "You are not a Kalal, but a "Guru ka lal", "a ruby of the Guru". Who has such love for us ? The sword which we have, is an ornament for all of us, the rich and the poor, you, me and the whole humanity. To wear a sword which was once a privilege of the few high born, under the dictates of the Mughal aristocracy, with the Guru's blessings became a gift which anyone could carry, without fear of being persecuted, because now it was in love from the Guru to the Khalsa. *"dān dio inl ko bhalo aru ānko dān na lāgat nlko."* (Guru Gobind Singh). "To bestow gifts on them alone is worthy, to make gifts to others is not kind".

When His hands stroked our hair, washed them, combed them, dressed them, knoted them and placed in them the invaluable Kanga, how can we his sons and daughters bear our hair to be cut ? The Guru Sahib saturated our hair with *Amrita*. He left the imprint of his blessings and joy in our hair. Our hair are like the untouched pearls in the deep oceans not yet disfigured by the fortune hunters. You say it is inconvenient, frustrating. impractical to grow our hair long. But more frustrating is an existence of no inspiration, no effort. Our superficial, hollow life is no way less discouraging. The day to day fragmentary living, the everyday struggle for food, the daily pain, suffering, distress torments and headaches are in no way less discomforting. But inspite of all this do we cease to exist ? No, on the contrary we strive all the more and struggle for pleasure, gratification, comforts, and joy. If we can reconcile ourselves to such an empty living, can we not grow our hair long which is so inspiring, creative, fulfilling and above all a gift from our Guru, a gift whose rejection would be a rejection of our existence, the negation of the very purpose of our life.

In the West, the children love so much the gifts made to them on Christmas by the mythical Santa Claus, they hungerily search their stockings for the gifts placed in them by their parents and after receiving their gifts feel so elated and we so ungrateful, that we fight, throwaway, kick at the gifts of our living father, who kept nothing for the future of his House and gifted to us everything he possessed —physical, spiritual and material.

The elegant Kachha we wear everyday is the very same as the one worn by Guru ji himself, by his disciples and by his lovers. Clad in it, we are one with Him. The exotic wooden comb he tucked in our hair, also combed, danced and swung in His hair. The Kanga, is the new born babe, playing in the lap of the loving mother, whom we so brutally want to strangle. It was these very same presents, for which tens and thousands of my brothers laid down their lives. Have you watched the tears in eyes of a Sheep when she is being sheared ? And many of us so happy without our hair. We sure have travelled a long way from the animals !

The Kara has to be received by us as a present from our Guru, which is not comparable to our wealth, our intelligence, our achievements. It comes to us as a manifestation of His love and benediction. It is strange behaviour indeed that we constantly argue about it. He put on our wrists the Kara, from that day it was forever ours, no one could separate it from a Sikh. And we still advance reasons for it. He loved me. He made me His own. He elevated me from the darkness of ignorance to light of spiritual consciousness. Can I not even make His gifts my own ? We his children, have to wear these gifts, carved out of infinite love. One with these gifts, we blossom, separated from them we wither, The decay in the Khalsa is apparent.

Each one of us wears the hair and beard of Guru Gobind Singh ji, exactly as He wore them. We are created in his majestic image. "*jab lag rahe Khālsā niārā, tab lag tej dīa mai sārā. jab eh gahain bipran kī rīti, mai na kāro in kī partīt.*" (Guru Gobind Singh) So long as the Khalsa retains its identity, I will bestow on them full glory. But the moment they adapt Brahmanical ways, I will not protect them." Our significance is in Him and not anywhere without Him and His gifts. In these gifts we are reminded of his Omniscience, Omnipotence and Omnipresence.

Jaskirat, do not make our presents into dead symbols, they are the gorgeous ornaments of the living. We the "Wedded Women," of the God. They are the wedding gifts from our Bridegroom. He gave all of them to us and they are God sent—imperishable, indispensable and indestructible. You may object and say all this is irrational, unacceptable, superstitious and fatalistic. But the waves of pure love always have their own logic, irrationality and fatalism. I love the Guru's irrationality—if you want to call it so. "*sev karī inkī man bhāvat aur kī sev suhāt na jīko.*" (Guru Gobind Singh) "To serve them pleaseth me, service of any other is not dear to me." I don't have the courage to reject such devotion.

Does a would be wife question the intrinsic value of the engagement ring, she is gifted by her husband. No, never, even if it is made of copper or a shell. Today, you want to discard these gifts, because Gold has more value. Yes, our Guru was poor in worldly goods. A wealthy merchant, Hargopal, once grudgingly brought for Guru Gobind Singh, two gold bracelets studded with precious jewels, not because he loved the Guru, but because he felt that in doing so, he would please his own father, who was a devotee of the Guru Sahib. One of these expensive bracelets accidently fell into the Sutlej river from the hands of Guru ji. At this, Hargopal was very displeased and when his attempts to recover the bracelet, proved futile, he asked Guru ji to point at the exact place where He had dropped the bracelet, so that he could take it out. To indicate the place in the river, where the bracelet had fallen Guru Gobind Singh ji took out the other gold bracelet, from His wrist and throwing it in the river, He told Hargopal, "It is there."

You want to question the utility of the iron bangle of the Guru, but not of the Gold bangle which is so much in vogue at Sikh

engagement ceremonies today. You are ready to discard the Guru's bangle for the yellow metal. But do not forget your first marriage, out of whose womb you stand today, aspiring for these worldly gifts. The body can be made the basis of either animal incontinence or a divine temple. The choice is yours, the consequences are yours. The bliss of love is yours, the solitude of separation is yours. These gifts are not to be stored in the darkness of the cellars, drink deep into them, if you want to live in spiritual grandeur.

The head of a Sikh, the Kesh of a Singh, having been once offered and accepted, became for ever of the Guru. It is in unceasing trust with Him. It is therefore, imperative for a Sikh to carry his head high and not to bow it before a mortal barber. It shall only bend and bow before the Guru. Once a new Musket was brought as a present, for Guru Gobind Singh ji. He said, to test the love of his disciples, that he wanted to try the aim of the Musket on someone's forehead. He looked around and asked if any of His Singhs would offer himself for the trial. Quick came up scores of unflinching Sikhs, each pushing the other one away, regarding it as a boon to meet death at the Guru's hand. And we today so uninspired, sleeping beauties that except for empty words, have no deeds worthy of our name.

Every day we recite in our prayer, "*Nānak dās sada kurbani*". "Nanak thy servant is ever a sacrifice to thee". But what is it that we sacrifice everyday ? Guru Gobind Singh was the purest sacrifice. We may never reach his height, but some sacrifice we can do. But instead we sacrifice our 5 K's. Shocking is our spirit of sacrifice. If the Khalsa today is hollow, it is because we forget our tradition of sacrifices, it is because we forget of the love of a sacrificer, it is because we regard his gifts as mere symbols. "*balhriāri gur āpne diohādi sadvār.*" (Guru Nanak) "I am sacrifice to my Guru myriad times a day". Are we the worthy inheritors of this heritage ? After drawing on His blood, now we want to stab Him in the back.

Jaskirat, one kilometer, from the Lahore railway station stands a Gurudwara, sacred to the Sikhs in the loving memory of Bhai Taru Singh ji. It bears the name of Shahid Ganj, the Abode of Martyrs. Bhai Sahib was resident of village Poola, where he had a small piece of land. The wheat and the maize that he produced and the humble mud hut he had, he happily shared with all the weary travellers who passed through the village and needed a shelter to sleep for the night. He belonged wholly to the Guru's Hymns and early in the morning, under the stars, while on the plough, with a white turban and a blue chola, a poor toiler on the earth, he recited the *Japji*; The *Japji* which has in it the inimitable cosmicness of life in nature. The villagers loved Taru Singh for his fellow feeling, harmlessness and spiritual purity.

But being a Sikh, Taru Singh was not destined to live any longer, his life of love, free from the hatred of caste, colour and religion. The authoritarian Mughal Government of medieval India, was not willing to appreciate the way of life of the Sikhs, which drew no dividing line between man and man, between Hindus and Muslims, between Brahmins and

the Shudras. "*mānas kī jāt sub ek hī pahchānbo*". (Guru Gobind Singh) "All men are the same", was a creed which cut at the very root of Mughal establishment based on human distinctions. To extinguish this smithy of love, the government offered to its subjects numerous monetary awards for the heads of the Sikhs and they were declared outlaws. The greed for gold tempted Bhagat Nirangi to lodge a complaint against Bhai Taru Singh, with the Subedar (Governor) of Lahore, stating that he gave shelter to dacoits and the property of Muslim and Hindu subjects of His Gracious Majesty, was unsafe. Such a complaint was unnecessary for the very living of a Sikh, was a reason enough for the state armed forces, to go and imprison Bhai Taru Singh, who was bound in ropes and brought before the Subedar.

When the Subedar, saw this youngman of 23, he was overwhelmed and shaken by his presence. He felt himself transposed to another world. There was a radiance around him which made the Nawab exclaim, "Khuda! What a divine Noor (glory) on his face. I pray that he should be a Musalman !" Addressing Taru Singh the Nawab said, "O, graceful Sikh, I feel sorry for you and I wish to give you a new lease of life".

Taru Singh with tears in his eyes, responded : "Reward me with a new lease of life ? Why stain me with such dishonour while my brothers and sisters are being martyred here before me, every day, every hour."

The Subedar said, "Your presence is resplendent with a heavenly light. Somehow my heart does not permit me to have you killed, but you must cut and present me your tress-knot".

Taru Singh replied, "The Sikh and his hair are one. I will be pleased to give you more than you ask me, my head with my tress-knot. These hair are the eternal gift of love, of immeasurable beauty, to the Khalsa by our Guru, they cannot be separated from a Singh's head, without separating his head. The one who just looks at them can never understand them. It is like looking into a mirror, but you are not one with the mirror. The observor, is only capable of experiencing, he is never the mirror, the experience, the state itself. These hair are the fountain of joy, the spring of life for us".

The Subedar still confident of bribing him then said, "Taru Singh, you are too young. You have not yet experienced the beauty and joys of life. I will make arrangements for your marriage with a woman of your choice. You will be awarded with a high Mansab (office) in the Mughal army. You will be endowed with a hereditary Jagir and I promise you all sorts of luxries but you must part with your way of life and accept the Muslim religion".

A *Guru Ka Sikh* can never be tamed and now his tears mingling with a smile of joy, Taru Singh replied, "Having been sent by Him they come (into the world) and recalled by Him they go back," said Guru Nanak. "It is the right and privilege of the brave to die," says He. "For a Sikh, life has no beginning and no end—it is both death and life. Neither

my life nor my hair are for bargaining in your court which views beauty, life and religion in weights of Gold. The value and beauty of our hair cannot be measured in terms of luxries and Jagirs. Your thinking is materialistic and is therefore negligible, but an integrated living is always spiritual".

The Subedar could no longer bear this song of truth and he cried out, "Stop him, for he disturbs the law and order of our province. Kill him at once, but cut his hair before".

The Mughal soldiers caught hold of Bhai Sahib's head and chin, but the barber found it impossible to bring his hand near his head. With a stroke of his head he would push back his captors and make them whirl on the ground. A cobbler was then sent for, to try his skill with his tools and scrap off Taru Singh's hair, but his attempt too proved abortive. At last the help of a carpenter was asked, for the foul deed. With a stroke of his adze, he cut off Bhai Taru Singh's head (1743 A D.) but failed to cut his tress-knot.

Jaskirat, if Bhai Taru Singh had looked for practical utility, significance and relevance, would't he have exchanged his hair for a Jagir, for beautiful women and the power he was offered? But all these he regarded as worthless when he weighed them with his way of life. If the hair were mere symbols for him, would he have staked his life for them. The term, symbols can never express the deepness of these gifts. You will never find even a most dutiful policeman leaping to death, to uphold a short circuited, burning, traffic light signal, because it is a sheer symbol for the cars and lorries on the road, it is an external factor to his life. But our 5 K's are much deeper and profounder than symbols and this is the reason we find not only Bhai Taru Singh, but a who'e galaxy of martyrs in our History—Bhai Mati Das, Dyal Chand, Bhai Mani Singh, Bhai Boota Singh, Sardar Mahtab Singh, Sukha Singh, Sardar Subeg Singh—all playing with their lives, which appears to us so irrational and fatalistic.

Son, you merely read about the 5 symbols, in isolation, meditate on them as links with lives of your ancestors, it is only then that their meaning will be apparent for you. In themselves the 5 K's might appear to be mere symbols, show windows, but it is only when they are knit with our lives, woven in our existence, painted with our daily sorrows and joys that their value, justification and significance emerges. They are inseparable from our life and if you percieve of them as separate, it is not surprising that they appear to be frivolous, unjustified and a burden of the past. If you are wounded and in agony it is because you want to separate, from yourself what is vital for existence.

Unfortunately, you visualised only a part in segregation from the whole. You are looking out of a small window set in the wall, from which the outside may appear to be attractive and convincing for sometime, but it does not allow you to view the beauty of life. Without linking, these ornaments of love, with your daily existence, you can never have perception of the whole, therefore you will always be sad and when the end comes, you will still be groping in the darkness of your

cell, you will have had nothing but hallucinations and a lot of empty words. But if you fall in love, now with these unique gifts, if you love your *kesh* now, the Kirpan you wear, then soon as you grow up you will not remain in your dungeon with its dark windows, but will leave it and love the whole way of life. If you don't constantly have a passionate love for these presents of the Guru, then you are like a flower without fragrance, withered and lying in the dust, being crushed and kicked by every pedestrian. Only he can have love for God, who abandons his ego, forgets himself completely and thereby brings the state of creative consciousness. The "me", the "I" from its very birth is constantly building a barrier of knowledge around itself, around its actions and ultimately leads to isolation and despair. A life of the dead.

Knowledge is only a minor part of life, not the totality and when this assumes all consuming significance, as it is now, then your life becomes artificial, an empty cup, from which man tries to escape, through superficial escapes with disastrous results. Knowledge is like a kerosene lamp on a dark night, but it can illuminate only so long as it has fuel. Life is much vaster and deeper. it cannot be lived with the aid of an extinguishable lamp. Knowledge is essential to every-day existence, as money is to buy your food, but it cannot grasp the reality of love, of God, of living. Love is not to be hooked in the net of intelligence. If you use knowledge to grasp love, it will die as the fish does out of water. Knowledge must be left behind for love to be. Burdened with mechanical learning, you will never understand what is beauty, what is not measurable. The light of knowledge is a covering under which lies a realm of truth which knowledge cannot penetrate. The worship of knowledge is a ritualistic pilgrimage, which can never dissolve the contradictions and miseries of life. Mere knowledge, however earnestly learnt and cleverly assembled, will never resolve the meaning of the 5 K's, to assume that it will is to invite frustration and misery. You may know all about the working of the earth and the functioning of the skies and still not be free from sorrow, envy and pain.

To know these gifts, to value truth, to be one with God, you must have no claims, no beliefs, no speculations. "*sochai soch na hovai je sochai lakhvar.*" (Guru Nanak) "Mortal cannot comprehend by thought." If you have gathered the knowledge of living, the knowledge itself becomes more important, not your living. If you want to understand these gifts, everything will come right. Live in them and there is understanding, "*hukmai andar sabh ko, bāhr hukam na koe. Nānak hukmi ji bujhai ta haumai kahe na koe*". (Guru Nanak) "Nothing at all outside His will, is abiding. O Nanak, he who is aware of the Supreme will never in his selfhood utters the boast : It is I". The Supreme will was to live in the glory of these embellishments of ours and so shall it be.

These gifts of ours are not symbols of a religion, or compulsory rites of a religion. The Sikh way of life is not to live on any set of rituals, formalism, talismans, penances, austerities, pilgrimages or symbols. The Sikhs were rebels against all this and more. The

Gurbāni abounds, in Hymns against ritualism and symbols. Guru Nanak Dev ji said in one of his compositions "Yoga lies not in wearing patched garments, nor in carrying a staff, nor in smearing one's body with ashes, nor does it lie in wearing earrings, nor in cutting one's hair, nor in playing on a singi." (Suhi I) Could anyone have said some thing more against the irrelevance of symbols? How strongly He felt against empty symbols may be gauged from these lines. "With tikka (the sacred mark) on their foreheads and dhoti wrapped around their loins and legs, they look pious, but in fact they are the worlds butchers carrying daggers in their hands." (*Asa-Di-Var*) The shallowness of ritualism and symbols was exposed thoroughly by Guru Gobind Singh ji, in the "*Akal Ustati.*

> Some worship but stocks and stones, while others suspend the lingam from their necks.
> Some look out for God in the east, other in the west.
> Some worship but idols, some are unwise enough even to worship the dead.
> All these are involved in a false show, and they find not the Mystery that is God.

After the victory of the battle of Bhangani Guru Gobind Singh ji blessed Pir Budhu Shah, with no treasures and no elephants, for his services, as was the custom of that time, but a Kirpan and a comb with some broken hair of His. These gifts are still preserved as sacred relics in the former princely state of Nabha. This very jewellery, He presented to all of us, inspite of the fact that our lives were not wrought in the furnace of sacrifice. A jewellery which no craftsman, no intellectual, no jeweller is capable of imitating. These gifts of ours are the constellation of superconsiousness, the very essence of breath of God in us, of which our tress-knots are the spiritual crown of humanity.

Jaskirat, ask not from me, the significance, the value, the power of our tress-knots, for I am incapable of describing it. In the meadows, dales and mountains of our tress-knots, the bliss of perennial joy flows, in the beautitude of our tress-knots, the lovers are fired. in our mystical tress-knots, the insipid mankind is inspired, in the holiness of our pristine pure tress-knots, the Sun chariot rides high in eternity, in the infinity, of our tress-knots; the melting snow caps of the mountain peaks wash away all sorrow, in our sublime tress knots, the rapturous winds roar, in the sancity of our tress-knots, the ecstatic brooks soar, in our August tress-knots, the frenzied rain torrents pour, in the creativity of our transcendental tress-knots, his nakedness is robed anew in the effulgence of these gifts.

Live in the eternal joy of your tress-knots and you will know what it is, to be. Men collect the ashes of the departed soul and pray for him, in the church and the temples and you want to discard, this living soul, this living temple. People build monuments for the dead, you want to uproot the living monument, the Guru gave to you. If you want it to disintegrate you may, but after you shall forever be buried under it.

The love shall still come your way because you are one of the descendants of the ancient

lore, you will still flex your muscles when the song is of your forefathers, but you would have converted the garden of the living into the weeds of the dead. The gardener will shed his tears but no more will you grow. Soon even his tears will dry as he tends new gardens. A time comes when no one knows of the long ruined monument. It passes back into the womb of agony and is possessed by the Serpents, Jackals and Chameleons.

Jaskirat our 5 K's are beyond the realm of rituals and symbols, they are the timeless ones. Can you and me find what is not measurable ? Can you and me enclose with our intellects what is not of time ? Can our Constant hatred, anger, ugliness, lead us to the unknown ? Do we have an instrument to gauge, what has no beginning and no end ? Can the truth of these gifts be trapped in the cage of our logic ? What we may capture by our mechanical knowledge and logic, is superficial, never the cosmicness of these presents. Many of us spiritedly respond to tranquillisers but living in love, needs no tranquillisers.

The beautiful, the loved can never be disected and summed up. For these gifts, we can reach no conclusions, no morals and no judgements because they are not symbols but pieces of art. What would the Cuckoo's song mean to you, if you want to take down its notations and analyse them ? What would your mother be for you if you want to know her by analysis ? Only a biological skeleton for procreation. You have so much trapped yourself in a net of words, of speculations that the feeling itself, which is the only thing that is deep and vital in us, is lost. The significance or the insignificance of these gifts is not important. The highest art in life is to be beautiful. And these gifts are the force that creates the beautiful, the artist, in us. It is one in a million, who has the beauty of these ornaments.

The *Kesh*, the *Kachha*, the *Kara*, the *Kanga* and the *Kirpan*, are the gifts, chiselled out for the Khalsa, by the divine artist. These are the gifts endowed to us for ever, by the Divine Bridegroom, on the day of our marriage to Him, on Baisakhi, in 1699, at Anandpur Sahib. (The city of bliss.) They are the true embodiments of art and any one looking at them, can have his bosom full of meaning, ecstacy, inspiration, love, joy and what more can we wish ? In them we have the treasure mines, in them is the beauty and we are so ignorant of it. We the cosmic brides will carry His gifts of love, in honour, purity and splendous glory and our love will blossom in all climes, in all times and in all continents.

May the blessings of *Wahiguru ji* be with you forever.

Your loving father,
Harcharan Singh

IV

Three months after receiving this letter from his father, Jaskirat Singh felt that the time had come to keep his vow to his father. Bathed in the harmony, melody and fragrance of a new dawn, he travelled to Sri Anandpur Sahib and on 18th October 1967, he affirmed his love for the Guru Sahib, by taking *Khande Ka Amrit*, at Gurudwara Keshgarh Sahib—

the birth place of the Khalsa. He accepted, Guru Gobind Singh ji as his spiritual father and Mata Sahib Kaur as his spiritual mother and Anandpur Sahib as the place of his new birth.

At present Jaskirat Singh is with the Indian Diplomatic Corps in Germany. He has sponsored several study circles on the Sikh way of life in London, Geneva. Berlin and Delhi. With his inspiration, recently twenty-five Sikh boys in Germany, who had under enviornmental pressures cut their hair, very lovingly took the *Amrita* prepared and administered by Jaskirat. He is in love.

Thus Spake The Sikh Gurus

Worship of One Supreme Being

There is but One God, The Eternal. The All-Pervading, Purusha, The Creator, Without Fear, Without, Hate, The Being beyond Time, Not-Incarnated, Self existent, Realised through Guru's Grace.

Dignity of Labour

He alone, O Nanak, knoweth the way,
who earneth with the sweat of his brow.
and then shareth it with the others.

Equality

First, God created His Light: and from its Power were all men made: Yea, from God's Light came the whole universe. So, whom shall we call good, whom bad ?
The one Lord is the Father of all,
We are the children of the one Lord.
Thou O Lord art our Guru.

Intoxication of Power

Drunk with power, mind becometh
wild and ignorant too.

Name of Lord is true Wisdom

True wisdom lies in knowing
with pure mind
The word which is the essence,
Nanak he alone is wise, who wears
the necklace of Lords' Name.

Prohibitions

Friend all foods, all pleasures
are in vain
Which fill the mind with evil
and make the body writhe in pain.

True learning

A literate man is fool
If he is greedy and egoist

Service of Humanity

Dedicate thyself to service
in the world
Thus thou gettest seat in the
Lord's Court.

Real Conquest

Conquering of the mind
Is the conquest of the world.

Right use of Sword

When all other means fail
It is righteous to draw sword.

The Scythian Origins of The Sikh-Jat

IQBAL SARA*

I had at another place occasion to remark that the ancestors of the Sikh-Jats thrived in agriculture and warfare in the Scythian homelands around the Black Sea and the southern Russian steppe, and that Greek goldsmiths made them ornaments of the styles which we to this day find in the Punjab and Rajasthan as brought by them. This is an attempt to elaborate.

Recent excavations in the Ukraine and Crimea are showing the truth of the observations of Ptolemy in the second century A D, that the Jats are "Jatu" mentioned by Ptolemy, and the "zanthi" mentioned by Strabo, to all of which recent references have been made in the census records of the Punjab such as the one compiled by Sir Denzil Ibbetson, earlier in this century. The finds point to the visible links of the Jat and Scythians. This new archaeological evidence so recently un-earthed was not available when the former writers and authors wrote their works on the subject.

1. First, there has been found a gold pectoral: a typical Punjab-Jat (*Kainthā*), weighing 2½ pounds, excavated at Tovsta, in Ukraine, in 1971. The detail of this "*Kainthā*" shows 44 golden animals. On its inner band, cows, ewes and mares tenderly suckle their young; a horse scratches itself. At the centre of this band two Scythians, matted hair and full beards, busily cooperate in the making of a garment. The design and motifs of this ornament are typically those used by Jat folk, though the artistry might be less sophisticated compared to the refined Greek craftsmanship used in the Tovsta Kaintha.

2. The Characteristic Jat drinking vessel, "*Chhanā*" can be easily trackd to its origins in the 4 century B. C. four-inch high, wide, broad-brimmed drinking cup, that was found in a tomb at Gaimonov, north of the Crimea. It features two long-haired full bearded Scythian warriors (whom you might easily take to be Sikh Jats of the Punjab village) with weapons and wearing clothing typical of Scythians. Their faces and hands are wrought of silver and their garments of gold. So striking is the resemblance, facial, dress, and demeanour, that the two Scythians engraved on this *Chhanā*-type cup could substitute for known Sikh Khalsa warriors, such as Akali Phula Singh.

3. The Scythians were ostentatious enough to show off gold nuggets or plaques sewn onto their garments of dress. This idea has been carried through into their life in the Punjab in later centuries. In fact, gold nuggets as part of Sikh coinage (*Bughteean*) were used in the Sikh kingdom in the period of Ranjit Singh's rule of Punjab. This provides an

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interesting link in the identification of the Jat and Scythian ornaments of gold in the form of plaques or nuggets.

4. Another *Chhanā*-resembling cup was discovered at Solokha in the Ukraine. It depicts a Scythian hunter on horse-back aided by dogs (*shikārī-kutta*); he is drawing back his arm to drive his spear into a wounded lion; his dress proclaims him a Scythian, but his beardless face is more typical of the Greek ideal youth—a favourite subject in classical art by Greek Art masters. Hunting is also a feature of the activity of some of our Gurus and also of succeeding Sikhs.

5. Then there is the find of a gold comb, identical to the Sikh "*Kangha*", of 4th century B. C., discovered in the tomb of a man at Solokha (south Ukraine near the Black Sea), who apparently had worn it as a decoration in his long hair.

6. A 4th century B. C., small gold plaque, barely $2 \times 1\frac{1}{2}$ inches, found in Crimea, hammered out in low relief by a Greek artisan, depicts a Scythian warrior wielding a spear charging an adversary. The detail captures the riders' Scythian dress and horse's bridle, reminiscent of a village Sikh-Jat in action on horseback.

7. It is known that there were Greek trading posts or colonies ringing the eastern shore of the Black Sea (including Crimea) where there were Greek goldsmiths, craftsmen and traders. They provided artistic ornaments, manufactured jewellery to prosperous Scythians, and probably in exchange for Scythian wheat, honey, oils, hides and other agricultural produce. Scythians were highly fond of display and ostentation (As are apparently Sikh-Jats, what with their blown up display of wealth and means at weddings, and intense and exaggerated style of mourning in deaths). Their suit of clothes they wore was sometimes adorned with sewed-on plaques or bars of gold, for show. This idea of show or display of their wealth has been evident in the dress styles and bold manners of the Sikh Jat society at ceremonial or festive occasions in the Punjab. (It is interesting to note that the modern Russian word for city is "Gord" which equates to the Panjabi "Garh"; cf. "Leningrad" and "Shakrgarh")

Leaving the Punjab aside now, let us turn to the Scythian homelands.

The Scythians, the stock that has supplied the Indian Sikh-Jat, were unique, in that as the first mounted nomads they were the first to attract the attention of historians. They are the horsemen for whom the record is most complete, enriched not only by the colourful accounts of ancient observers, such as Herodotus, but by the discoveries of archaeologists also.

They were in all respects a passionate people; bearded men with dark, deep set eyes, weather-cured faces and long wind-snarled hair. They wore trousers in preference to the robe-like garb of settled men.

The Scythians themselves had a legend that they sprang from the three sons of a certain Targitaus-a person of superhuman birth, who dwelled in the Scythians' Black Sea domain. Together the three brothers

ruled the land* until four golden implements-a plough, a yoke, a battle axe and a drinking cup—*hal, panjāli, takwā*** and *Channa* fell from the sky and suddenly began to blaze. Colaxais (Shall we say "*Kolu*" ?) the youngest proved to be the only one of the brothers who could pick up the burning objects and thus became the sole ruler of the Scythian kingdom.

Some scholars speculate that the Scythians came from the Volga basin and reached the South Russian steppe sometime around 10,000 B. C., displacing the Cimmerians whose homeland it had been. By the end of the 6th century B. B. the Scythians' mastery of the horse had made them un-disputed rulers of a flat and grassy domain that reached westward along the Azov and Black Seas, from the Don river to the mouth of the Danube (all of what is now Ukraine)—and northward 400 miles to some nebulous boundary where the steppe vanished into an irregular sprawl of thick forests and marshes.

Through their might the Scythians dominated the farmers on the fringes of the steppe, and in its river valleys : (a history repeated in the Punjab in the succeeding, centuries, as it turned out).

And ultimately the Scythians dominated the inhabitants of even Olbia, Tyras, Theodosia and other trading colonies of Greeks on the northern rim of the Black Sea.

Students of history of India will recall that the expansion of the uprooted Scythian tribes led by Vima Kadphises I into the Punjab around between 50 B.C. And 50 A D., resulted in their succeeding to the power of Greeks in the Punjab. The Greek Satrap of Sialkot was killed by the Scythian settlers, as led by Kadphises. They settled right upto Muttra.

The "Sakas" of Indian history, particularly the Scythians of western India in Kathiawar were defeated in 57 B C , by a Raja of Ujjain. These ' Sakas" had been paying tribute to the Kushan dynasty of Kings, such as Harsha, Kaniska, whose seat of power was at Peshawar. Kushans themselves were probably of Scythian origin, and ruled between 200 B.C. and 50 A.D.

Then a bit later, the "Saka" country (Kathiawar, Malwa) was conquered by Chandragupta II in 395 A.D.

This event, at least in part, must have contributed to the northward movement of the "Saka" peoples— upwards and northwards into the Rajasthan area and southern river valleys of the Punjab around the 5th and 6th centuries A D., as a latest movement of the

* This might hold a clue to the Jat custom of joint, un-divided ownership of "*jaddi*" (hereditary) agricultural land in the Punjab which is carried on for generations as joint-property of several brothers.

** The exact word for "*Takwā*" in Ukranian is "Chuburchi" or Chuburch, which again resembles "*Brachi*" in Panjabi. However, the Ukranian Chuburchi is exactly what we have as *Takwā*—exactly the same shape, size etc., (often the long staff or handle can be painted or engraved).

Scythic tribes into the Punjab prior to the Mohammedan invasions of north-western India that began in the 11th century A.D.

Going back to the original Scythian homelands, the city dwellers called the enormous tract of country ruled by the nomads, "SCYTHIA", and the Greeks, by extension, named the horsemen, "Scythians".

It is further interesting to note "Seistan" (The *Asthān* of the Scythians ?) the border province of Iran, at the head of the Bolan pass into India from where probably the Scythian tribes have entered Sind, Rajasthan and the Punjab. Stories of Rustam and Sohrab, in Persian, are of Scythian warrior princes, from Seistan.

Herodotus has recorded that Scythians were fabulously wealthy. They taxed and supervised all trade that passed through their domain on its way to the Greek trading colonies on the Black sea. This no doubt was an expression of their will or sovereignty.

This Scythian trait of lust for asserting their will or Sovereignty has curiously enough manifested itself more recently in the events of the Sikh fight against the Mughal rule in the Punjab.

Around 1739 A D., when a general genocide of Sikhs was being carried out by the Mughal governors of Lahore and Delhi, this indomitable trait surfaced characteristically. At this time, Bhai Bota Singh, Sikh-Jat, of Bharana (now in Pakistani-Punjab), together with his comrade Bhai Garja Singh Ranghreta, notwithstanding the fierce campaign against Sikhs, placed himself at a point on the Grand Trunk Road west of Taran-Tarn (in the Amritsar District of Punjab, India) as self-appointed tax collectors, essentially as an act of the will asserting sovereignty of Sikhs. They charged one anna per cart load and one pice per donkey load in this vicinity. The lone challenger of Imperial Mughal authority so stood on the dusty road, in defiance, with no other weapon than a stout home made staff in his hand, "*sota*". And he sent a message to the despised Khan, Mughal governor in Lahore, thus in vernacular :

"*Chithi* (letter) *likhāi Sing Bota,*
hath hai sotā ; (holds big staff in hand)
vich rāh khalotā (and he bars thus the road),
annā lāyā gadde nū, paisā lāyā khotā (charge 1 anna cart, 1 paisa per donkey) ;
akho bhābi Khāno nūn, yun akhe Singh Bota". (tell the governor that is what Bota Singh is saying).

Yet the Scythians continued to live primarily by, with and for their herds of cattle, sheep and horses, (and no question even today that the Sikh Jat lives by those same occupations and agriculture and soldiering. They used long lines of ox-drawn carts ("gadday") and tented wagons, spaced by herds, flanked by outriders, and thus traversed the land with the slow swing of seasons.

The Scythians seem to have soaked up their temperament from the steppe and its climate. Scythia was, as Ukraine is now, (and one may add, as the Punjab is indeed) subject to extreme and challenging weathers. With 104 degrees temperature in the shade the

sun burnt steppe turns yellow and brown and vegetation looks no different from the Punjab vegetation in summer: parched, brown and thirsty. Sudden thunder squalls, sometimes drop upto 3 inches of rain or cannonade the earth with white hail stones. Still, on good nights the stars glare down with fierce clarity and dawn can be an explosion. Like the world around them, the Scythians were, as their modern ver ion, the Sikh-Jats are, volatile and exuderant. They could be dark and turbulent, or when times were peaceful and good, they could be bright and breezy. They loved the chase. They enjoyed dancing (of. Punjab *"bhangra"*) and singing to the music of drums and stringed instruments resembling lutes, (Punjabi *"Toombi"* or *"Toomba"*). And these features of their folkloric life are characteristic of the present Sikh-Jat inhabiting the plains of the Punjab. The men were famous as hard drinkers of wines supplied by Greek traders disdaining the effeminate Greek practice of diluting the drink. In the Punjab plains now they do it even better, because the Jat has now learned how to distil liquor, and a substantial ratio of the cases before the magistrates in the Punjab has to do with the distillation and possession of illicit liquor—of common use in the Punjab villages.

From textile fragments and painted woodwork found in their graves it is quite clear that the Scythians loved bright reds, blues, and greens and yellows—all the colours they used lavishly in their clothing: and which countryside Jat man or woman doesn't have the same peferences ? And Scythians had a passion for ornamentation. They wore gold torques: (*"Taveet"*, *"Dhodney"*) diadems, pendants, necklaces, armlets, bracelets, finger rings and ear-rings—two for a woman and one for a man : all of which is nothing new to the Punjab villager Jat: The Scythians embellished their horses as opulently as themselves. The remains of rugs and other fabrics that have been disintered from tombs give evidence that the interiors of their felt tents were floored with richly patterned carpets, which obviously in the Punjab has been continued and carried in the repetition of those patterns in the embroidery: Jat domestic *"Fulkaris"*, which have no parallel anywehere else. The walls were brightened with tapestries or felt hangings with elaborate applique designs.

They hunted hare, deer and boar and other wild animals. Their staple diet was mutton (the Sikh-Jat's *"Mahan-Parsad"*) beef, horse flesh cooked in great cauldrons ! They loved cheeses. And above all, they relished the sharp (slightly intoxicating) drink called "Kumiss"—made from fermented mare's milk (c f. our Punjabi *"Khatti-Lassi"*).

Their horse herds were enormous, providing food, drink, hides and personal transport. Horse still is by far the most popular and well recognized form of Personal transport in the Punjab. Scythians rode only geldings. Since they kept their herds on open range they had to castrate all the stallions except those needed for breeding. The love of horses is innante in the Sikh-Jat. Our Gurus too were fond of horses and there are long historical connections of the horse with Sikh history. Horses of select quality were acquired in Kabul and other places for our Gurus and for use of the Sikh warriors. The great *"Ghor-Charrey"*

troops *ghod chade* of the Khalsa army were the last to surrender to the British after the second Anglo-Sikh war ; and the parting of the Khalsa Sowar and his old mount when Sikhs were laying down arms is touchingly mentioned in Kohli's *The Sun-Set of the Sikh Emp·e.*

In fact the Sikh-Jat surname "Toor" or "Tur" denotes a horse in Punjabi. It is directly linked to "Toorani" people, who battled with the Seistanis of Iran, as in the story of Rustam and Sohrab.

At the time of their zenith in the 4th and 5th centuries B. C. the Scythians were composed of at least 4 mounted tribes. The strongest dominated the choice pasturage and provided leadership in time of war. Herodotus names the four : 1. The Auchatee ; 2. The Catiari ; 3. The Transpians, and 4. The Paralatae. The last—Paralatae were distinguished as the foremost and called the Royal Scythians. Herodotus and other alien observers describe its chief as a King because of his wealth, elaborate trappings and prestige.

This tribal division of the Scythians bears a close parallel and kinship to the organization of Sikh tribes into the twelve Misals in the Sikh period in the Punjab around the 18th century A. D. Of the 12 Misals, the Sukerchakia Misal of Sirdar Mahan Singh, father of His Majesty Maharaja Ranjit Singh, the Lion of the. Punjab, ultimately gained dominion over the rest ; and Ranjit Singh as the ruler of the Punjnb Kingdom made a new chapter in the history of the Scythic peoples in a steppe resembling flat and fertile land—the land of the five rivers : *Panj-āb*, a home away from home.

Herodotus also mentions Sarmatians, akin to the Scythians in customs, art and language, who lived on the steppe east of the Don river. The Sarmatians were to play a crucial role in the future of the Scythians as it turned out in their later history. Herodotus also mentioned Thrace, a country of barbarians neighbouring Scythia on the west.

It would appear that in the course of history, the Scythians under long Greek influence had become urbane and sedentary. The Scythians were eventually displaced from their historical homelands and dispersed further south and west. By 346 B. C., the Sarmatians had crossed their borders, pressing westward into the Scythians' lands. A circle was inexorably closing in upon the Scythians. In another 200 years the first horse back riders, the Scythians, would be scattered and the wildest of them, like the horses they rode, would perhaps be tamed. By 100 B. C. they were, in the course of these southward and westward movements, certainly the people in the vicinity of the present day Punjab. And they subsequently were the same peoples who settled in the Punjab itself. Identifying them as "Jats", and as a later wave of immigrants of the northwestern plains of the Indian subcontinent, Captain Cunningham, the writer of the "*History of Sikhs*" identifies them with the Scythian tribes settling in the Punjab plains. I have earlier in this essay stated that the events of the Indian history, *especially the conquest of the Saka country,* the Malwa and Kathiawar region, at the close

of the 4th century A.D. by Chandragupta II led to the further movement of these Scythian people into Rajasthan and south and central Punjab river valleys. Iran's Seistan province was probably a Scythian camping ground for sometime prior to the Scythian movement into western India, via the Bolan pass.

Yet, Scythians entered the historical record in the 7th century B.C., when they were allies of Assyria in that century. The Cimmerians, who had lost their homeland to the Scythians, had moved south making a nuisance of themselves among the civlized people already settled in the area such as Assyria. The horsemen, the Scythians got on well with the Assyrians, because their leader, Bartatua married an Assyrian princess in 674 B.C. Some 25 years later, Scythians again joined forces with Assyrians in destroying the kingdom of Urartu—what is now Armenia. Scythians also took part in the conquest of Medes, whose country lay just south of the Caspian Sea (Media) what is now Iran (Tehran the capital seems to be right in the centre of this old area). The Scythians then came to 'lording over' upper Asia, what is now modern Azerbaijan for 28 years. They also plundered their way through Palestine right to the border of Egypt. But the Pharaoh halted their advance by buying them off. Wherever they appeared, says Herodotus, "everything was overthrown by their licentiousness and neglect". (On this, note the effect of judicial rulings in the Punjab, that recognizing their customary laws, the Jat Sikhs are more lax and and licentious in their sex and marital activities, so that a woman repudiated by a man was free to take another man—without any formal divorce etc. A proposition completely foreign to Hindu Law or any other personal law in the country.) Continuing the history of the Scythian peoples, it seems that the Medes (Iran) having regained their strength besieged the capital of Assyria Nineveh—and this time the Scythians were fighting on the side of the Medes, their old enemies. Nineveh fell to the Medes. Assyria collapsed. But the Medes had a change of heart. They had driven the Scythians out of western Asia, by the turn of the century—(before 6th century B.C.).

Herodotus, who was in the middle of the 5th century B.C., a Greek writer and historian of antiquity compiling information for his history of the Greek and Persian wars, visited Olbia, a Greek city on the Black sea at the confluence of the Dnieper and Bug rivers. He recounts a legend that the king of Medes invited the Scythian chiefs to a feast, got them drunk, and killed them. The Power of the Scythians thus temporarily broken, the Scythians returned to their south Russian steppe around the Black Sea. There they grew strong again, as has been earlier referred to. By 514 B.C., they were audacious enough to defy Persia's Darius the Great, when he tried to subdue the Scythians at the head of a Persian army 700,000 strong, as a prelude to his planned invasion of Greece. And it is well known, how, the Scythians, with their hit and run tactics as horseback riders, thoroughly harassed and frustrated Darius and his mighty army, so that he had to return without ever having the opportunity to have an open pitched battle with the wily horsemen. The Afghan invader of northern India, Ahmad

Shah Abdali, was plagued by the Sikhs with the same military tactics.

All these martial movements of the Scythians as a virile, reckless and fierce people in the course of ancient history of western Asia, which takes in Greece, Southern Russia, Armenia, Assyria, Persia, Egypt, Azerbaijan, etc., bears testimony to the character of the Sikh-Jat whose homeland, the Punjab, turns out to be the settlement of the last resort of his people from the Black sea steppe. Settlement of the last resort, perhaps. The enterprising and ever bold and dauntless spirit that seems to thrive on challenges of life seems to be at work contemporaneously. The 20th century migration of Sikh-Jats to the far flung countries of the globe is amazing indeed. Their will to succeed in the face of heavy odds, in a new, highly competitive world is even more amazing. They have settled in Singapore, Phillipines, U.S.A., Canada, U.K. and other countries in ever increasing numbers. And they have had resourcefulness enough to settle and succeed in those newer habitats in a unique show of courage, stamina and adaptability. Thus the process of their selectivity is still on. They find what they need to survive, and go after it like the devil itself. Still perhaps in a way more crude than that of the western man, but just as effective and sure. Indeed, it might be said that in modern times the chief vocation of the Sikh-Jat is not only agriculture and soldiering, but also movement and immigration and settlement in lands hitherto unvisited.

It is an amazing fact also that whatever effect outside peoples or groups or society might have had on them, the Scythian tribes retained their own identity. This is a tradition still entrenched in the character of the Sikh-Jat as he continues to be imbued with a unique awareness of his own personality, regardless of the country where he is domiciled.

It is recorded that to make administration easier, their entire domain, called "Scythia" by the Greek, was divided into four districts. A governor kept the peace in each district and saw to the collection of taxes from settled farmers of the steppe and from the lands bordering it. The district governor also supervised and encouraged trading operations in the Greek colonies along the Black sea.

At the threat of war, the Scythians cooperated with one another in matters of recruitment and strategy. (One might add, that this is a prominent tradition manifest in the Sikh strategies of the "*Morcha*" and "*Jathas*" and "*Jathebandi*" in current history). The hordes of warriors raised during a crisis served without pay except for their food and clothing and a share of the booty. It is noteworthy that Sikhs have remembered to employ this tradition and strategy successfully in their fights against the British and Hindu governments of the sub-continent.

Though the Scythians gave appearance of tribal unity, when it came to war with outsiders they were not quite a nation. It seems that the tribes fought among themselves over grasslands or cattle—activity that is all too familiar and notorious among the Punjab Jats till today.

Inspite of such internal skirmishing the Scythians were united by custom and a common language.

A mere sprinkling of their words survives in Herodotus. According to him :

Pata	meant	"to kill"
Spou	meant	"eye"
Arima	meant	"one"
Oior	meant	"man"

Such words are enough for philologists to say that the Scythians spoke a dialect descended from the pre-historic Indo-European language from which the major tongues of the western world have evolved.

And since theirs was a non-literate society oral traditions, rather than written law, bound them together and perpetuated their culture, the very same striking process that has been in evidence over many centuries among the Punjab Jats.

Like many of the other nomadic tribes inhabiting the vast Eurasian steppes, the Scythians were traditionally polygamous. A wealthy Scythian could take several wives. Upon his death, a son or brother would assume them as his own. Such laxity of sexual morals has conspicuously found continuity among the Sikh-Jats as their customs on this point have been commented upon and given recognition to by the tribunals pursuant to the Punjab Customary Law.

Thus their families tended to grow very large and sprawl into intricate and overlapping clans knit together not only by common beliefs but also by complex entanglements of blood and kinship. Applying this family pattern to the Punjab's Sikh-Jats, it is proverbial that : *"jattān dey sāk tān khabal diān tirhān"* :

(The pattern of relatives of Jats and the root-pattern of a low-spreading grass, called "Khabbal", is very much identical.)

Moreover, Chiefs were given to taking wives from among alien people as well as their own or other Scythian tribes. This practice is still conspicuous among Sikh-Jats all over the world. This peculiar and exclusive idea of the Scythian is typical of the Sikh-Jat in the Punjab, where *"karewā"* and widow remarriage have always been hallmarks of the Sikh-Jat social and connubial custom. The Jat custom of *"muklāwā"* when the newly married male goes to his in-laws to bring back his recently wedded bride, is served special sweet dishes at his in-laws, is curiously enough commmemorated in the name of a greek sweet dish, a kind of pastry that the Greeks call *"Bakluwa"*. The Greeks also have a *"Seweean"* like dish that they call *"Kidaivi"*. The writer has had the experience of tasting both. They are very sweet, almost approaching the standards of the Jat who has such a high appreciation of *"Shakar-Ghay"* (Shakar being the Russian "Sakhar" and French : Sucker).

Same as in the Punjab we know, tribal custom was sacred to the Scythians. So it has continued with the Sikh-Jat in the Punjab. The new law givers of the Punjab, left these customs alone, well understanding obviously the origin, reality and permanence of these customs of the Scythian turned Sikh-Jat tribes. This is amply borne out by commentators

like Rattigan (Rattigan's *Customary Law of the Punjab*); Mulla (*Customary Law*); Tupper, and farther back, Mayne, on Customary Law. These customary laws in force in the Punjab govern Sikh-Jats and other tribes of similar kinship in matters of succession, inheritance, marriage, adoption, and so forth. In fact, the "Punjab Laws Act, 1872", 24 & 25 Vict. C 67, enacted by the Imperial Parliament, in the 24th and 25th years of the reign of Queen Victoria, by its section 5, has especially recognized that the Punjab Jats are governed by their peculiar customs—and not by any personal or religious law, such as Hindu Law. Subsequent judicial decisions in the Punjab have reiterated that Custom (*riwāj*) is the first rule of decision in the Punjab. Neither Hindu Law nor Mohammedan Law applied if the parties were Jat, basically speaking. Thus the Scythian (Jat) not only brought with him into the Punjab area his herds of cattle and horses but also his peculiar and ancient customs, having the force of law, which compelled others to accord respect and recognition.

As in the case of the Punjab Jat tribes, so in the case of the Scythians the tribes functioned as a kind of a melting pot. Outsiders could melt in it, but the reverse was severely frowned upon. The tribe showed its hostility to alien customs in direct ways. There was, for example, a king named Scyles. No one minded his marrying a Greek woman although he already had a Scythian wife. But then Scyles took to spending more and more time in the city of Olbia and became too fond of Greeks ways, finally going so far as to take part in a riotous celebration to an alien deity, the Greek wine god, Dionysus. His Scythian relatives heard of it and a half-brother murdered him!

The same trend is inbred in the customs of the Sikh-Jat which are peculiar to his race. He would marry as often as he could afford, and he may marry any woman, of any caste or class and from any part of the world. Nothing strange about it. But rarely, if ever, would he acquiesce in a Sikh-Jat female marrying outside the tribes.

(To be Continued)

Baba Sohan Singh Bhakna

BISHAN SWAROOP AGGARWAL 'ROPARI'

THE name of veteran freedom fighter Baba Sohan Singh Bhakna commands reverence from all those who have gone through facts of his life. Indeed, his life was a saga of sacrifice and unalloyed patriotism. His active participation in the peasant movement in the evening of his life confirmed the belief that he was a born leader of men. His belief in the Communist ideology wedded him to the hearts of the people equally as he tried to keep the Party's ranks unified to the best of his efforts.

It goes to the credit of Amritsar (whose 400th anniversary we celebrated with great eclat) that he was born in 18/0 in Khagtra Khurd village in this district. Baba Kesar Singh, a Kuka leader of village Muhawa inculcated spirit of patriotism in him. He remained in his company for 10 years or so (1896 to 1906). Baba Sohan Singh sailed to the United States of America in 1909 to find a job and worked in various industries there.

He found the Indian workers in a state of neglect in America and Canada. They were humiliated because India was under the yoke of British rule. The slavish mentality of the Indians and the arousing spirit of people of America and Canada moved his heart. The tauntings and humiliations so often hurled at Indians aroused in him an urge to free India.

He came into contact with Lala Hardayal and Madama Cama. In 1912, the Indian Association for the Pacific Coast came into being. Its object was to free India through an armed revolution. Baba Sohan Singh was its first President. The name of the Association was later changed to Ghadar Party with its headquarters at San-Francisco in 1913. Its branches operated in Fiji, Malaya, Japan and China.

In due course, a revolutionary newspaper began to be published. The Ghadar newspaper was published in Urdu first and within a short period, it began to come out in Gurumukhi, Marathi, Hindi, English and Gujrati. On account of the increasing number of Punjabi readership, its influence was wide spread. It was openly stressed in the journal that the world did not revere the Indians, because they were slaves of the British. The newspaper published the biographies of the Indian patriots and also the life sketches of the fighters for freedom in other lands. The poems published inspired thoughts to take up arms against the British and rise in insurrection fearlessly. Its avowed aim was to herald a revolution in India. The paper was distributed on large scale in Burma, Argentina, Canada, Panama, India etc., and aroused the national spirit of the people which had been lying dormant uptil then.

On June 7, 1914, Sohan Singh advocated

violent revolution. He asked Indians in foreign countries to return to their motherland to stage ghadar which could shake totally the foundations of the British Raj. It may be noted that Sohan Singh did the Ghadar Party work most efficiently when entrusted the job by L. Hardayal in Germany.

When the first World War began, Kamagata Maru, a Japanese Ship carrying Ghadar party members, came to India to stir a rebellion. Gurdit Singh, an Indian contractor stationed in Singapore told the passengers that if refused admission to Canada, they should sail for India to kick out the English in turn. The Canadian authorities refused them admission so they were forced to return on July 23, 1914. Sohan Singh met the passengers and explained to them the purpose and activities of the Ghadar party. The ship finally came to India. There was a scuffle between the Sikhs and the Indian authorities.

It is a fact that Kamagata Maru incident helped in the growth of freedom movement in our country. Indian revolutionary leaders were fired with a new zeal. Large number of people started leaving Canada, Hongkong and China for India. Baba Sohan Singh came to India to forge unity amongst the revolutionaries. He was arrested at Calcutta and the revolutionary movement got a setback.

Baba Sohan Singh died on December 20, 1968. He earned name and fame as a great revolutionary of our country. All-India Kisan Sabha owed much for its making to the noble soul.

Sweetness

K. S. Bhinder

O so sweet is the light of sun
For a rosy as it is cast,
When at sunset the day all done
How full of peace dies at last.

For his sweet nature comes to the fore
Of a being who dies at last,
And is remembered as nev'r before
For sweetness tastes most when it's past !

Like the sweetest tune of a flute
Comes when it is heard no more,
And dies at last for a so mute
While rests the boatman with his oars.

Guru Nanak Deva : An Apostle of Peace

PROF. M.V. DESHPUJARI*

GURU Nanak Devaji, the greatest saint who has blessed the country and the world by preaching a message full of humanism and kindness was born in the small town of Nankana Sahib, which is forty miles away from Lahore. His father Mehata Kalian Das, was an accountant and his mother's name was Tripta. From his childhood Nanak had an inner urge of spiritual quest and he as a boy showed his bent of mind towards the mystery of God. He was married at the age of twelve with Sulakhani, the daughter of Mulchand Chona of Batala. Nanak was still eager to realise existence of God.

Dream and Wandering.

Nanak's wandering started soon after his marriage. He began to associate himself with the company of fakirs. In 1497 he was sent to Sultanpur to his brother-in-law who was in the service of Nawab Daulat Khan Lodi. His centre of activities was at Sultanpur, where he along with Mardana began to organise singing of hymns regularly. Here early one morning Nanak dreamt that he had realised communion with God who gave him the nectar (*Amrit*) to drink and also bestowed on him with the mission in the following words...... ..

"Nanak I am with thee. Through the will my name be glorified. Who so ever follows thee him will I serve. Go into the world to pray and teach mankind how to pray. Be not sullied by the ways of the world." Again God said to him, "Let your life be one of prayers of the word (*nām*), Charity (*dān*), ablution (*insān*), Service (*sevā*) and Prayer (*simrān*)".

Further God said to him, "Nanak I give you thee my pledge. Let this be thy life's mission".

"There is one God
He is the supreme truth.
He, the creator
Is without fear and hate.

Again the mysterious voice spoke, "Nanak, he whom you will bless be blessed by me. He to whom you are benevolent shall receive my benevolence. I am the soul God, the supreme creator. Thou art the Guru ...the supreme Guru."

Blessed by the message of God Guru Nanak Devaji realized his co-union with the God and reached the height of spirituality. Inspired by this mystic dream he started preaching his message into the world. He declared that there is no Hindoo and no Musalman. There is Only one God and that is omnipotent without any particular name or form. Those who are pure at heart, serviceable to the needy and charitable can realize the God at their own heart. Nanak thus put emphasis on purity of heart and selflessness in action.

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To spread his message among the people he began to travel from place to place. First of all Nanak visited Mathura, Banaras, and Gaya, Bengal and Assam in the east. Then turned to Jagannath Puri and Pak Pattan which was the great centre of Sufizm. From here he directed himself towards the shores of the Hindi Mahasagarand Cylone. While returning, he visited western parts of the country and then Mecca and Madina in central Asia. Thus Nanak undertook an extensive tour of the world. He made friendship with Sufi saints as well. Shaikh Sharaf and Shaikh Ibrahim were his great friends. It is interesting to note one incident in his life. While at Mecca Nanak slept by directing his feet towards the Kaba. The angry Mulla came to him and scolded him that he has insulted the Kaba by showing his feet towards it. Replied Nanak humbly, "then put my feet in the direction where there is no God or Kaba."

After his entourage Nanak got settled at Kartarpur which became a centre of his activities. There gathered his disciples whom he called Sikhs or Sisya or disciples. Guru Nanak Devaji after spreading the message of God passed away on Sept.—1539. On his death it was said :

Bābā Nānak—Shāh Fākkir
Hindu kā Gurū—
Mussalman kā Pir.

The Guru's Gift

RANBIR SINGH

A young man, named Har Gopal, came from Ujjain, to see Guru Gobind Singh. But he was of wavering mind and uncertain in belief. Although a worldly wise man, he lacked in faith.

Har Gopal's father, Bishamber Das, was a disciple of the Guru. Bishamber Das wished that his son should also enter the path of discipleship, become cultured, and lead a godly life, but Har Gopal's mind moved in different channels. His father, however, insisted that he should visit the Guru at Anandpur in order that he might receive the Glow of life from him.

After considerable hesitation, Har Gopal came to Anandpur. He was astonished to see the Guru living like a king. He had formed a different picture of the Guru in his mind. He thought that the Guru would be an ascetic sitting in a cave in meditation, his body a mere skeleton, worn away by austerities,

When Har Gopal encountered a stately man, with all the magnificence and splendour of royalty, doubts arose in his mind as to the spiritual greatness of the Guru. His faith was shaken and he was disappointed. He regretted his mistake in undertaking such a long journey, especially because of the expenditure involved. In vain, he thought, he came seeking this man, the Guru. But he decided to spend a few days at Anandpur now that he had taken the trouble of coming over there.

The people of Anandpur were in the habit of rising early before dawn and beginning the day with prayer and meditation. Har Gopal too had to rise early and join the Guru's congregations. The singing of the *Āsā-di-Vār* by the Guru's musicians was melodious and sweet. One such morning, as Har Gopal listened to the singing of the sacred lyric, the music moved him to ecstasy. He was thrilled and was absorbed in the sacred song. He realized that he had never felt the peace and tranquility such as he now experienced. Such a joyous peace his mind had never known. The innermost recesses of his heart were touched and his mind was now calm, quiet and still

After congregation, he went up to the Guru and fell at his feet and in a low voice apologized, saying, "True King ! Save me, I am a sinner. Until yesterday I had not realized your greatness and your glory. I was awfully mistaken and my mind was clouded with a wrong conception of thee, my Lord. Master ! have compassion on me."

The Guru lifting him up said, "Har Gopal, you have my forgiveness even without asking for it."

Har Gopal was delighted. He decided to spend another month at Anandpur. Everyday he listened to the divine music, met many Sikhs, discussed many religious problems, and cleared the doubts that clouded his mind.

But his love of riches, his engrossment in temporal pursuits and superficiality of his mind would repeatedly swing him back to the same whirlpool of thought. At last, he decided to return home.

One day he went to the Guru to bid him farewell. The Guru sat at the bank of the river for his evening prayer. Har Gopal, always proud of his wealth, came and bowed before the Guru, "Sire, I have brought a trifling present in token of my love. May be, it is unworthy of your acceptance, yet here it is. Since I am leaving tomorrow morning, let me offer it to you." So saying, he laid the two gold bracelets studded with precious stones at the feet of the Master. The Guru accepted the offering and as though to display his pleasure, began playing with one of the bracelets, tossing it up in the air and then catching it up in his palm. Suddenly, the bracelet slipped and rolled into the river.

Har Gopal, who had been watching the Guru intently, immediately jumped into the river in order to find the jewel. The Master smiled, but remained silent. After a long search, Har Gopal came out of the river, his eyes down-cast and his clothes drenched. "Master, I have hopes of recovering the bracelet if you could only point out the exact place where it fell. Inadvertantly I have lost my bearings and cannot recollect the place where it fell." The Guru, who knew and understood all the feelings that arose in Har Gopal's mind, threw the other bracelet into the river and said, "Lo, Har Gopal, it is there." Har Gopal stood aghast, and could not believe his eyes. He was shocked and bewildered. Thereupon, the Master walked towards him, took him in his embrace, and said, "Har Gopal, I got rid of the bracelets on purpose, as I felt they were a barrier between you and me." At this Har Gopal fell at the Master's feet and during those brief moments, felt as though he had been lifted to celestial heights.

The Guru then sent for some *prasād* which he gave to Har Gopal. The Master also gave him an iron ring as a parting gift and said, "this I give you as a souvenir. Please keep it with regard and with it, I give you my blessings. Please convey these words to your father and my good wishes to him."

Har Gopal reverently bowed with all the faith of a devoted disciple and departed. But as Har Gopal went farther and farther from Anandpur, his faith began to waver and weaken. He began to doubt and ponder and said to himself, "Ah! What have I done? I gave away valuable bracelet of gold studded with jewels, but what did I get in return. This ring, of what blessings can this piece of iron bring? Of what use is this ring to me?"

With thoughts such as these in his mind, he continued his journey. By evening, he reached Chamkaur.

At Chamkaur, there lived a Sikh, Bhai Dhyan Singh. He saw Har Gopal, a stranger passing that way in sad and pensive mood. He met him, and affectionately invited him to spend the night at his house. It was rather late in the evening and a stranger needed shelter, and it was customary for Dhyan Singh

to show hospitality to strangers. At Dhyan Singh's house, his wife received Har Gopal with affection and smile. They made him comfortable and feel at home. At night, as they conversed, Har Gopal spoke to his host of the doubts in his mind. Dhyan Singh was perturbed and sad to know, that the young man's faith was shaken. He explained to him the worth of the iron-ring—"It is a gift from the Guru, it is the symbol of divine love and spiritual well-being. When the Master gave his blessings, his words were pregnant with love and grace. Pricelessly precious are the Master's gifts and invaluable his words. The keeping of the sacred ring and the Master's counsel would lead you into the realms of divine wisdom and self-realization". He advised Har Gopal not to falter or waver in his faith. Despite such wise counsel from Bhai Dhayan Singh, Har Gopal, the accounting type of man that he was, measured the worth of Guru's gift in terms of rupees. The monetary worth ot Rs. 500 seemed to be of considerable importance to him and so he felt the loss of his gold bracelets more than ever. Dhyan Singh conferred with his wife, who was a devotee of the Guru. She learnt with sorrow, the misgivings and lack of faith in Har Gopal. The fact that the young man held his gold jewels more precious than the priceless gift of the iron ring from the Guru, made her sad. She urged her husband to dispose of some of her valuable ornaments or arrange to mortgage the property to raise the sun of Rs. 500. This amount, she insisted, should be paid to Har Gopal and in return the Guru's iron ring recovered; for she argued, that the priceless gift of the Master should not remain with a man who had no faith or regard for the Guru's words.

Bhai Dhyan Singh, a poor farmer as he was, raised Rs. 600 instead of the Rs. 500. He told Har Gopal next morning, "If you have faith in Guru's word and his souvenir which is priceless beyond word and thought, do keep it with you with all the love and reverence it deserves. But if you have no faith, and value money more than the Divine word, do let us have the honour of keeping the iron ring while you can have Rs. 600 from us, instead of Rs. 500. But be assured that I do not wish to deceive you by depriving you of the priceless gift of the Guru. I implore you still, to realize that pricelessly precious is the Guru's gift and invaluable his command."

Har Gopal's face began to glow with joy as he pocketed the money. Bhai Dhyan Singh and his wife stood before him reverently and with great humility to receive the invaluable gift. Har Gopal thought Dhyan Singh was a fool, for paying Rs. 600 for an iron ring which was of no value. So he gave them the ring without any hesitation.

When, at last, Har Gopal reached home, he related the entire episode to his father. He described at length, how he had felt close to the Guru and divinity for a short while during his stay at Anandpur and how the spell had been unable to withstand his own misbeliefs and faithlessness. He justified his action in parting with the Guru's gift of the iron ring saying that it was but a worthless piece of iron as compared to the precious gold bracelets which he had presented to the Guru.

His father heard the story and was full of grief at what his son had done. He rebuked him but could not reconcile himself to the tragedy of the situation. He moaned, "son, I sent you to trade in Truth ; but you have traded in falsehood."

"Kabir saith what can the true Guru do
If the disciples are wanting in themselves,
The blind can see not the light
The bamboo hollow within can retain nothing,
However hard one may blow in it."

The avaricious and self-willed Har Gopal would not heed his father's wise counsel. It was time when fortune favoured him. His business prospered and his wealth increased day by day. Money and material turned his head. His pride and arrogance increased. He was full of conceit and gloated over his intelligence that brought him prosperity

After some time, however, the luck of Har Gopal deserted him. His business began to dwindle. He lost all the wealth that he had accumulated. All that he undertook by way of improving and prospering his business brought him further loss and resulted in failure. He was reduced to extreme poverty In adversity, he turned to his father and sought his advice. His father enlightened him with truth saying : "My son, if man's intelligence were perfection in itself, man would be all knowing, there would be no higher realms of knowledge and creation beyond his perception, and all the intelligent persons would have been always successful. But there is a background of the nature which is beyond the grasp of intellect. So there remains the fact, that man's actions, however intelligent and skilled, are always governed by God's Will. Even our intellect is gift of God. We can see because of his having given us the eyes. We can work because of his having given us the hands and feet. Out bodies and all that we have are given by Him when He is the ultimate source of all power and energy in us, there can be nothing that we can boast of. No doubt, He has given free will to the man and man thinks, reasons, labours and makes ceaseless efforts to achieve his end, but there is a divine factor also that counts. If it is favourable, man's efforts are crowned with success but if it is unfavourable, there is faculties to achieve his objective, but the ultimate result is in the hands of God. Every thing is under His command, and His Command is based on our deeds, present and past. When in comfort, we forget God, but when in distress we seek Him. The misery that has be-fallen you, my son, is therefore a blessing in disguise. I thank the Guru for sending you a timely awakening that you may begin to seek God."

Har Gopal : "Kindly tell me how I may be rid of poverty and affliction so that I may make a living again."

" If one is weak and is afflicted by hunger and has no clothes. And hath no money on him and none is there to give him comfort No desire of his is fulfilled : no work of his accomplished. If he, even he, in his heart, bethinketh the Lord, he rolleth in abundance for ever."

Har Gopal begged his father to take him to the Guru and obtain forgiveness for his

sins. At last, Bishamber Dass set forth with his family for Anandpur...they stopped at Chamkaur in order to meet Bhai Dhyan Singh. Har Gopal's father entreated Dhyan Singh to accompany them on their journey to Anandpur.

The Master, when he saw them all coming, smiled. As usual, they were received very cordially. One day, finding a suitable opportunity, Bishamber Dass narrated the story of his son's lack of faith and craved for the Guru's pardon. So did Dhyan Singh. Har Gopal, whose mind was now free from all impurities of doubts and misgivings, prostrated in utter humility at the feet of the Master. Guru Gobind Singh blessed him with happiness and prosperity. He also bestowed *Nām* upon him. Har Gopal now a transformed man, was filled with perpetual bliss, and lived as a devoted disciple of the Master throughout his life. Bhai Dhyan Singh was privileged to receive the Guru's highest pleasure and added blessings. The Master blessed Bishamber Dass also with everlasting joy and happiness.

Beyond All Words !

Harchand Singh (Canada)

Was not installed, nor caused to existence.
To Him alone doth He owe His subsistence.
They who served received robes of honour,
Nanak, you too extol, that Virtue-Treasure.
Sing, sing and hearken with love in your heart,
Thus bliss you own and your sorrows depart.
He's sovereign knowledge. He's mystical sound,
He fills all space, He's everywhere found !
The creator, feeder, and destroyer,
He's the light, the beauty, the great decoyer ![1]
Beyond all words ! how do I define ?
Even if I knew that Spirit Divine.
This counsel I take from my Guru Kind—
'The All-Bestower hold fast to your mind'.

Translation of Pauri (5) of *Japji*

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1. In Indian mythology the word 'Parbati' that is used in the text is symbolic of light, beauty and alluring power.

Great Modernisers : Bhai Vir Singh

KA NAA SUBRAMANYAM

Should poets be politicians also? The question might be debated endlessly without arriving at any definite conclusion valid for all poets. Some might turn to politics, some might eschew politics, some might be betwixt and between but woe unto the poet who becomes part of an establishment that is not of his own making, he will suffer a hardening of the poetic veins.

Of the three poets studied so far—Subramania Bharati, Kumaran Asan and Keshav Sut—one was inclined to be wholly political, one was revolutionary in his social activities and the third was hardly political though revolutionary. Bhai Vir Singh who outlived them all was hardly political; he was regionally cultural and did much to forward the modern regeneration of the Sikhs by his writings both prose and poetry and religious polemics and journalism. With the result that though his name was regionally a household word it was not known very well out of his region to the other regions of India—a fault which was repaired only by his centenary celebrations in 1972.

Early Days

Bhai Vir Singh was born in 1872 and died in 1957 full of years and such honours as India gives its poets—the Sahitya Akademi award (the first for Punjabi) and a Padma Bhushan. His earliest poems belong before the turn of the century and at the turn of the century he had established himself as poet, prose writer and cultural commentator. When his first long poem *Rana Surat Singh* appeared in 1905 he was acknowledged the foremost of the Punjabi writers—his mastery of blank verse, his symbolism, his rich imagination and delicacy of diction and his basically religious nature were all evident to his readers.

He was both a poet of nature and of man. He was essentially a product of the best aspects of Sikhism. He was a romantic by temperament, a realist by force of circumstances and a moralist with a great difference. He sang of spiritual experiences seemingly within the reach of everybody but especially given to him. Punjab and Kashmir formed part of his experience of nature and his ecstasies over its various manifestations.

A poet who lives long among people in India who are essentially noncritical experiences various ups and downs in the public reaction to him, in his literary reputation. Keshav Sut and Subramania Bharati escaped these ups and downs by living short lives, Kumaran Asan seems to have escaped them by becoming part of an Establishment he created for himself. Bhai Vir Singh seems to have escaped it by becoming an institution himself, an institution which the Punjabis seem to have recognised more or less spontaneously.

There can be no better way of demonstrating a poet's effects than by quoting from his

own poems. Any amount of writing about him will not lay bare his soul as the words in his own poems do, especially when the poet like Bhai Vir Singh attaches himself to no political or social activity but that implicit in his poems and swears by a larger humanism.

The Novelist

Bhai Vir Singh had been writing polemics of a religious kind but he turned himself to novels even when he knew himself as no novelist. *Sundri* (his first novel) was written rather late in life and it was an immediate success. He always styled himself Author of *Sundri* and all his books bear the imprint of not Bhai Vir Singh but the Author of *Sundri*. It was his way of expressing his shyness, his keeping himself away from the public gaze. Both as novelist and poet—his longer poems were novels in verse often trying to express the inexpressible—were highly popular as were his efforts to put sincerity, integrity and truth into Sikh thinking. He based himself on the Sikh Gurus in all his expression—in his poems, stories and journalism. Many recognised in him the unified voice of Punjab torn with a thousand dissensions.

The mystery and romance of life even under modern conditions were his concern all his life. It will be difficult to classify the poems, novels and writings of Bhai Vir Singh as this or that uniquely, he was complex and to the last his expression was complex, consisting of traditional and modern strains that are distinguishable in no uncertain manner. In his longer poems dealing with journeys to heaven and old legends he managed to be moral, lyrical, romantic but essentially spiritual reconciling the irreconcilables. One can observe him as a phenomenon of the times refusing to succumb to the times as many a smaller spirit has had to do. In spite of his expression of the complex aspects of modern life he was withal very simple.

Unique

It is perhaps in the style he forged for himself that he has to be recognised as unique. He freed himself from Persian forms with great severity, harking back in his style to the style and manner of folk poetry and the commentators on the religious output of the Gurus. His styls was hard and pure and glittering like a diamond—especially in his prose he reminds one of the hardness glitter and definiteness of Subramania Bharati in his prose. He was the first of the moderns in Punjabi literature albeit a traditionalist to the core.

This moderniser of a region in India was a bit different from the usual modernisers. He talked a little less than the others of political or social reforms but of a spiritual harking-back to Indian sources.

Salvation According to Sikhism

Santokh Singh

SIKHISM is not a religion of escapism from the world in the hope of a bright hereafter. The references to salvation in *gurbānī* are not about the bright hereafter unrelated to his present life. *gurbānī* says :

harkh sog jā kai-nahīn
bairī mīt samān
kahu Nānak sun re manā
jiānī tahi bakhān

Those who do not have thrills and sorrows, who have no foes and all friends, sayeth Nanak, such people attain salvation.

And again :
jih prānī haumai tajī
kartā Rām pachhān
kaho Nānak wahu mukt nar
ih man sāchī mān

Those who discard egoism and who ascribe their achievements to God's grace, sayeth Nanak, verily such people attain salvation.

Some of the essential attributes of salvation according to Sikh religion are that the man should be free from fits of sorrow and worldly pleasures, he should not have attachments with, nor enimity with any one and that he should give up his egoism and surrender himself to His will. When such a state of Bliss is obtained by man in this world, he attains salvation and this state of Bliss continues in the hereafter.

According to *gurbānī* a Sikh is not to be satisfied with anything short of love of God and that is to a Sikh more important than salvation which is its by-product :

rāj nah chāhon
mukti nah chāhon
man prīt charan kamlāre

I seek not rule, nor salvation
I seek the love of Thy Lotus feet.

The goal of Sikhism is not a pleasant hereafter which is preceded by a miserable life in this world

mūai hūai ko jo mukt dia gai
tān mukt nah jāna koilā
If Thou shall give me salvation after death,
I shall not deem, O Lord, this is salvation.

Many of us have seen in our life time an example of *jāvan mukt* in Bhai Vir Singh. He was always in tune with God while discharging his worldly duties extremely efficiently. He was an excellent husband, a loving father, a true friend, a unique social reformer, a lover of Nature and a sublime writer. He was instrumental in setting up an orphanage in Amritsar where *kīrtan* was taught to the inmates and which produced great *rāgīs* like Bhai Samund Singh, Bhai Surjan Singh, Bhai Santa Singh and Bhai Gopal Singh. He was one of the founders of the Chief Khalsa Diwan and Sikh Educational Conference which set up a large number of schools and colleges in

the Punjab. He wrote a number of books like *Sundari*, *Bijai Singh*, *Satwant Kaur*, *Baba Naudh Singh*, *Rana Surat Singh*, *Kalgi Dhar Chamatkar*, *Guru Nanak Chamatkar*, *Asht Gur Chamatkar*, *Balam Sakhian* etc. which are not only of high literary value but are so soul stirring that many Sikhs have made their lives more purposeful by reading these. Whoever came in contact with him was inspired by his personal example and his talk which was always directed towards making people God conscious.

If only the message of Sikhism is followed by us we can achieve the state of bliss in which we attain salvation in this world itself.

"Lepers" My Brothers And Sisters

B. S. DALAWARI

There are serious misgivings about leprosy, resulting in humiliation and hatred for the leprosy patients.

By publishing this article it is desirable that the compassion of Guru Nanak should reach these unfortunate brethren. As Sikhs we should learn to know what our Gurus tell us. It is unfortunate that the first lepers hospital in the world which was founded at Tarn Taran by Guru Arjan, should now be run, not by Sikhs, but by Christian missionaries. To administer a lepers' asylum is an act of merit more than *seva* in a *gurdwara*.

—Editors

TO see God face to face, said Gandhiji, one has to love the meanest creation as oneself. And, surely the leprosy patients are not the meanest creation and yet we, the so-called God-fearing Gandhians with claims of "ancient spiritual heritage" of India, are not only not loving them but are also positively cruel to them. Gandhiji was an acknowledged Mahatma, not only in India but also in the whole world, although he himself considered this title as an affliction. Many of us swear by his name and also display outer marks of religion on our foreheads and around our necks and/or bodies and parade religion in the market place. But don't we forget that Mahatma Gandhi followed the basic tenet of love in all religions ? Christ and Guru Nanak had also tended the sufferers of leprosy. Gandhiji in our life time served these people. We pay only lip service to religion. In our daily lives, alas, we have ignored the religious values, headed by love for all. Cruelty that Man showed to Man under the garb of religion may have been proverbial in mediaeval times but even today we are victims of hypocrisy in everyday life, when you look at the hiatus between preaching and practice, between rituals and essence of principles. We have plenty of prayer houses but we have no Temple of Truth in our hearts. We have large prayer rooms in our houses but no room for God in our bosoms.

Bible says that the body is the Temple of God. Guru Nanak said God Himself lives in the body and can be found out by annihilation of EGO. He called for absolute equality among men. We have, however, decided in our "superior", *Ego-Oriented*, wisdom that the leprosy patient cannot be God's creature.

We have decided, under the canopy of Fear that by showing him kindness or approaching him with affection we would become lepers. We have decided that his absorbed fingers, shortened limbs and ulcers are manifestations of God's wrath or curse on him. We have decided that even to talk of leprosy or discuss it everywhere is almost an infringement of our liberty. And yet we call ourselves "civilised". "religious devotees", etc. Whatever be our apprehensions, *Leprosy* stares into our faces outside temples and churches, around railway bridges, road-crossings, subways and other centres of slum-dwellers and near trash-dumps. *It is there Due to our Indifference, Negligence, Ignorance and our attitude towards the Leprosy patient.* Leprologists have told us not to call him a "leper" because this is a humiliating word. But have we stopped actually humiliating him ?

An anonymous and personal true account of an-ex patient recently appeared in Readers' Digest entitled "LEPER". The portrayal of the degradations and psychological upheavals he went through because of prevalent attitude of the Society, was heart-rending but we have read it just as "one more story". Of course, WE are not involved ; OUR children are not involved. We are safe, why worry ? Little do we realise that this indifference helps in spreading leprosy and evasion of treatment and control DIRECTLY LAYING US ALSO OPEN TO INFECTION. There is no guarantee that we will escape leprosy because we shun, cold-shoulder or forget the leprosy patient, unless we are able to wipe out, in the long run, and control, in the short run, the disease itself. Since we have not yet found the definite sources of infection nor a vaccine for immunity, our only hope is to find out early cases, treat them and prevent deformities, which are more open disturbing signs. In fact, DEFORMITY IS LEPROSY, as far as the common man is concerned. If our attitudes remain static, early cases will not report themslves for fear of stigma and the advanced cases will come too late for limbs to come out intact,

Outstanding exceptions apart, the leprosy patient is treated or "ill-treated" only as a sufferance by some doctors. A distinguished doctor mentioned that sometimes a glass-barrier separated the doctor from the patient whom he was supposed to examine. Ignorance of leprosy is happily being lessened in the medical profession through the efforts of doctors devoted to the cause but the general hospitals still refuse to treat leprosy patients. If there is a rare healthy departure from this rule, the outcry among other doctors and other patients is too loud and too insulting even for the leprosy patient to agree to go there. When a leprosy institution in Delhi was asked why some lagopthalmos (with inability to close the eye due to paralysis of facial nerve, and with the likelihood of corneal ulcers and finally blindness setting in) cases were not being referred to a hospital for at least "tarsoraphy" if not "temperalis transfer", the answer was the hostile attitude in the hospitals ; the patient preferred to suffer rather than face the humiliation. I could not check the varacity of this statement but from my short experience in this work I can say that callousness exists. If this is the attitude of those engaged in health care, one can imagine the layman's

attitude ranging from outright unconcern to calculated fear due firstly to ignorance of disease and secondly to his failure to live up to the ordinary precepts of religion, which he clings to only in rituals.

It will be presumptious for me to claim any special knowledge about the leprosy patient, nor am I a medical man. In fact I am a humble office worker. Perhaps Providence has led me to this field. I acknowledge with immense gratitude the generosity of my teachers who reared me during a nine-month course which I have just finished. I would like to share with the common man my impression that our attitudes are responsible, in so many ways, for cruelty to the leprosy patient. How ?

1. We refer to a "leper" as if we were referring to a pariah dog forgetting that we ourselves could, one day, be leprosy patients.
2. Because of our attitude we do not let the patient get early treatment for he does not come out to declare the disease for fear of being ostracised EVEN by his own relations. Our attitude leads to his blindness, advanced disease, deformities and disabilities.
3. We look upon the disease NOT AS ANY OTHER DISEASE but a dangerous visitation by the devil as a punishment for some sins, thereby causing separation of a young wife from her husband, a parent from his children even in Negative cases. Supposing it was our own newly married daughter or our own young son !
4. We cause unemployment of the patient for the stigma attached to the disease and we cause breaking up of his normal pattern of life by spreading rumours and wrong ideas marked by superstition. We force him to run away from normal life into begging or stealing.
5. We break the spirit of the patient and cause his degeneration into a non-person, the status he himself ultimately accepts. One can see the helpless face or absolutely servile behaviour when he comes, for instance, to get his ulcer dressed !

Let us examine ourselves in the light of what we have learnt from our spiritual masters. We have, perhaps, not felt the need of seeing God face to face but we do proclaim to ourselves that we are devotees of this religion or that, this saint or that. Are we real devotees of Truth ?

Truth Is The Basis Of All Religions, and

a) Every religion demands that its adherents treat others in the way they themselves would like to be treated. DO WE WISH that when we fall ill, we should be thrown out of the home, out of the village, out of the community and so on ?

b) Every religion demands that we should show compassion in the name of God. Does our attitude to the leprosy patient amount to compassion ?

c) Every religion demands that the only way to tread the path of Truth is to

humbly serve fellow human beings ? Is leprosy patient not a fellow human being ?

d) Every religion demands that the only way to live a life of happiness is to follow the directions of the Master and not judge others. Don't we judge the leprosy patients and decide that his disease is the result of his sins ?

e) Every religion demands leanings towards charity—(selfless, unassuming charity, NOT a condescending, patronising one) and protection of the weaker sections. Are leprosy patients excluded ?

The Rationale Of Our Attitude

In terms of general conditions in our country, one could venture to say that we are largely hypocrites in observing human values. Someone remarked to me in Europe that there are many religions in India but very little religion. Otherwise how could we see gross indifference among the well-placed outwardly religious people to the misery of the downtrodden. How could we explain our attitude to our own spiritual Masters. However, coupled with this general trait of saying one thing and doing another, we are gripped by FEAR, never known to be based on logic. FEAR also signifies lack of FAITH because "THY WILL BE DONE" is not accepted at heart. Otherwise, if the Lord wants us to be leprosy patients, no amount of hostility or unconcern for them is going to save us. They also contacted leprosy somewhere. CONTRARY TO GENERAL BELIEFS, the basic facts of Leprosy are :

1. Leprosy has 3 broad classifications : LEPROMATOUS, Tuberculoid, and Borderline all are curable although the treatment is tedious and long ; it is more tedious and even life-long in the case of Lepromatous leprosy.

2. ONLY about 20% of the Leprosy cases are infectious ; others are comparatively mild and non-infectious. Children are more susceptible to the disease but as a general rule THIS IS A VERY DIFFICULT DISEASE TO GET.

3. Except for advanced Lepromatous and Borderline cases and those involving a period of "reaction" (severe exacerbation of the disease) there are relatively mild primary deformities which can be corrected by surgery.

4. Absorption of fingers, toes, shortening of the hand and the foot, amputations and blindness are generally only secondary deformities and are preventable. Early treatment in leprosy can prevent many deformities and even blindness which is doubly painful to the patient as he has already lost sensation of the hand which, for a blind person, could act as "eyes".

5. An encouraging and sympathetic attitude on the part of the society and the medical profession can restore the leprosy patient to complete rehabilitation in most cases.

The disease is caused by the attack of M. Leprae through the skin and the peripheral

nerves which cause anaesthesia (loss of sensation) in the arms, hands, legs and feet but it is not necessary that all the limbs or the whole of the limb should be affected. Earliest signs are manifested by thickening of the nerve and one or more patches on the skin with less of sensation. If treated in very early stages, not only can the disease be arrested but the deformities may also be totaly prevented. But the stigma attached to it along with the society's hostile reaction prevents the patient from declaring the disease UNTIL he faces unbearable repeated ulceration or outside manifestation of ugly deformities, absorption of fingers, toes, etc. These deformities arise from lack of sensation of touch, pain, pressure and the patient does not feel the heat of a hot tea coffee tumbler, pain of a thorn prick or nail injury and so on. Infection sets in without pain and this lack of pain results in continued lack of care. Bones are involved and joint structures stretched and destroyed leading to removal of bones and shortening of fingers, hands, feet and even amputations. *Simple health education for the care of anaesthetic limbs and use of protective material, at a centre in a village clinic or even at a declared patient's home would have warned him and prevented the tragedy if only he did not have to conceal leprosy on account of the fear of stigma.*

Leprosy is not the disease only of the poor or of any particular climate or any particular geographical region. It is true that there are certain endemic areas but let no one have the complacency that he is safe because he is rich or because he lives in this area or that, or because he always enjoys a particular climate. Different regions of the world with diagonally opposed conditions have leprosy. The rich people too are known to be affected although the poor, because of their living habits lack of isolation facilites in infective cases and their general standard of living are, to say the least, more vulnerable. The attitude of a rich leprosy patient (because of experience) and of non-leprosy patients, because of compassion for others and gratefulness to God for healthy living, can mould public opinion in favour of understanding of the leprosy patients. I do not know much about the medical aspects of the problem but my purpose, humbly, is to arouse the conscience of our society and to say that we can contribute substantially to the alleviation of the distress of the leprosy patients MERELY by showing love, which Mother Theresa internationally and Bhagat Pooran Singh in the Amritsar Home for the Abandoned (PINGALWARA) have come to personify, dealing with the patients as our own kith and kin. It does not mean lack of normal precautions. Nor does it require that we should mix indiscriminately under all circumstances but it does require that we should treat them as human beings with the same emotions, the same problems and the same aspiration as patients of other diseases. Today we have rendered them, even in their own eyes, useless rejected waiting for gradual disintegration of their body and for their death. In the short time that I spent in the training, I saw how much they needed love and how much it meant to them :

(a) a greeting with a smile lit up the face of a dejected youngman who was addressed as "My son"

(b) a word of respect was enough to let an old woman patient become aware of her own personality.

(c) a word of encouragement for a young girl patient would bring out affectionate response of a daughter in dire need of attention and would stop her tears.

(d) a small help lovingly given and gratefully accepted showed that someone cared for the patient ; he was not that rejected, after all !

(e) an exchange of understanding conversation lightened the patient's burden.

Unfortunately this is not the general experience of the patient. He has lost the zeal to own up his personality. Psychologically he prefers to be a non-entity, chooses to be a beggar in search of food knowing that no one cares for him. He comes for ulcer dressings as a mechanical exercise. If he is a prisoner in jail, he is doubly condemned, first by the disease, secondly by the surrounding circumstances. The smile of the doctor or the para medical worker who attend to him could remind him that his status as a human being is not ignored. The darkness could find a ray of light.

Above all, the patient needs spiritual help to patiently accept that he is just a patient and not a dead man. He needs encouragement to find his own footing in prayers and devotion to God. Prayers can help him to find easier acceptance of the disease without losing the zeal to fight and recover. The faith would regenerate in him a process of recovery so necessary for the patient of any disease. But faith can be generated only if we ourselves have faith in God and if we have faith in ourselves to be able to serve them as the instruments of the Lord. If we stick to the teachings of our spiritual masters, we should be able to show love to these brethren without a patronising attitude. We should be keen to live on the lines Christ, Guru Nanak, Mohammed and Rama Krishna laid down for us.

And finally, why is it imperative that we change our attitude ? Because :

1. We would successfully prevent degenaration of our afflicted people.
2. We would help control the disease and simultaneously prevent its spread to involve new cases.
3. We would render ourselves and our children less susceptible to the disease.
4. We would prevent social disintegration of families ; and
5. We would be pleasing our conciences and our spiritual masters.

Let Us Change Today

We are not—at least not yet—leprosy patients but we need to identify ourselves with them and share their pain. We should treat them as our own brothers and sisters in distress in direct implementation of our own pledges to our religion ; we should help prevent the involvement of those who are not affected but who live in endemic areas ; we

should help prevent the deformities and disabilities of those who are in early stages of the disease and we should help treat those who are already in advanced stages. Of course, finally, we should help rehabilitation of those who are cured ex-patients. Everyday spent in indifference and carelessness adds to their agony and contributes to proliferation of cases. Then why waver ? LET US CHANGE OUR ATTITUDES TODAY. Our chances of getting leprosy do not increase by our contribution in this field ; they are considerably reduced. Rehabilitation of cured leprosy patients in regular jobs would make them useful members of society, no longer dependent, no longer rejected and dejected and no longer unhappy. Let us make them bold enough to say : "I HAVE LEPROSY; SO WHAT ? Others have Cancer, T.B., V.D. or Diabetes." THIS WOULD BE IN OUR OWN INTEREST.

Swami Vivekananda

J. L. Das

ON Monday, the 12th January, 1863, there was great rejoicing in the house of the famous Dutta family of Simla in North Calcutta. A son, was born to Bhubaneswari Devi. The proud father, Biswanath Dutt, an attorney by profession, distributed sweets to all and sundry to mark the happy occasion. The child was named Narendranath. In his boyhood he was known by his nickname, Biley.

As Biley grew up, he became more and more naughty. Mother Bhubaneshwari found it difficult to control him. She would sometimes become impatient and remark that Lord Shiva had sent her one of his turbulent followers. When locked inside a room on the first floor, the boy would hurl clothes and any other thing that he could lay his hands on through the window at the mendicants and beggars assembled on the road below. Thus the remedy proved worse than the disease.

Soon, however, Bhubaneswari Debi found a cure for Biley's way-wardness. She would sprinkle Ganges water on his head, uttering "Shiva", "Shiva", "Shiva" thrice, and Biley at once turned into a quiete and obedient boy. By this time he developed a meditative habit. He would sometimes be found sitting, with eyes closed and legs crossed, in a dark corner of the house or in any other abandoned place outside, deeply absorbed in meditation. It is said that once when he was thus engaged under a tree by the side of a lonely field, a cobra crept there and raising its hood over his head started hissing menacingly. The blood of his friends, who had accompanied him there, ran cold at this sight and they hastened to call in other people. When they arrived, they found the venomous reptile quietly leaving the place. After Biley's meditative spell was broken, he wondered what the hue and cry was about.

Young Narendranath exhibited remarkable qualities of leadership as also of prodigious memory and intellect. Though a considerable part of his time was spent in music and physical culture yet he duly passed the Entrance Examination of the Calcutta University in the first division from the Metropolitan Institution, founded by Pandit Iswar Chandra Vidyasagar. Surendranath Banerjee, one of the greatest orators India has ever produced, was impressed by Narendranath's speech, delivered in English, to bid farewall to a retiring teacher. After a year at the Presidency College, Narendranath went up to the General Assembly's Institution (now known as the Scotish Church College), from where he passed the B. A. Examination with credit, Professor William Haste remarked that he had not found a student more brilliant than

Narendranath even in the Universities of the West, including those in Germany.

It was during his college days that questions of a fundamental nature on matters of religion arose in Narendranath's mind. He went from one renowned teacher and preacher of religious belief to another and confronted him with the question, "Have you seen God ?" Everyone's reply seemed to him evasive. In his state of mental turmoil he heard of Shri Ramakrishana Paramhansa, priest of the Kali temple of Dakshineswar. He went there and asked Shri Ramakrishna the same question. All smiles, the devotee of Goddess Kali gently replied, "Yes, I have. I can see him as clearly as I am seeing you." Narendranath was taken aback at this straight forward assertion. At first he thought the saint of Dakshineswar to be an imposter. But after close observations and tests for a length of time he became fully convinced of Shri Ramakrishna's spiritual greatness and saintliness, and accepted him as his "guru."

In the meantime, Narendranath's father, Attorney Biswanath Dutt, breathed his last. Biswanath Babu earned a lot in his profession but kind and generous as he was, he gave away considerable sums in charities. After his death, therefore, the family faced financial trouble. Naren, as the eldest male member of the household, tried his best to earn something to keep the wolf from the door, but failed. Exasperated, he went to his Master at Dakshineswar. Shri Ramakrishna assurad him that, by the grace of God, the members of his family, including his mother, would not be in want of the bare necessities of life. Naren felt greatly relieved and devoted himself whole-heartedly to religious pursuit. One day Ramakrishna Deva, who was stricken with cancer of the throat, called him aside and, placing his hand on the disciple's head, muttered the *Gurumantra 'Waheguru'* Guru Nanak's *gurmantra* to which Sri Ramakrishna was initiated by Nanak Panthi sadhu, Totapuri. From that moment he was divesting himself of all his attributes and possessions and passing the same on to Naren.

Shri Ramakrishna passed away on August 16, 1886 at the Cossipore Garden. Naren and other close followers of the Master met together and took a pledge to propagate his message. Swami Vivekananda, by which name Narendranath came to be known as a monk, undertook, in July 1890, his "itinerary of nearly three years through the vast expanse of India." Whoever met him, be he a *rājā* or a *faqīr*, was deeply impressed by his erudition, strength of character and force of personality. He resolved to acquaint the people of the West with the glories of India and the richness of its culture and spirituality, and to participate in the parliament of religions due to be held in Chicago, USA, in 1893 for the purpose.

Swami Vivekananda embarked for America on May 31, 1893, reaching Chicago in July. Thanks to letters of introduction given him by J. H. Wright, Professor of Greek in the Harvard University, by the sponsors of the Parliament of Religions, which opened on Monday, the 11th September, 1893, in the great Hall of Columbus at the Art Institute of Chicago, Swamiji was able to take part in

it actively. We had better hear in his own words what effect it produced, "I addressed the Assembly as "Sisters and Brothers of America, a deafening applause of two minutes followed and then I proceeded; and when it was finished I sat down, almost exhausted with emotion. The next day all the papers announced that my speech was the hit of the day and I became known to the whole of America. "The *New York Herald* wrote, "He is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation."

In course of his apostolic campaign in the USA and England, which he visited thrice, he started Vedanta Societies and lectured on philosophy and religion. The profundity of his scholarship and the versatility of his genius attracted towards him many adherents, among whom was Margaret E. Noble, a highly gifted Irish young lady. Subsequently, she came out to India and dedicated herself to the service of this country as Nivedita in response to the call of Swamiji, her spiritual Master. During his four years sojourn in the West, Swami Vivekananda met many men of light and leading Max Muller, the emiment Indologist. He also visited Switzerland, Germany, France and Italy.

Swamiji was now impatient to return to India. Said he, "India I loved before I came away. Now the very dust of India has become holy to me." He came back early in 1892. On return from his first visit to America, he went to Punjab to create an abiding link between Punjab and Bengal and gave one of the stirring lectures at Lahore." His abiding passion was to see India, "the sleeping leviathan" rise from the sough of torpor and become a resurgent nation. He realised that even spiritual pursuit was not possible with an empty stomach. Efforts must, first of all, be made to feed the hungry and clothe the naked. So he took the initiative in farming, on May, 1892, the Ramakrishna Mission Association, not only to propagate the teaching of the Master, Shri Ramakrishna, but also to render succour to distressed humanity. A stauch nationalist, Swamiji exhorted Indians to shed fear and walk with their heads high. He undertook a second journey to the West in June 1899, But his health being impaired due to mental and physical strain, he returned to Belur Math (monestery) on December 2,1900. His condition did not improve and he passed away on July 4, 1902. Though this fiery monk lived for only 3/ years, yet he left ineffacable footprints on the sands of time.

Jainism and Sikhism in Bihar In The Seventeenth Century

INDRAJIT PARSAD SINGH

AKBAR'S expansion of the Mughal empire from Kabul to Bay of Bengal and from Kashmir to Narbada had brought a uniformity in the politics and administration of North India. A situation favourable to the safety of life and property had also been created, which had provided impetus to the internal and sea trade. This had led to a prosperity in the country's trade[1]. The traders of Gujrat would move to Lahore and the Khatris of Punjab to Bengal and Gujrat[2]. It was in pursuance of this prosperous trade development that trades started settling in Bihar in the 17th century. Among these traders, many professed Jainism[3].

During the Mughal rule mercantile and banking communities from western India are known to have migrated to different parts of eastern India and settled in or near the seats of Mughal Governmeut in this territory. The members of these communities professed largely the Jain faith. Extremely devout, they undertook pious work at the places where they had settled and through their initiative artistic activities under Jain patronage revived in eastern India[4].

Flourishing Jain families from western India are known to have settled in and around Murshidabad (West Bengal) the later capital that played an important role in the stirring political events of the 18th century. Patna (Bihar) as well was coming in to prominence ; several other places in eastern India also grew in importance in connection with the trade handled by the different European companies. especially the English East India Company, With their traditional commercial outlook Jain Communities from Western India flocked to these places[5].

There are a number of Jain shrines in Bihar because here is Lord Mahavir's birth-place and also the place of *Nirvān* and *Sameta Shikhar*, where 20 out of the 24 Tirthankars of Jains had attained *Nirvāna.* Thus Bihar was not a new place for the Jains. But till the middle of sixteenth century, the situation had

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1. Gopal, Dr. Surendra, "Jainas in Bihar in the seventeenth century" Jain Journal, Oct. '73, P-79.
2. *Mirat-i-Ahmadi*, Tra by M. F. Lokhandwala, Boroda, 1965. p. 179
3. Gopal, Dr. Surendra, Loc. cit. p. 79.
4. *Jaina Art and Architscture*, Vol. II Ghosh, A (ed) Bhartiya Janpith, p. 346.
5. Ibid, p. 347,

not been conducive to development of trade, this obstruction was removed by Akbar's political policies.

The relations of Akbar with the Rajput kings of Rajasthan ushered in significant changes in political, religious, social and economic situation. The Jains had a sizeable population in Rajasthan at the time. After the service of Rajput princes were accepted by the Mughals, they were deployed to different parts of the country. The Jains accompanied them as financial advisors. It was in this way that many Jains happened to come to Bihar. The Jains also came as the officers of supplies in the Mughal army in course of army campaigns in Bihar. They saw the markets. They started pouring in Bihar in the later part of 17th century as the markets of Bihar were less competitive than that of Agra, Gujrat and Delhi at the time[6]. Thus the Jains for the first time began settling in the most popular market of Bihar in Patna.

Among these Jains was the founder of Jagat Seth Gharana, Hiranand Shah, who hailed from Agra. From Agra came Kanwarpal and Sonapal (Oswal) also, who constructed serveral temples and statues in the state[7]. Some Jains also came from Dacca.

Besides Patna, the Jains settled in Bihar sharif, which was an important centre of textiles near the two important Jain shrines at Rajgir and Pawapuri. The inscriptions show that these Jain built the temples at Pawapuri and Bihar Sharif.

The Jains settled in large numbers also at Champanagar (Bhagalpur) which was a rich cotton-growing area. Hiranand Shah expanded the textile trade in south-eastern and north-eastern Bihar and Nepal, keeping Champanagar as the base. One inscription says some more Jain shifted to Champanagar from Maksudabad and Bikaner[8].

Apart from these places, some Jains reached the other important commercial centres at Hajipur and pioneered the construction of Jain temple there in SAMVAT 1762 and 1771.[9]

The strained relation between the Safawi rulers of central Asia and Moghal emperor Shahjahan adversely affected the Indian trade both internally as well as externally. The commercial importance of Lahore was almost liquidated. Under these circumstances, the prosperous Sikh traders of Punjab found in this state a good market. This led to their spread in the different towns of Bihar.

Before the birth of Guru Gobind Singh, quite a network of Sikh *maths* had been established in Bihar. Under the 7th Guru,

6. Gopal, Dr. Surendra, loc, cit. p. 80.
7. Ibid, p. 81.
8. Ibid, p. 83.
9. Ibid, p.-83.

Guru Har Rai, a newly converted Sikh named Bhagat Bhagwan established 360 monasteries in the province of Bihar. The enterprising Panjabi traders, especially Khatries, came here.

The 11th '*Vār*' of Bhai Gurda informs that at the time of the 6 h Guru, Guru Hargobind (1606-1645), here lived in Patna, Bhai Nawal and Bhai Nihala very simple and upright Sik hs, belonging to the Sabbarwal caste.[10]

Jaita Seth, Bhanu Bahal of Rajmahal, Bhai Badli Sodhi and Seth Gopal were great devotee of the Sikhism at the time in Bihar.

At the time of the 7th Guru, Guru Har Rai (1645-1661), the Udasi sect of Bhagat Bhagwan made a great progress. Puroji, Narayan Das, Badridas and Ram Sahay were the *gur-bhāis* of Bhagat Bhagwan. Tika Ram, Bakhtmal, Siam Sagar, Sangat Das, Daryai, Durga Das, Jagat Ram, Tulsi Das, etc, were the disciples, who had in their turn 360 disciples, each establishing his own *math* or *gaddi* in Magadh.[11]

Guru Tegh Bahadur happened to visit Bihar in August 1665. Guru Tegh Bahadur's tour of the eastern regions extended over a period of about 3 years and though he stayed in Bihar for about six months only yet this brief duration of his sojourn in the province had far reaching consequences.

According to the Sikh annals Guru Tegh Bahadur visited Sasaram. He came to Sasaram from Varanasi via Ahroura. The *Masnad* of Sikhs was conducted as the time in Sasaram by Chacha Phagumal (a devout and sincere follower of the Guru). In progress of his mission Guru Tegh Bahadur arrived at Patna after visiting Gaya (from Sasaram) the Sacred place, where large number of people came for his *darshan*.[12]

From Gaya, the Guru came to Patna (after crossing the Nad Desha) where his devotees welcomed their spiritual head. The Guru stayed with an ardent devotee of his, Bahi Jaita Seth. After a short halt at Patna Guru began to make preparations to visit Dacca. In course of Dacca visit Guru also stayed at Barh, Monghyr, Bhagalpur, Colgong, Sahebganj, Kantakapur, Rajmahal and Malda where Sikhs has also settled in a huge number. Kantanagar was the last halt of the Guru, in this province-Besides these towns and villages Sikhs were also settled in Sadalpur, Sandalpur Bhawani Pur, Chittaouria, Bahar Khal and Purnia. Guru Tegh Bahadur had addressed letters to them.

To honour Guru Tegh Bahadur, the Sikhs of Patna planned the construction of an edifice, which assumed the Name o "Harmandir". Here in Patna was born Guru Gobind Singh. At his time Sikhism flourished very speedily in Bihar.

Thus the followers of both the faith were present in the term while the Jains were bi Traders the Sikhs were usually small traders.

10. Ved Prakash, the Sikhs of Bihar (un published Ph. D. thesis of Patna University. p.-43.
11. Singh Giani Gian, Panth Prakash, Delhi, p.-'99
12. Ved Prakash, *The Sikh of Bihar* (un published Ph. D. thesis of Patna University) p.-68.

News, Views & Reviews

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Punjab Lekhak Sabha—Haryana Presents Memorandum to the Chief Minister

In a representation made to the Chief Minister of Haryana, the Punjabi Lekhak Sabha has made certain observations on the attitude of the former congress ministeries towards Punjabi language in the state. Although it was laid down, during the Re-organisation of Punjab in 1966, that no change will be affected in the teaching arrangements in the schools of the two states, the position of Punjabi language was reduced from that of second language to third language in schools, and from 7th class onwards it was put on a list of alternatives to Telegu, Sanskrit, Urdu and Drawing. The Three language

formula of the Central Govt. is only on papers. Even above 7th class the applications of students desirous of learning Punjabi are rejected upon the pretence that the required number of pupils are not forthcoming. Despite a large number of students who still study Punjabi as a subject in school and colleges there is no Punjabi section in the office of D. P. I. Haryana. Even the Language Deptt. of the state does not lag behind in its efforts to eliminate Punjabi. It does not entertain items in Punjabi in poetry, drama or debate at the district level functions or contests.

The memorandum, enumerating a number of such discriminations agaisnst Punjabi in the state of Haryana, demands justice from the Chief Minister to remove step-motherly treatment and grant the rightful place to Punjabi.

Guru Gobind Singh Study Circle, Punjab celebrates Annual Day.

The annual function of the circle was held at Ludhiana on 11/12 February 1978, with vigour and spirits. Delegates from different branches, all over the Punjab, participated. A *'kirtan darbar'* was held in which the students' *jathās* took part, plays enunciating various aspects of Sikhism were staged. S. Balvinder Singh, Minister for Agriculture, Government of Punjab, inaugurating the plenary session extolled the efforts of the circle in bringing a wave of religious awakening among the student sect of the community and asked the youth to work more fervently and advance the movement further. In a resolution the circle made an appeal to the Government of Punjab to make the study of divinity compulsory in all educational institutions of the state.

A number of renowned Sikh scholars educated the participants about our religion and heritage. The function was, indeed, a show of religious fervor of the youth of the community.

Annual Sports Meet—G. H. K. Public School New Delhi.

"The superb example set by Guru Harkrishan Public School in the sphere of sports should be a source of inspiration to students of other schools," said Raja Bhalindra Singh, ex-president of the Indian Olympic Association. He was presiding over the concluding session of the 2-day Annual Sports Meet of the school here today. In the context of eight new records established by the students in 1500 meters race, long jump, discus throw and other events, he appreciated various sports facilities available at the school, including correct coaching and guidance.

Dr. Inderjit Singh, chairman of the Punjab & Sind Bank and also the chairman of the schools board of governors, proposed a vote of thanks. He presented a painting done by the students to the chief guest, Raja Bhalindra Singh. Earlier, declaring the sports meet open, Dr. Inderjit Singh had exhorted the budding athletes to take keen interest in sports as it is an inseparable part of the education.

Mr. G. S. Dhillon, Principal of the school, said the school was doing very well in the

sphere of studies as well as sports. He lauded the unique qualities of head and heart of Raja Bhalindra Singh and Dr. Inderjit Singh.

The sports meet was preceded by a colourful march-past by the students from the six houses of Guru Harkrishan Public School. Prizes were given away to students by Raja Bhalindra Singh, the chief guest. It was later declared that the Zorawar House of the school at India Gate as well as Vasant Vihar stood first on the basis of points awarded to them.

Dr. Shan in Ahmedabad

Dr. Harnam Singh Shan, Head of the Department of Guru Nanak Sikh Studies, Punjab University, who visited Ahmedabad in connection with Guru Nanak's birthday celebrations stressed the need of concerted efforts to make the Sikh studies possible in various universities. He told the audience that the Punjab University is streamlining the basic sources and reference books to serve as the basis of the studies of the Sikh religion and its history.

He emphasized the need of Guru Nanak's teachings, to the modern world, wherein lie the guidelines to the concept of secularism and personal liberty, the subjects most concerning the present day intelligentsia.

A New Honour for Mrs. Prabhjot Kaur, Associate Editor, Byword

Mrs. Prabhjot Kaur, has been nominated by the Government of India as a member of General Council of the Sahitya Akademi (National Academy of Letters) for the next five years. The General Council later elected her to be the member of its Executive Board. Mrs. Prabhjot Kaur is Padma Shri, has been a member of the Punjab Legislative Council and has won many national and international awards. The General Council of Sahitya Akademi also elected her to be their representative on the Governing Body of the Lalit Kala Akademi (National Academy of Fine Arts).

Wedding Bells

S. Ranbir Singh, son of Giani Mohinder Singh, Secretary S. G. P. C. and General Secretary Kendri Singh Sabha, was married to Bibi Narinder Kaur daughter of S. Mohinder Singh Wasdeva, a well-to-do cloth merchant of Delhi on 28th February, at the bride's place. The barat, from Amritsar, returned on the same day. The ceremony was conducted by the former head *granthi* of Darbar Sahib, Amritsar, Singh Sahib Giani Chet Singh to the accompanying melodious *kirtan* by Bhai Trilochan Singh, amidst a serene and stately atmosphere.

A large number of dignitaries including S. Surjit Singh Barnala, and S. Dhanna Singh Gulshan, Union ministers ; S. Inderjit Singh, Chairman Punjab and Sind Bank ; S. Ujjal Singh, former Governor Tamilnadu ; S. Tohra, President S. G. P C ; Jathedar Jagdev Singh Talwandi, President Shiromani Akali Dal ; Sant Harchand Singh Longowal and others attended and blessed the newly weds.

The Sikh Review while congratulating both the parties offer best wishes for the married life of the couple.

Bakshi Inderjit Singh's Sons Wed

The Sikh Review congratulates Bakshi Inderjit Singh, Editor *Panth Prakash*, Delhi,

on the marriage of his two sons S. Harbhajan Singh and S. Harjit Singh to Bibi Jagmahan Kaur and Bibi Harjit Kaur respectively, on Sunday the 20th November, according to *gurmat* rites.

Bakshi Inderjit Singh has set an example of a dignified, simp'e and frugal marriage by getting both his sons married on the same date and at the same time. In fact mass marriages should become a part of Sikh ritual.

We must learn lesson from our Namdhari brothers in this respect. The Sikh Review blesses the newly wedded couples.

Obituary--Prof. K. K. Ghosh

Prof. Kamal Krishna Ghosh, formerly of the West Bengal Education Service died at his New Alipore residence on 14th October. He was 82 years. A brilliant scholar of the Calcutta University, he was Professor of English literature for over 37 years at different Government Colleges of West Bengal and East Bengal (now Bangladesh). He retired in 1957 as Principal of Ranaghat College.

Widely reputed as an erudite teacher of English literature, Prof. Ghosh was also a noted author of many articles and poems both in English and Bengali. He believed that only through translation, there would be a "diffusion of education", and it is in the pursuit of this theme, that Prof. Ghosh spent many an hour between his stupendous literary work. He translated into English many of Tagore's poems and also many parts of Sikh scriptures—*Guru Granth Sahib*. "*The Flaming Heart*" (waves from the other shore) an anthology of English poems in Bengali verse from the earliest Anglo-Saxon period down to the modern age, were greatly acclaimed.

His translation of *Sukhmani* appeared in *The Sikh Review* in instalments each month and was appreciated by its readers.

The Sikh Review offers its heartfelt sympathy to the bereaved family.

BOOK REVIEW

Sankara and Modern Physics

—*By* N. Subramanian

Published by Sankara Hall and Sankara Institute of Philosophy and Culture.
93, Southern Avenue, Calcutta-29.
Price Rs. 36.00.

"Are we automata or free agents capable of influencing the course of events by our volition ? Is this world immaterial or material in its ultimate nature or is it both ? Is matter or mind more fundamentals ? Is mind a creation of matter or matter a creation of mind ? Is the world we perceive real or only a curtain veiling the deeper reality beyond ?" These are some of the questions posed by modern western scientists besides questions about atoms and electrons. They pertain to macrophysics and microphysics respectively. As a matter of fact these very questions have agitated the eastern minds also since the past many centuries. Buddhism shirked from discussing them and avoided it outright, but Sankaracharya tackled them brilliantly and answered them through the *Upanisads*, *Bhagavad Gita* and *Badrayana's Brahma Sutras* to which all, he wrote his own commentaries based on *advaitavāda*, absolute monism. *Viveka Churamani*, another independent composition of Sankara, deals with these problems and gives satisfactory answers. The author in this small treatise tries to answer the questions possed by physics through Sankara's metaphysics. When Sankara declares that everything that is, is Brahma, he does not disbelieve in the physical existence of apparent things, but he sublimates and identifies them with Divinity—a result ultimately arrived at by the modern scientists when they declare that there is no reality different in kind from that we associate with a mere mental concept.

The author profusely quotes from Sankara's *Viveka Churamani* and other writings to establish that there is no conflict between physics and metaphysics. It provides a happy blending of the two. The study is very refreshing for serious students of philosophy and bridges the gulf that existed between the Orient and the Accident on such tricky questions. It is a comparative study and provides, with this satisfaction that centuries ago what Sankara stated at a very young age (he died at 32) is now being corroborated by the scientists like Sir James Jeans, Eddington. Hoyle, Schrodinger, Bohr, Einstein and others. A list showing the names of sources of Sankaras's writings (of which only the abbreviations are given) would have proved useful for the serious reader. The get-up of the dissertation is excellent though its price is prohibitive. (Dr. Hira Lall Chopra)

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The Sikh Review

Institution of the Khalsa

World today is facing moral crisis. A fallout of mistrust, hate and fear is contaminating the mind and muscle of all nations, backward, developing or advanced. The age of dictators and absolute monarchs is dead and gone but instead of yielding place to a fresh, contented, affluent and peaceful democratic world order, the change over has resulted in gross dis-illusionment and frustration. The stock pile of mighty engines of destruction by certain ambitious powers, contrasted with the existing grinding poverty, disease and under-nourishment by the majority of the world population has created an atmosphere of unrest and distress, with no silver lining of the glorious dawn of peace and prosperity in view.

Nearer home, India, unfortunately, is claiming more than its due share of the world discontentment and restiveness. While a few favoured ones are living in luxury and affluence, the majority of the people are steeped in poverty and miserable sub-standard existence. The anti-social forces of sectarianism, provincialism and parochial communalism are coming to the fore with vengeance, and the much sought after unity of the country is still a far cry. Frequent violent agitations, processions and hunger-strikes at all levels are a clear index of the existence of serious social imbalance. Falling moral standards everywhere are clear portents of a spiralling descent towards chaos. Some pragmatic approach is definitely indicated, and our leaders cannot do better than to follow in the foot steps of some outstanding hero, who inspired and galvanised the masses into action, not through temptation or indoctrination, but by his own exemplary sacrifices and dedicated services. Such an effective 'shot in the arm' was once provided by Guru Gobind Singh, who following in the foot steps of his predecessor Gurus, brought about the regeneration of despairing masses, groaning and smarting under the tyranny of fanatic rulers who ever exceeded themselves in religious persecution, unbridled torture and barbarity.

The social, spiritual, moral and cultural revolution set in motion by Guru Nanak, the founder of the Sikh Religion, reached its logical culmination and fulfilment in the teachings and activities of the Tenth Master, Guru Gobind Singh, who no doubt, had to employ certain novel and un-conventional innovations, considered necessary to meet the challenge of the day to mould the destiny of the Nation. As His true and humble servant, he not only came to behold the wonderful drama but joined its fray in full fury, and ultimately bore its heavy brunt in a spirit of cheerful surrender to the Lord. The oppressed Hindus, splintered into various castes, creeds, sects and groups, had lost all hopes of retrieving the sovereignity of their conscience and freedom of action. Restoration of the sense

of confidence in themselves was the central urge of the Guru's mission.

With a determination to champion their cause and restore to the people their legitimate right, Guru Gobind Singh, in the first instance, thought it advisable to provide them with inspiring literature, depicting the lives and heroic achievements of Hindu *avtārs*—Rama, Krishna and the Goddess Durga. Thereafter, he appealed to the Hindu *rājās* of the Hills to rally round his banner of revolt and present a united front to the forces of aggression. But the suspicious and strife ridden Hindu chiefs preferred to cling to their shackles; and instead of making a common cause with the Guru they actually opposed him, and even launched unprovoked attacks on him and his freedom fighters. A new highly democratic order of saint soldiers—the Khalsa—was evolved to infuse new life into the dead bones of a degenerated nation, that had a rich but forgotton heritage.

The institution of the Khalsa by Guru Gobind Singh was certainly the most significant innovation. Hitherto, the Sikh religion itself, though advocating the complete equality of all, had been ruled and administered by the benevolent dictatorship of the Gurus. Such was the position of veneration which the Guruship commanded that every decision in the community depended upon the Guru. Guru Gobind Singh undoubtedly saw the dangers inherent in this system. Firstly, it depended upon the right choice of a spiritually worthy successor, and there was always the danger of a split leadership if the Sikh should disagree on the choice made. This had almost happened when Guru Tegh Bahadur was chosen. Secondly, it was clear that if the cult of human leadership continued, the Sikhs would soon become too dependent upon the one person and less dependent upon their own efforts. Guru Gobind Singh wanted to encourage independence and self-reliance among his people. Therefore, when he baptised the first five Sikhs, he immediately declared that they were one with himself and that they had equal status with him. To prove this, beyond doubt, he insisted on receiving baptism from the Five in order to bring himself within the fold of the new Khalsa brotherhood.

In the words of Dr. R. C. Mazumdar "In Khalsa, Guru Gobind Singh created a Nation on basis of equality and uniformity of diverse elements. No one before or after him has established such a composite body by fusing together Hindus and Muslims within the common fold of the Khalsa and offered a wonderful example of integration of different parts of India."

In the words of Sri Aurobindo Ghosh, comparing the works of Shivaji and Guru Gobind Singh he writes in his book *Foundation of Indian Culture*,

"The Mahratta revival inspired by Ramdas's conception of the Maharashtra Dharma and cast into shape by Shivaji, in spite of the genius of the Peshwas could only establish a military and political confederacy. Their endeavour to found a nation could not succeed because it was inspired by a religious patriotism that failed to enlarge

itself beyond its own limit and awaken to the ideal of a united India.

"The Sikh Khalsa on the other hand was an astonishingly original and novel creation and its face was turned not to the past but the future.

A very striking instance of democratic institution towards making a compact nationalism was the founding of Sikh Religion its long lines of Gurus and the novel direction and form given to it by Guru Gobind Singh."

The Immortal Nectar

MRS. SATJIT KAUR VADWA

IT was Baisakhi of the year 1699. A congregation of several thousands had come to listen to the holy words of the Guru. The *kirtan* was over. Full of expectation, each heart was throbbing in anticipation of the *darshan* of the Guru. When... ...all of a sudden, a cold shudder ran through the congregation, fear gripped their hearts, when they saw not the benign countenance they were accustomed to, but the dazzling glare of the naked sword which hit their eyes. The Guru flashing sword stood before them in awesome glory. Then a loud and clear voice ripped the silence of the atmosphere: "I demand head of a Sikh". The call rang in their ears once, twice and then a third time. They were stunned unable to move, unable even to blink their eyes. The crowd of thousands seemed to have turned to statues. After a little while stood up one Bhai Daya Ram, walked upto the altar and offered his head to the Guru. Holding by his arm, the Guru took him inside the tent. They heard the sound of swish of the sword and a thud of the dropping head. The Guru came out with blood smeared sword. They were mortally terrified, when the chilling call for another head was repeated.

Five heads were demanded in this manner ...five taken,......led by Guru Gobind Singh the five came out in safron dress with heavenly born resplendant faces.

In seconds they watched the transformation of weaklings into a band of the brave. They saw the Five look like the Guru himself. They repented and lamented over their hesitation. They were later baptised with *amrit* (nectar), sweetened water chanted over with the Guru's *bānī* and stirred with a double edged sword. The five drank in the same cup, the Five became immortal. A new humanity, a casteless and classless society was born. The five came from different strata of Hindu castes and mingled into one humanity. Later thousands entered in the brotherhood.

It was no magic. It was no miracle. It was plain and simple Surrender. They obeyed the Guru, obeyed his order, his *hukam*, obeyed him with complete faith, obeyed without questioning, without reasoning, obeyed with the will to do and die. And they live for ever; they conquered death by drinking the immortalising nectar...the *Amrit* which has its very origin in death. The Guru gave them the everlasting life by giving them a taste of death. 'A coward dies a thousand deaths'.

All human weaknesses arise directly or indirectly from the fear of death, so he gave them death to start with. And with it he uprooted cause of weakness, uprooted it with his naked sword. That is how weakness was transformed into strength.

The Guru's call for heads has a much deeper significance than it might appear to a

casual viewer, for it is the head that puts questions, starts reasoning and concocts excuses to save its own puny existence. When one is willing to surrender his head to the Guru, it automatically means the acceptance of death of the individual's ego, the 'I-am-ness' which stands as the only barrier between man and God :

haumai jāī tao kant samāī
tao kāmanī piāre navnīdhi pāī

This lesson was taught, three centuries ago on the Day in 1699. The new humanity was named Khalsa. But the path of the Khalsa is difficult indeed. It is sharper than the blade of a sword and finer than the hair breadth. From a gathering of several thousand there were only five who could rise up and offer their heads without questioning. To-day it seems far more difficult. Not because the mountain-peaks have grown loftier, but because we have broken our covenant with the Guru. We have become calculating with Him and have got hopelessly involved with the fleeting values. We argue, we reason, we question, we find excuses to evade orders of the Guru, little realising that when the D-Day comes, then all this intellectual gymnastics will be of no use.

Guru Gobind Singh gave his name, his appearance and his spirit to the Khalsa :

khālsā mero rūp hai khās
khālsā me hau karo nivās

Look at our heritage ; Whose sons and daughters are we. Whose name we have inherited ; Whose appearance !

We belong to him who was at-one with the Almighty Lord. He came to extend his helping hand to help the man to realise the Truth which he did by breaking the barrier of ego. He identified himself with the Khalsa :

khālsā mero pind parān
khālsā merī jān kī jān

What a heritage, what a glorious parentage. And what have we done with it. One honest look within ourselves is enough to make us wail. 'How have the mighty fallen.'

Guru Gobind Singh organised an army of saint-soldiers. Not because it was the need of the day but because it is the requirement of all times, because the world is a battle-field where wars between the right and the wrong are fought every day. In such wars not only martial strength but clear vision and benevolence is equally important :

dehu shivā bar mohe hai
shubh karman te kabhū na taro

"Let me never hesitate in fighting for the right cause". This is the motto and prayer of the Khalsa. It was not organised to fight one Aurangzeb, but it was to fight the Aurangzebs of all times to come."

khālsā akāl purakh kī phauj

"The Khalsa is the army of the Lord on earth." What constitutes an army is not only its numbers and its weapons, but its discipline. Guru Gobind Singh insisted on the discipline in no uncertain terms when he declared :

rahit piārī mujh kao Sikh piārā nāhī

Along with discipline was prescribed a uniform. True it is that wars are not fought with uniforms alone. But equally true is the fact that uniform is the basic requisite of an army. Uniforms are necessary for inspiration, identification and distinction. It is only by your uniform that you can be distinguished to which army you belong—that of *Akāl Purukh* or of *māyā*.

He gave us his own uniform, his own appearance and his own strength. To top it all he made a unique promise to the Khalsa :

jab lag Khālsā rahe niārā
tab lag tej dio mai sārā

He gave us all this, but along with it he left us with a free will to make our own choice. It is for us to choose between the discipline of Guru Gobind Singh or follow the unbridled whims and fancies of the wanton heart. It is for us to choose between the *hukam* of the Guru or the fashions of the day.

It is for us to choose between the Guru's *amrit* or the sparkling cup of wine. It is for us to choose between strength and weakness, between right and wrong.

We are free to choose, and we are clever enough to give reasons for our choice, but let each one of us pause for a moment and think what makes life sublime :

pio pāhul khande dhār hove janam suhelā.

Order of the Khalsa

SINGH SAHIB HARBHAJAN SINGH KHALSA "YOGI"

IN this modern time which we call the space age, it is true that the technology of science in the physical aspect has extended itself, and that we have crossed all natural barriers and limits. Whereas the natural boundary of religion and of language and the extension of the effectiveness of a tribe used to be not more than 250 miles, within the range of 250 miles, even today, human beings change their speaking habit. Although they may speak the same language, they may belong to the same religion, but the ways of speaking, the technology of *nādh*, the pronunciation of their words, changes.

If you look at the history of the human, we have tried to accept each other with our differences and our effort is to hopefully help each other. It is towards this goal that we can concentrate, meditate and stimulate ourselves to Gohood. Mastery of the faculty is our instinct. It is our very nature in the very molecule of us as human beings. This thing is deeply hidden, that we who are finite, who are defined, who are bound by these five *tattwas**, must excel unto Infinity. It is ingrained in us, even those who say they do not believe in any religion. Even those who deny God, they deny God more times per hour than those who praise the Lord. Denying God or praising God—nobody has escaped the word 'God'.

Today we celebrate Baisakhi, the Birth of Khalsa. Three hundred and some years ago, the finite being known as Guru Gobind Singh, the father of the Khalsa, could see the unseen times to come. He understood it completely in the very depth of his being that times were going to come when humanity would have unlimited technology of the machine but would be very limited in their technology of the mind. And it is that barrier of technology of mind which we are unable to cross, which is causing us nothing but neurosis and insanity.

It is towards the one reality, that humans can live as humans, humans can enrich themselves as humans, humans can behold themselves as humans, and humans can behold themselves in the form, shape, and in the energy and extension of their ecstasy unto God, that Guru Gobind Singh established the Order of the Khalsa. It was for that thought, that this direct descendant and son of God, so promised and so ordered and so told and so practised. He said not a word from himself because he was not himself. He was the very self of God. And those today who do not understand his message are simply denying the time and space. Because within this time and space there are two things you can do: Blend yourself as pure ones, blend yourself as a totality, and then excel and experience

* Elements of earth, air, fire, water and ether.

yourself as the being of God ; or work your neuroses, get sick, pay the psychiatrist, pay thirty dollars per hour and live on booze and whatever. The choice is now clear and it is so clear because whether you're in Viet Nam or in Nepal or in Germany or in France or in America or in Argentina, you cannot escape the time and space. These political boundaries shall not bind the spirit.

To carry that message and that inspiration God chose a great *rishi*, a great *tapasiavi*, a great Yogi, a great man of consciousness who did every meditation at Hemkunt and totally merged his consciousness in God. Guru Gobind Singh wrote in his own words : "My consciousness blended totally at the Feet of the Lord God and I was awakened. Then I was told by God, 'Rise ! Get up, I've got a job for you'." In his own words Guru Gobind Singh says, "I was in a state of blissful existence, so I said, 'Can I get out of it ?' and God said, 'No.' "

The Ninth Guru, Gobind Singh's father, for years and years had meditated and his wife lived the purest life. Therefore there was no soul in the heavens which was pure enough to be granted to these two godly beings. *Parkirti* was crying with longing, and *Purusha* was in grace, so God created a union and thus Guru Gobind Singh took his birth. He was born as Gobind Rai. It was Guru Gobind Rai who was installed as Guru. When his father gave his life so that the right of the weak should be upheld, he laid down the first principle of the Khalsa. "You shall give yourself to protect the weak. Physically, voluntarily you shall go and tell the king that in this political madness the human being cannot be suppressed."

One day, a day came when there were hundreds and hundreds of thousands of his followers, and Guru Gobind Rai chose to ask for a head. Because he had learned from his father how to offer the head, he thought that those who followed the path of his father must know in their very tissue how to make that offering. He said: "Let me see, let me test, let me understand whether in the time to come they will stand and offer, will they understand God and the love of God ? Do they belong to God ? Do they know they have to come to go ? Or shall they be worms of the earth ?"

Having learned that lesson which was in his heritage, he spoke : "I need a head !" Everybody started looking left, right, up, down. Some even started meditating, closing their eyes, pretending they never heard. They were in such ecstasy of their meditations that even the word of the Guru couldn't shake them. They pretended they were the highest, because they heard nothing, saw nothing and spoke nothing. But one got up. and offered his head, "it belongs to you, Take it." He showed his strength, there was a vigor, there was a radiance, there was a light. Guru took him inside a tent and then came out with a sword dripping blood. Those who were up to that time meditating, pretending to be perfect *swamis*, *yogis* and *siddhās*, freaked out. This was too much ; they were whispering, "He's gone mad ! Something has gone wrong. What is going on ! What happened to the House of Guru Nanak !"

And then came a thundering voice: "Another head !" Some ran, some turned their backs and that is where all got divided—*manmukh* (one who is engrossed in *māyā*), *sanmukh* (one who is faithful), and then another *gurmukh* (one who is engrossed in Guru's will) got up and said, "Lord, Here I am. Do what you need." The story got repeated and again ; he came: "Hey ! I need another head !" Then the third one came forward. Then the fourth, then the fifth, And then the lightning flashed. The entire spirit of the *gurmukh* became the self, the Godhood, and in that ecstasy there came total silence.

It had taken from the first Guru to the Ninth Guru to enrich us, to infuse in us that spirit. And that day we were thousands but only five had the courage for dying. One great man, one flashing sword, turned us into lions. And now we live his legacy to die before we fall. And in that spirit when those five stood up and came out alive, everybody at that time questioned themselves why they hadn't gone in. But no, it was meant for five. They were baptised as Singhs by Guru Gobind Rai. They become Khalsa—the Pure.

Because Gobind Rai as God wished him to be, chose to become Gobind Singh. Then he asked these five, "Give me the *Amrit* ; baptise me." Guru Gobind Singh expressed this wish, this desire, before the Khalsa, and it is recorded history: "*Wāho, Wāho Gobind Singh āpe Gurū Chelā*" (great great is Gobind Singh—he is both Guru and disciple). The Guru became the disciple and Gobind Rai became Gobind Singh: And thus it was that the boby of the Khalsa enshrined him as Guru Gobind Singh. All those who gave themselves to the Guru who became the Khalsa are living in that legacy.

In the Khalsa there is no secret. One asks: "So-and-so Singh Khalsa, on this day to this day have you lived as a Khalsa ? And the same way, with the naked sword in his hand, he calls on his being, on his self. And thus humanity gets the chance to elevate itself in consciousness. When God chose Guru Gobind Singh there were many *rishis* and *brahmās* and *swamis* and god-men and *gurus* of that time who were all meditating in perfection. He could only select *rishi* Dusht Daman. And it is true that Guru Gobind Singh came from the Truth, from *Sat Nām*. He says that God persuaded him, "I've ordained you as my son to do this job." And it is a very common thing we always say: "Hey, you being my son, you are supposed to do this." It is a very ordinary situation which can be seen. A son is supposed to live to the legend of the father, plus more. And thus Guru Gobind Singh was selected.

Guru Gobind Singh gave the humanity, as directed by God Himself, a very committed, excellent discipline as a human, so that the man could experience his highest excellence. He gave us *bānā*, *bānī*, *sevā*, *simran*, and over and above all he gave us undaunted fearlessness. That is why on the day of Baisakhi we are created from the two-edged sword. Our soul is freed that day. A person only sins and lies and does wrong things when he is afraid. But then, with vows of Khalsa, we become deathless.

Once I was asked, "What is the difference between a Sikh and a Khalsa?" And I answered, "Sikh is the seeker of the state of consciousness of deathlessness. Khalsa lives it." Today we have sat together to enjoy, to remember, and to remind ourselves. We are not going to be just a handful any more. We are going to be millions, billions and zillions of human beings. And we are going to practise the path of Guru Gobind Singh, because this is our privilege, to be here and hereafter. He is not only our Guru, but he is also our Father. He took away from us the orphanhood. We never can be orphans. He gave us not the promise of heaven, but he gave us the heavens. He never gave us the message as Son of God—he made us sons and daughters of God. We do millions of fashions, trillions of tricks to be known, to be recognized, and this is one of the human natures, human weaknesses. He accelerated us so that among the thousands and hundreds of thousands, we are unique, and shall continue to be unique, and shall never be in a position to hide ourselves. He took away from us any place of retreat and he set us on the path where we have to just experience everlasting life. "*Jīvan mukt hoe so jīve.*" We are deathless. We have bowed ourselves before our Guru, before our God, and thus we have earned the right to call: *Wāe gurū jī kā Khālsā, Wāhe gurū jī kī Fāteh!*

Sikhism*

Satpal Singh

What is that plant ?
That flourishes everywhere—
On the sharp scraper edges,
On the sharp sawtooth edges,
In the valley of Khyber,
On the waves of the Sarsa River,
On the banks of the Sutlej River,
In the Lakhi forests,
On eroded stones and sands,
In barren land and storms,
In hails and rains,
Within the foundations of Sirhind,
Wherever it is planted
It grows and nourishes,
The more it is trimmed,
The more it flourishes !

What is that plant ?
To the hungry and thirsty,
It makes them eat fruit;
To the tired and worn,
In shade, gives them sound sleep.
Whoever comes to its shelter
Saves them from disaster.
If an adverse blizzard blasts in,
If a strong hurricane sweeps in,
Even when Abdali raids,
Even when Nadir invades,
To the peace-loving pigeons,
To the innocent sparrows,
To the mellow mourning doves,
To the flocks of wild geese,
At once it hides them all intact,
Comforts them with its nest,
And becomes their savior.

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* Original Punjabi poem written by Prof. Mohan Singh in "*Saave Pattar*"

His feet are planted on the soil,
But he soars high in the sky.
The cells of prisons,
Chains and handcuffs,
The ropes of execution,
The ambitions of Kingdom;
The land-grabbing avarice,
The honours and titles,
The world's narrow mindedness,
Divisions and factions,
Misleadings, pleasures and merriments,
And the damsels of "Jhang",
All are beneath his knees,
All are beneath his ankles,
All are beneath his feet.
Wherever his heart is,
Wherever his head is,
That is a lofty place.
That's in the open spaces,
That's in pure formation,
That's in God's creation,
Where there exists no animosity,
Where there is no strangeness and hostitity.
What happend if—
His branches today,
His pieces today,
Got split within itself,
Got cracked within itself,
One repaired to the east,
One made for the west,
One occupied "Pindi",
One stayed at "Bhaini" ?
But the origin is the same
But the blood is the same !

The Scythian Origins Of The Sikh-Jat

IQBAL SARA

(Continued From March 1978.)

The word "Scyth" has a striking ring to 'Sykh'. This is a refreshing coincidence, if one can leave aside for a moment the old and hackneyed explanations that 'Sikh' is supposed to be derived from Sanskrit 'Sheshia' etc., meaning a 'disciple'.

Then again, blood often flowed freely in Scythian rituals. The neophyte warrior was expected to drink some of the blood of his first fallen foe. It is a noteworthy fact that in the Punjab even now the Sikh-Jat expression is still used : "*lahoo peenā*" (drinking blood) to denote the aggressor oppressing the other who is down.

Parties to an alliance would seal their pact with a blood oath, letting their blood into a bowl of wine, dipping their knives or javelins or other weapons into it, and drinking the mix. This Scythian custom is typified in the method of preparation and the administration of the Sikh baptismal potion : "*Amrit*" which is made of sweetened water stirred with a sharp double-edged "*Khanda*" (a Sikh style weapon). It seals the oath and determination to abide by the new disciplines of the "*neophyte*" Singh or Khalsa, (Sikh).

One prisoner of each hundred taken in battle was given to a 'god of war', represented by an iron sword planted atop a mound of brushwood. This again bears a characteristic parallel to the significance and importance of the iron sword in the Sikh (Khalsa) religion. The sword is designated as Sri Bhagauti Ji by the Tenth Guru, Sahib Sri Guru Gobind Singh Ji. In the composition called "*Chandi Ki Var*" (The Chandi Ode), the Tenth Guru has concentrated on the supreme Powers and overriding efficacies of the iron sword, the seat of power of the last resort that rips asunder the evil forces. So much so that the Sikh litany emphatically starts out by first invoking the "*Bhagauti* Ji" (iron sword), which some scholars would, depending on their personal persuasions, say, is symbolic of man's perennial consciousness derived from the Creator, or his power to 'discern' like the quality of a 'laser beam' that transcends ordinary intellect and reason.

In the Sikh litany thus the iron sword symbolizes the energizing force : The Sikh litany (*ardās*) begins thus : *Ek Onkar, Waheguru ji ki Fateh, Sri Bhagauti ji Sahai, Vār Sri Bhagauti ji ki, Padshahi Daswen : prithme Bhagauti simr ke...*

Thus the emphasize is laid on Sri Bhagauti Ji, in the aforementioned context.

Other than the mound of brush with symbolic sword the Scythians had no temples or altars or religious images and evidently no priests as such—all of which, it is remarkable

to note is of the essence of Sikh religion and its patent mark. The Sikh religion has no images, no priests, no altars, and the worship of the followers of Sri Guru Gobind Singh is through and through iconoclast. Did our saviour, the Tenth Master, already know the root predispositions of his flock ? The Sikh church, in any case, is a living example of the old Scythian styles and ideas of worship

Soothsayers, however, abounded among the Scythian people ; and included in their ranks eunuchoid or effeminate males called "*enarees*" —a word that meant "men-women" or "half-men".

The word or expression "*enaree*" can be easily distinguished in the Punjabi vernacular spoken amongst Sikh-Jats. It means "imperfect person". On the one hand it could mean an 'imperfect' woman or female, if the idea of '*nār*' or lady is at the bottom of the expression. On the other hand, "*enaree*" could well refer to the 'imperfect' or 'inexperienced' or 'un-familiar' person, in both cases, allegorically meaning a eunuch !

Some soothsayers foretold the future with willow wands ('*danda*' in Punjabi :) that they positioned on the ground. They were much feared because they had the power to execute tribal law. For instance, it appears that the thoughts of men were held to have enough force to cause the sickness of a chief.

Scythian women travelled in carts or wagons instead of on horseback. Such still obviously is the custom among Punjab Jat women folk who are in a preferred catagory for a ride on the Jat cart or transport, a "*gaddā*"

To spare their women drudgery, the Scythians kept captives of wars as *slaves*. These they would often blind, and assign to the milking of mares, and the churning of kumiss.

Herodotus relates a legend how once, when the Scythian warriors were long absent from home, their women took the slaves to bed and spawned a new generation that the warriors had to defeat on their return. After much struggle with these interlopers, the Scythians laid down their weapons and took up their horse whips. "So long as they see us with arms in our hands", one of them said, "they imagine themselves our equals in birth and bravery. But let them behold us with no other weapon but the whip and they will feel they are our slaves, and flee before us." The strategy worked, and the slaves were so astounded that they forgot to fight and immediately ran away.

Now, these who are familiar with the Punjab settlements and villages, can readily see that in almost every village of Jat-Sikh agriculturists or land-cultivators there is the ubiquitous "*Chamahrlee*", *chamār*-colony : as an essential adjunct to the principal denizens of the village. These are the Chamaars—the families of the menial-class, almost the hereditary servants of the Sikh-Jat, to assist him in his fields, animal-husbandry and other agrarian pursuits.

These Chamars in the Sikh-Jat villages in the Punjab do represent the remnants of the ancient slaves of the Scythian tribes. Their

identification in this respect is self-suggesting. They have moved with the Jat tribes, and settled in each instance where the Jat tribe settled in a certain village. The Chamar family is hereditary helper of the particular Jat family: so that one Chamar family is attached in the menial capacity to one or certain Jat family, whereas another is similarly indentured to another Sikh-Jat family to render service. The Chamars thus represent the traditional servants of the Sikh-Jat, or the Scythian tribes of old. And they perform identical work as in the past. They are, over the centuries now, not literally the "slaves" but definitely "the *kāmey*" (helpers) of their overlords. They go where the overlord goes.

The "*kāmey*" or *Chamars* of the Sikh-Jat may be the performers of menial type of service, but they are certainly not treated as "the Untouchables" as known to the Hindu society. They are the partakers of the food of the Jat, and of his drink, and often the sharers of his joy and grief. They help in times of rejoicing as well in times of mourning. They are sad at the loss of a Jat member, and they are equally benefitted by their master's bounty at times of weddings and other personal victories. Their relationship to the Jat master is a personal one, and a continuing and permanent one. It runs in families. They are not the aboriginies of the Punjab or the Dravidians so to speak. They are the herediatry servants of Sikh-Jat tribes and families, and have come with them.

The physiogoomy of our Chamars tells strongly of their identity of race with the Sikh-Jat. They were also originally of Scythian origin and have descended from the old slave tribes taken by the dominant Scythian tribes. The body build, the facial appearance and cut, and the Caucasian features as well as the comparative lighter skin colour of the Chamar families and specimens thereof strongly suggest that they are derived from the same Indo-Scythian stock that the Sikh-Jat is descended from. The only difference is in their position in relation to one another: same as it was between the captor and the captured in the Scythian homelands around the north and east of the Black Sea, and inbetween there and northern-western Indian plains, all the geographical areas that the Scythian invaders have traversed in finding their way to the Sindh valley and the Punjab valleys.

The Chamars thus attached to Sikh-Jat families of the Punjab, are thus a part and parcel of the village Society to which the Sikh-Jat belongs. As earlier pointed out the co-existence of a "Chamahrlee" (Chamar mini-colony) on the fringes of the Sikh-Jat habitations is poignantly evocative of the master-slave relationship that existed between the ancient Scythians and the captives. The migrations have preserved this relationship. The eventual establishment of the Jats in the Punjab and the evolution of an economic and social system has so evolved as to preserve this relationship. So that, the Chamar is always available to render service to the Jat, and often moves with him to the latter's new sites and ventures. The Chamars, in this behalf, have helped the Jat to colonize the Bar colony lands when those first opened up in western Punjab with the advent of the railway and canals. Many Chamars rendered service

to the Sikh-Jats and went to the Bar-colony, to settle on the land-squares, "*murabbey*". To be excused for a personal reminisce, the writer can say that in the writer's family alone three generations at least, to my personal knowledge, have continuously been Chamar helpers of my family, from father to son and onwards, on both sides, and they did indeed help in cultivating and managing the lands in the Bar in this case also. I am sure there are innumerable similar cases all over the land the Sikh-Jats occupy.

The Chamar class, men and women, continue to play a prominent role in the life of the Sikh-Jat families. They are the Jat's traditional "*kamey*" or serfs who help harvest the crops, thresh and winnow the corn and wheat, hoe the growing sugar-cane, pick cotton, milk cows and buffalos, tend the cattle, run errands and do family shopping for Jat ladies and perform as personal messengers of the Jat household. Such intimate relation to the Jat has also led to interesting interactions of the Jat whose promiscuous proclivity toward Chamar females has come to be told in village folklore of the Jat society. The Sikh-Jat certainly does not regard the Chamar helper as a "Sudra" of Hindu terminology. In fact, the Sikh-Jat, proverbially, does not discriminate between a Brahmani and a Chamaree female as far as his own masculine urges are of relevance. No wonder that the Sikh-Jat dose not appear to give a damn if the Brahmanical Hindu system dubs the Jat as a 'Sudra'. To him there is hardly much difference between a Brahman and a Chamar since by habit and history the Sikh-Jat is concerned with the practical realities of life and is not disposed to waste time on theories.

Above all, there is living proof, in the Psychology of the Chamar vis-a-vis the Sikh-Jat tribes. This self-consciousness of the inferior personal status of the Chamar amply corroborates the basis of the legend recorded by Herodotus. The deferential demeanour and attitude of the Chamar toward the Sikh-Jat, notwithstanding an equal measure of physique and health and intelligence, highlights the psyche of the former slave. It was this self-consciousness of the inferior status of the transgessing slaves which, in the story told by Herodotus, forced them back into line and prevented their competing with their masters.

The Scythians' extravagant rites of death and mourning provide another important strong link in their identification with their stock, represented by the Sikh-Jats, found in the Punjab area. One can observe a striking and deep rooted similarity between the modes of mourning a death among Punjab village Sikh-Jats and the protracted and exaggerated expressions of the grief and mourning exhibited by the Scythians.

Death of a common warrior entailed among the Scythians a period of pre-burial mourning and feasting during which the embalmed corpse was hauled by wagon, drawn by oxen, among the friends of the deceased. But at the death of a king all Scythian tribes joined in a show of stupendous grief that lasted 40 days. Men of the dominant tribe, the Royal Scythians, would cut off their own hair, lacerate their own ears, foreheads, noses and arms and stick arrows through their left hands. These mutilations would be matched by other tribesmen as the King's body—stuffed with a preparation of chopped cypress,

frankincense("*jowain* :"), parsley seed and anise seed ("*sonf*")—was hauled from tribe totribe toward the burial place, in an ever increasing procession. Though, over the centuries. the ancient burial has been substituted by cremation, probably borrowed by example from other wandering Aryan tribes, especially when the fixed homeland was no more, Scythian and Jat style of mourning bears very close proximity in the idea and intensity behind its show. After reaching the burial site, to which the queens or concubines had trekked on foot following the wagon bearing corpse of their departed lord, the funeral party would strangle one of his concubines, his cup bearer ("*garwai*"), his cook, his messenger, and his best horses, and place all the bodies by him. After finishing the burial, they would erect small tents in which they purified themselves in the heady vapours given off by smoulding hemp seeds ("*bhang*") scatterd over red hot stones or rocks. Even then the funeral was not always over. One year later more servants of the king might be strangled, embalmed and pierced length-wise with a stake so they could be set astride an equal number of embalmed and impaled horses arranged in a circle around the new royal tomb.

The most recent and memorable funeral of a Sikh-Jat (Scythian) king in recent history might well be that of the Lion of the Punjab. Maharajah Ranjit Singh, the sovereign king of the Sikh kingdom, who died in June, 1839, at the Fort at Lahore now in Pakistani Punjab. The death and funeral rites as described in Sohan Lal's "*Umbat-ut-Tawaikh*" and quoted in, "*The Real Ranjit Singh*" by Fakir Syed Waheed-Ud-Din, are reminiscent of the funerals among the Royal Scythians. The "*sankalp*" (ceremonial offerings) in the case of Maharjah Ranjit Singh's death-event are the latest version of the strangling and burial of the Scythian king's wives, servants, horses etc., It is recorded that first on 22 June, 1878 when Ranjit Singh appeared sinking, an offering of 100 horses with gold silver barnesses and brocade, velvet and embroidered trapping and saddle-cloth and 500 cows, was to be perfomed. Again, on 23 June, 1839, the Maharajah "performed a *sankalp* of horses, elephants, and 5 gold vessels, cups, jugs, etc., and 51,000 Rupees." Before breathing his last on 27th June, the previous day, "The Sarkar (Maharajah Ranjit Singh) had the honour and pride of enjoying the sacred sight of the *Adi Granth* and *Baba Granth* (the Sikh Scriptures) and made a prostration before them ; then a few hours later, eight lakhs of rupees, his special conveyance, elephants with gold and silver *howdāhs* and horses with gold and silver trappings were given away by the king. Thereafter, "the Sarker undid the weapons from his waist and handed them over to the servants with the words that...the last moment had drawn near."

Though no queens or servants of the Royal Sikh king in 1839 were strangled after his death to" remain with the strirrup of the Sarkar (Ranjit Singh)", the fact stands out boldly that, in keeping with the Scythian traditions and customs on like occasion, the Chief Minister, Dhian Singh, was supposed and expected to follow the king by going into the pyre that would burn the Royal person. He was dissuaded only by the frantic urging of

the surviving Royal successor, Kharak Singh, son of the deceased king.

Nevertheless, four favourite *Rānis* (Queens) of Maharajah Ranjit Singh perished with him on his burning pyre, after following his bier on foot, dressed in their bridal constumes and jewellery—in the typical Scythian tradition set by their counterparts of old. "Then the four Queens, led by Rani Kattochan (Maharani Guddan, the beautiful daughter of Raja Sansar Chand of Kangra) walked up to the pyre. Rani Kattochan seated herself in the middle of the pyre with the Maharaja's head in her lap. The other three Ranis seated themselves round her, with seven maidservants forming an outer circle". The pyre was then lit, and thus all Ranis and the seven maid-servants, of the Sikh-Jat king thus styaed with him in his death as they had in his life.

And the same idea and spirit of the Scythian expression has imbued the mourning among ordinay folk of the Punjab village- At least, until fifty years ago, one can remember this Scyteiau style of mouring among the Jat relatives following the death of a 'head' of a family. Womenfolk, among Sikh-Jats, particulary have been responsible for re-enacting the dramatized style of the Scythian mourning. Following the death of a *persona grata*, processions of wailing Jat women, from outside points, keep verging on the village of the deceased for many days, forty or more. For days on end these *"mukānān"* keep coming in concert, orchestrating, as it were, an exaggerated sense of grief at the passing of the kin. The Jat women, forming a mourning party, assemble outside the village visited. A black *"ghagrā"* the familiar black, swirling skirt of European women, is carried by almost all of these women on their arms, if they are not already in it ; and upon entry to the village precincts they get into the *"ghagrā"*. Then the group wends throuh the village, wailing and screaming, flopping their arms about them and beating their bosoms. Once inside the house they are visiting, the vocal and athletic mourning continues with marked accentuation. Usually the half-dozen female participants then form a circle or semi-circle, standing in the inner compound or court-yard of the house. A female, as a sort of mourning conductor or leader, who is often the local *"jheeree"* (water-woman) or perhaps the *"nain"* (Barber-ess) then conducts the mourners into a regular, steadier exercise of raising their arms and bringing them down to beat upon their bosoms or lifting their hands to slap their cheeks in unison. The "caller" (it is not meant the "caller" in square-dancing in America !) at the same time verbalizes in a kind of 'blank-verse' during this athletic progression the memories and achievements of the deceased : for instance, the sizable number of fields he owned, irrigation-wells, his houses, or *'havelis'* his servants, his orchards, horses, cattle, the sons and grandsons he has left, his past deeds of prowess, his weapons and implements, and the like. This might go on for half an hour or longer. Then the shirking and violent self-beating slackens gradually. It subsides even further, and blends into sobbing and ocassional scream pattern. They sit down then. In a little more time, and sobering up a little, they are eventually offered cool or hot refreshments by the host family's ladies. The old

Scythian un-forgettable mourning style and idea thus seemingly survives in this unique custom of mourning among the Sikh-Jat Punjab women and their families. It depicts the original delirious spirit and a social dramatization of the sympathy and condolence on the part of friends and relatives of the departed man.

For all his detailed accounts of Scythian customs, Herodotus decalres that they were "not such as I admire". But there was one custom in which the Scythians seemed to Herodotus, "wiser than any nation upon the face of the earth" ; their way of War, and especially the wily way in which they handled Darius, the Great of Persia, when he came conquering the Scythians homelands, as a prelude to his invasion of Greece, about 514 B.C. The Scythians settled on an evasive strategy and handled Darius and his huge hordes in a vast circuitous encounter that took Darius all over their land without an open fight, until Darius was exhausted and despairing, returned without meeting the Scythian riders head on at any time. The Sikh-Jat horsemen seemed to have remembered the old tricks learned long ago. They employed the same warfare strategy in dealing with the forces of Ahmad Shah Abdali each time he invaded Punjab in the 18th century A.D. Such was their lightning type attack and retreat that the invader each time was left bewildered without having the opportunity to meet the Sikh Khalsa horsemen who stalked his army moving into or out of the Punjab. He is said to have asked his local governors where were these men from, where was their home ? And he was told that their home was in the saddle of the horses they rode. "Watch them, (or beware of them)" the Afghan invader admonished his Viceroy. The Abdali apparently could foretall the potential beginnings of the Sikh kingdom in these Khalsa free troops of the horse, who were masters in the art of lightning attack and swoop, and their clean, quiet and swift disappearance following such attack, before the enemy could retaliate.

The Scythians prevailed on the south Russian steppe. They outlasted not only Darius but the Persian empire itself. In the 4th century B.C., they expanded west-ward until Phillip of Macedonia, the father of Alexander the Great, drove them back from the Danube. The Scythians killed Zephyrion, the Thracian governor of Alexander (of Thrace, kingdoms west of Scythian territory), and routed his troops and set up out-posts in the Balkans, before returning home to the steppe.

It seems probable and likely, that the Scythian ancestors of the Sikh-Jat entered the Sind valley first, from Seistan area of Iran and the Helmand Desert area of southern-most Afghanistan in or about the lst century B.C. and lst century A.D. There is a township by the name of *Jatpoti* in this southern desert of Afghanistan close to the borders with India (Pakistan, Baluchistan). This is close to Quetta and the Bolan Pass. A look at the map shows Bolan Pass, allowing a natural passage between the Hindukush ranges on north-east and Kirthar range on the south-west, and broadening into a flat or plain landscape corridor starting where *Sibi* is

located just below Quetta. And this corridor then takes one into the Sind river valley further east, into the old Punjab.

Sir Denzil Charles J. Ibbetson's celebrated work at the turn of the century and his remarks about the homeland of the Jat ancestors which he mentions as being on the "Oxus river" (now Amu Darya, in Russian Turkmenistan) was rendered almost a century ago. At least, a long time before the contemporary archaological finds discovered in Crimea and Ukraine, some of those just about 6 years ago, in 1971.

It further appears from the testimony of old records among Sikh-Jat families themselves, that having moved into the southern and central Punjab, from the Sind valley, there has been a further natural movement of these people from central Punjab, for instance, into the Doaba area or East Punjab. I advert to the observations of first, Sir Denzil, and then I will refer to personal correspondence received by me from Sir Evan Jenkins, the last British Governor of the Punjab, on this subject of Jat ancestry, before I finally quote from an auto-biographic document filed by the writer's father, in 1923, with the Nabha Foreign office.

1. Sir Denzil Ibbetson, K.C.S.I., in his Report on the Census of Punjab, first published in 1883, commenting on the ethnology of the Punjab peoples points out that no subject has received so much comment and discussion as the origin of* *the Jat* peoples in the Punjab. He continues:

"Suffice it to say that both General Cunningham and Major Todd agree in considering the Jats to be of Indo-Scythian stock. The former (Cunningham) identifies them with the *Zanthii* of Strabo (a Greek poet, philosopher, historian), and the *Jatu* of Pliny and Ptolemy (Alexanderine astronomer of 2nd century), and holds that they probably entered the Punjab from their home on the Oxus very shortly after the Meds or Mands, who also were Indo-Scythians, and who moved into the Punjab about a century before Christ.

The Jats seem to have first occupied the Indus valley, as far down as Sindh, whither the Meds followed them about the beginning of the present era.

But before the earliest Mahomedan invasions the Jat had spread into the Punjab proper where they were firmly established in the beginning of the 11 century...

"As early as the 7th century the Jats and Meds of Sindh were ruled over by a Brahmin dynasty.

"Major Todd classes the Jats as one of the great Rajput tribes and extends his identification with the *Getae* to both races ; but here General Cunningham differs, holding "the Rajputs to belong to the *original*

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* F.N. The "*Jettehs*" in Central Asia were involved in warfare with Taimur who was of Mongol origin himself. His savage invasion of northern India in A.D. 1398 is remembered for its widespread carnage and plunder. The Jat etymology is linked to the sufficiently established facts of the Getae and Yuechi emigrations.

Aryan stock, and the Jats to belong to a later wave of immigrants from the North-West, probably of Scythian race."

Sir Denzil Ibbetson refers to the arguments that have been adduced and are found in detail in certain works, as to the origin of the Jat race. He mentions the following sources :-

1. Archaeological Survey Reports, Vol. II, pp. 51-61 ;
2. Todd's "Rajasthan", Vol. I, pp. 52-75 and 96-101 (Madras Reprint, 1880.) ;
3. Elphinstone's History of India, pp. 250-253 ;
4. Elliot's "Races of the N.W.P." Vol. 1, pp. 130-137.

2. Sir Evan M. Jenkins, I.C.S., K.C.S.I., until the Independence of India the British Governor of the Punjab, in a letter to the writer written in 1956, from Sir Evan's retirement in London, thus wrote :

"I don't think anyone really knows, or will ever know, where the Jats came from. Your father used to toy with the idea that they were the same as the Jutes (Jutland) who were among the early invaders of Kent ; others have suggested that they are the *Getae* ; and there are the theories you mention. In hard fact, if you go back beyond written records you get lost unless* there is evidence that archaeologists can use. Thus in this country we know a little (not very much) about the Roman occupation ; what happened before and for some time after it is very obscure. The invading ancestors of the Jats don't seem to have left much in the way of ancient buildings, pottery, etc. ; and there is probably even less evidence in the Punjab than there is here of the early settlements. The Jats are obviously Aryan, speaking an Indo-European language and that I think is all one can say. But I am not a scholar in these matters !......"

3. In a personal biography dated 22 May, 1923, filed with the Foreign Minister of Nabha State, my late father** thus recorded :-

"As desired, I give the following as a brief account of my family and myself and my service in Nabha State :

"I am a Sikh Jat of the Sarao *Got.*

My forefathers came from central Punjab with Sardar Gurbaksh Singh of Kalsia and settled down at Bambeli in the Hoshiarpur District, which was then wrested from Dinabeg (vide Revenue Papers and Col. Massy, Punjab Chiefs). Later on, Kalsia Sardars moved on to their present day estates in Ambala District, but my fore-

* The archaeological discovery of the pottery and jewellery etc., in 1971, and in the previous decade, in the tombs in Ukraine and Crimea, amply brings forth evidence of the identity of Jats as of Scythian race, and this evidence is subsequent to the date of letter of Sir Evan.

** Har Bakhsh Singh, Bar-at-law, Judge of the High Court and President of the Judical Council, Nabha-and later M.L.C., and Deputy President, Punjab Legislative Council, Senior Vice-Chairman District Board, Hoshiarpur, Etc., deceased January, 1931. He was the eldest son of (Late) Sardar Bahadur Sardar Gulab Singh, District Judge, of Hoshiarpur, deceased March, 1911.

fathers stuck to their place and holding in Bambeli, which is now our home. My house now stands at the site of the "haveli" of the Kalsia Sardars in the village of Bambeli. With the advent of the British rule my great-grand-father, Choudhari Phula Singh, was appointed an "*āllāh*" Lambardar of Bambeli and at present my first cousin is a Lambardar in the village..."

From the last account, it co-incidentally transpires that when in 1923 a family account was filed with the Nabha State foreign office, it was brought out that even within the preceding century or two the inland movement of the Jat tribes was still in process. It was mentioned that "my forefathers came from *central* Punjab". Here was a Sikh-Jat family settled in Hoshiarpur district since the Sikh times, and recounting that it moved there from the "central Punjab". The movement of the Scythian stock from Sind into the river valleys of the Punjab inevitably would lead them into south and central Punjab first, before they could move further east into the country bounded by the Sutlej and Beas rivers, known as Doaba, wherein lies the district of Hoshiarpur.

In as much as the historians have commented on both the Jats and the Rajputs as having some common ethnological connection (it may be simply that both were 'Aryans', in any case, to employ a much wider racial classification), it would be opposite to quote from Sir Denzil Ibbetson, who states at page 100 :—

"It may be that the original Rajput and the original Jat entered India at different periods in its history, *although to my mind the term Rajput is an occupational rather than an ethnological expression*".

This sits well with the legend that the Rajput warrior sprang out of the sacred "*havan*" fire when Brahmins performed a *havan* atop mount Abu in the Rajasthan area. Thus the "Rajput" was a warrior created allegorically by Brahmanical ingenuity out of the pre-existing Aryan society in India. In this sense the origin of the "Rajput" was purely occupational and necessitated by the times when Aryan settlement was in need of adequately defending itself against outside aggressive force. But this certainly does not apply to the case of Scythians. The Scythian entry into the Sind valley is distinctly an historical fact, that is historically in evidence, as part of foreign immigration, having taken place in about the first century of the present era.

Thus it would appear that the "Rajput" is probably a legendary character, of Aryan creation, whereas the "Jat" constitutes, in point of fact, the remnant of and the successor to the actual Scythian settlers historically observed as the new settlers from the Bolan area into the Sind and later into the Punjab river valleys.

Continues Sir Denzil :—(ibid)

"But if they do originally represent two separate waves of immigration, it is at least exceedingly probable, both from their almost identical physique and facial character and from the close communion which has always existed between them,

that they belong to one and the same ethnic stock; while whether this be so or not, it is almost certain that they have been for many centuries and still are so intermingled and so blended into one people that it is practically impossible to distinguish them as separate wholes. It is indeed more than probable that the process of fusion has not ended here, and that the people who thus in the main resulted from the blending of the Jat and the Rajput, if these two ever were distinct, is by no means free from foreign elements. We have seen how the Pathan people have assimilated Saiyads, Turks, and Mughals, and how it was sufficient for a *Jat* tribe to retain its political independence and organization inorder to be admitted into the Biloch nation...and it is almost certain that the joint Jat-Rajput stock contains not a few tribes of aborginal descent, though it is probably in the main *Aryo-Scythian*, if Scythian be not Aryan."

"The Man, Her and Bhular Jats are known as "Asl" or original Jats because they claim no Rajput ancestry." (*ibid*).

"But whether Jats and Rajputs were or were not originally distinct, I think that the two now form a common stock, *the distinction between Jat and Rajput* being social rather than ethnic.

I believe that those families of that common stock whom the tide of fortune has raised to political importance have become Rajputs almost by mere virtue of their rise and their descendants have retained the title and its privileges...

For the last seven centuries the process of elevation at least has been almost at a stand-still. Under the Delhi Emperors king-making was practically impossible. Under the *Sikhs*, the Rajput was overshadowed by the Jat and the former resented his assumption of superiority and his refusal to join him on equal terms in the ranks of the Khalsa, deliberately persecuted him wherever and whenever he had the power, and preferred his *title of Jat-Sikh* to that of the proudest Rajput."

(*ibid*).

As to the position of the Jat in the Punjab, Sir Denzil, so recorded, almost three-quarters of a century ago, at page 102, supra, :—

"The Jat is in every respect the most important of the Punjab peoples. Politically he ruled the Punjab till the Khalsa yielded to our arms. Ethnologically, he is the peculiar and most prominent product of the plains of the five rivers .....Sturdy independence indeed and patient vigorous labour are his strongest characteristics. The jat is of all Punjab races the most impatient of tribal or communal control and the one which asserts the freedom of the individual most strongly......But as a rule a Jat is a man who does what seems right in his own eyes and sometimes what seems wrong also, and will not be said 'nay' by any man. I do not mean, however, that he is turbulent, as a rule he is very far from being so. *He is independent and self-willed*; but he is reasonable, peacably inclined if left alone, and not difficult to mannage...though when he does go wrong he 'takes to anything

from gambling to murder, with perhaps a preference for stealing other people's wives and cattle'. In agriculture the Jat is pre-eminent. The Jat calls himself Zamindar or "husbandman" as often as Jat, and his women and children alike work with him in the fields :

"The Jat's baby has a plough handle for a plaything".

"The Jat stood on his corn heap and said to the king's elephant drivers— will you sell those little "donkeys" ?"

The Jat father is made to say in the rhyming proverbs of the country side—

"Come my daughter and be married ; if this husband dies there are plenty more."

The Jat of the Sikh tracts is of course the typical Jat of the Punjab, and he it is whom I have described above". (Ibid. p.103)

The recurring personal, psychical and moral aptitudes, as well as sociological attitudes, standing out in bold contrast in the above character-portrait of the Sikh-Jat, seems to re-affirm his connection and kinship to the Scythian tribesmen inhabiting their original Black Sea homeland and the south Russian steppe, from the times of the legendry *Colaxais* ("*Kolu*" ?) and winding up in the plains of the Punjab, through the ever-present proces of the movements of Man in a geographical, climatic, political and historical context.

While there is a vast area for re-search here to further explore and bring out in detail the obvious affininy of the Sikh-Jat to the Scythian peoples, it seems, within the narrow limits of this paper, a modest proposition that the Sikh-Jat ancestry is wound-up with and reflects in practice the Scythian psyche, physique, customs. and arts, and probably dress and language as well, in addition to the obvious ingrained modes of livelihood.

It was said of the Scythians :

"A proud, *self-willed* people ready to extrort from others what they needed to survive ; they may have led (as stock breeders under the open sky and the first horse tamers) far more peaceful lives among themselves than history has allowed.

And it can be said, with eqaul conssitency, that the Punjab Sikh-Jat,* the contemporary version of the ancient Scythian is, as Sir Denzil Ibbetson holds, basically a peacable soul who wants to be left alone ; and in husbandmanship none still excels him in his new habitat.

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* It appears, as Syed Mohd. Latif in his "History of the Punjab" mentions, that the *tarkhāns* (carpenters) are also of Jat origin. When five Jat brothers took to capentry work and set up their trade in the Anarkali bazaar in Lahore city, the Ramgarhia Misl took root. It is to that Misl (clan or brigade) that Ramgarhias (*tarkhāns*) affiliate themselves.

Again, probably, "Sainies", and other half-distinct groups in the Panjab are also of the original Jat class, and thus come of the same stock as Scythian peoples. Such groups' have

The most certain characteristics of the Scythian and the Sikh-Jat, that even the centuries of time and cross-breeding have still not eroded to any appreciable extent, are their *self-willed* and independent nature. The Second is, as was earlier recorded by Sir Denzil, being impatient of tribal or communal control. These traits, obviously, account for the Sikh political history since the times of the Sikh Kingdom of the Punjab, right upto their present situation in India and abroad. The Sikh-Jat, indeed the Scythian, asserts the freedom *of the individual* most strongly.

Perhaps it will take a lot more time and lot more involvement with modern trade and commerce type of occupations of man to sublimate the hard instincts of the Sikh-Jat reared in vast open spaces of the steppe where an equally vast open sky taught him that his own spirit was indomitable, and he will be said 'nay' by no man ! To be a clever and successful merchant he will have to get used to hearing that word and accepting it many times over inorder to remain in competition.

There can be only one people who might be said to have "land" in their blood-The Scythians and the Jats.

Take the case of Ukrainan homesteaders settled, since 1900, on the prairie *land* in Canada, between south east Manitoba and northern Alberta (Edmonton). There are over one-half million Ukrainians in Canada today. They have migrated from the Ukraine —the area of ancient Scythia.

Or take the case of "land" in the Punjab. Khushwant Singh in a "A History of the Sikhs", Vol. 1, acknowledges :—

"It is significant that the spirit of Punjabi nationalism first manifested itself in Majha, the heart of the Punjab and among a people who were deeply rooted in the soil. Allthough the founders and many of the leaders of the movement were not agriculturists its back bone was the Jat peasantry of the central plains."

"There are many sub-tribes of Sikh Jats, of whom the following are the most prominent. Sidhu, (including Sidhu-Brar), Sandhu,

Foot Note Continues : by assuming un-conventional occupations, deviated from the main group that was able steadfastly to stick to land, agriculture and land-ownership, and land cultivation and husbandmanship—which characterize the Sikh-Jat.

Now some non-Jats theorize that the Jat themselves are also "Khatris", a caste of the Hindu Aryan society. For one thing, our Sikh Gurus were born in "Khatri" families, and this is supposed to have rubbed off in some measure on Sikh-Jats. Considering that some jurists, like Sir Shadi Lal, have held that Jats were to be regarded as "Khatri" should be a distinct elevation for the Sikh-Jat in the dispensations of the Brahmanical heirarchy.

On the other hand, even Guru Nanak was a cultivator at Kartarpur right up to the close of his life, after he settled there on completion of his various odyssey. Further, similes between a God-alienated life and soul and a parched rain-thirsty crop field, in the poetry of of Sri *Guru Granth Sahib*, are many indeed.

Gill, Garewal, Sekhon, Dhillon, Man, Her, Virk, Bhuttar, Bal, Punnun, Aulak, Dhariwal, Sara, Mangat, Chahl, Randhawa, Kang, Sohal, and Bains.........

"In present-day speech, the Sikh Jat is called *jat* (to rhyme with gut) while the Hindu, particularly of Hariana (Gurgaon, Hissar, Rohtak) and Bharatpur remains a *jāt* (to rhyme with the British pronunciation of "start"). Ibid, p-14

Also what probably gives away easily the Scythian in the *Sikh-Jat* is the volume, style and theme of the rustic folkloric songs of the Punjab husbandman.

The voice and cadence conjure up the freedom of the steppe roamer. The waves of long-drawn sonorous call are meant to be heard miles away across the endless central Asian plains. The song is vigorous, full-chested and touches on a simple every day theme peculiar to open spaces of the vast prairie where nothing but the husbandmanship and freedom of the steppe tribes reigns supreme.

Think of it, when "Mirza-Sahiban" is sung by the Sikh-Jat, or "Her-Ranjha" or "Sassi & Punnu" or Dulla Bhatti", and you will under stand and perhaps feel and see the vast steppe landscape of the origins of the characters, where there is hardly any horizon, and little else besides, to contain or bridle the spirit of man. The broad, full bodied style and effect of the Punjab Sikh-Jat's song is yet quite apart and different from the western cowboy ditties of the Alpine yodelling of the European. It is nostalgically the same sentiment and spirit that heave his chest, in a determined and vigorous expression, that this Scythic ancestors must have felt and commonly expressed in their day.

The Scythian Origins of the Sikh-Jat

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The Importance Of Baisakhi In Punjab History

DR. SARJIT SINGH BAL

Baisākhi is the first day of the month of *Baisākh* in the *Vikrami* Calender. It is also the first day of the solar year. For the Punjabis, it is much more than a religious festival. It reminds them of those great moments in the Punjab History when the people of the Land of Five Rivers fought against foreign domination and struck against slavery to reveal to their proverbial bravery at its very best.

The age old *Baisākhī* day began assuming this importance with Guru Gobind Singh's creating the Khalsa on the famous *Baisākhi* of 1699. When Guru Amar Das ordered the Sikhs to come to Goindwal in 1566 and declared *Baisākhi* to be one of the biannual days for future congregation, he was only acknowledging the importance the day already possessed. The Punjabis had for long believed that it was on this day that the sun first shew on earth to give light to the new world and begin the solar era. They had, year after year, remembered the day as hallowed by the birth of several religious leaders and the day on which Buddha received Enlightenment. It was on *Baisākhi* day that Guru Tegh Bahadur was proclaimed as the Ninth Guru in his meditation cell in 1665 and Guru Gobind Singh assumed the leadership of the Sikhs in 1676. When Guru Gobind Singh created the Khalsa on the *Baisākhi* of 1699 he gave the day a new hallow and additional lustre.

By an initiation ceremony which was both novel and revolutionary, Gurn Gobind Singh merged his own personality in that of his followers. That made the Khalsa a highly democratic institution and a fit instrument to arouse the people of the Punjab to fight Mughal tyranny. Little wonder that some of the most important moments of Punjab History should have been connected with *Baisākhi*, the day Guru Gobind Singh created the Khalsa.

The importance of the day, as emphasised by Guru Gobind Singh was further enhanced by Banda soon after his success in the Punjab. Equipped with the *Hukamnāmās* of the late Guru, Banda came as the temporal head of the Khalsa in 1709 and was an immediate success in his fight against the Mughals. He wrecked the Mughal administrative machinery and established a Punjabi State in the Punjab, though for a short while. When in 1713, he visited Amritsar and in a special *darbār* held on the *Baisākhī* day honoured and appreciated the services of his deputies, he really foreshadowed the political significance that was to be associated with *Baisākhi* celebration in future,

The execution of Banda in 1716 resulted in demoralization and mutual bickerings in Sikh ranks. But the added importance of the *Baisākhi* gatherings at Amritsar since 1699 helped the Sikhs ultimately to revitalise the Sikh faith. After the death of Banda Bahadur, the Sikhs had divided themselves into *Bandais* and *Tat Khālsā* and fought among themselves. The unfortunate feud between the two threatened to blunt the edge of the powerful instrument created by Guru Gobind Singh but was saved by the effective intervention of Bhai Mani Singh. The latter successfully united the two warring factions in the *Baisākhi* gathering of 1721 and enabled the Sikhs to fight Mughal onslaught in the next two decades with courage and fortitude.

With the beginning of the forties of the eighteenth century, the Punjab History suffered a change but the altered circumstances only added to the importance of *Baisākhi*. It became a day which reminded posterity of Punjab's resolve to tolerate neither the Mughals nor the Afghans as sovereigns of the Punjab. It was on a Diwali day that the institutions of *Gurmattā* and *Dal* were brought into existence, but their edges as the Sikh instruments to fight their independence srtuggle were really sharpened on the *Baisākhi* of 1748. This was when Jassa Singh Ahluwalia was chosen as the supreme commander of all the Sikh "*dals*," to be merged in one solid phalanx called the *Dal Khālsā*. It was actually a declaration of Khalsa Sovereignty over the whole of the Punjab and a challenge to the Afghans who had by now completely supplanted the Mughals as overlords of the Punjab. The struggle between the foreign Afghans and the indigenous Khalsa was long and heavily loaded against the latter but they began turning the scales by taking up cudgels on behalf of the downtrodden Hindus. Historians tell us of the Khalsa decision on the *Baisakhi* of 1762 to invade the Afghans of Kasur to restore the wife of a Brahmin, forcefully abducted by one Usman Khan. In all probability, this was only of the many decisions of a similar type taken on *Baisākhi* congregation of 1750s and 1760s.

A most daring decision, almost a gamble, was taken on the *Baisākhi* of 1765. The Sikhs met at Amritsar that day and decided by a unanimous vote to take possession of Lahore even though Ahmad Shah Abdali had, a little earlier, established a strong administrative machinery there. Three weeks later when the sikhs really took the city, drove out the Abdali Government at Lahore and seized the mint to coin the *Nānakshāhi* rupees to proclaim their sovereignty over the Punjab, they must have attributed it to the auspicious day of *Baisākhi* on which they had taken the decision to attack Lahore.

The *Baisākhi* lost its importance between 1765 and 1799 in the sense that nothing dramatic happened. The Sikhs saw no external enemy and so quarrelled among themselves. But when Ranjit Singh appeared on the scene and brought unity to the Sikh ranks once again, he did not forget the *Baisākhi* and its hold on the imagination of the people. He chose the *Baisākhi* of 1801 to get himself coronated the Maharaja of the Punjab, and to signalise the importance of the event, got minted new coins, henceforth recognised as

the standard coins of the Sikhs. The superstituos Ranjit Singh must have felt that in creating the Sikh monarchy on the day the Khalsa *Panth* was born and the Khalsa *Dal* founded, he was putting it on a sound footing. Little could have Ranjit Singh known that exactly forty-eight years later on the *Baisākhi* day itself, Dalhousie was to ring down the curtain on his splendid creation by announcing to the world that the British would now rule supreme over the land of the Five Rivers.

From the British point of view, Dalhousie could not have selected a worst day for that declaration. It touched the Sikhs to the quick, and one Bhai Ram Singh, an ex-soldier of the 'Khalsa' army, attempted a rejuvination of the Punjabees by enthusing his people with a new spirit of the gospel of independence on the *Baisākhi* of 1867. This was a month before the 'heroes' of Meerut started their famous rebellion against the British It was, perhaps, under the impact of the inspiration of Ram Singh's movement that Maharaja Dalip Singh gave up Christianity to become a Sikh once again. The son of Ranjit Singh chose the *Baisākhi* day of 1886 to re-enter the fold of his forefathers after remaining out of it for thirty three years.

The *Baisākhi* continued to remain an important day even in the cynical tewentieth century. It was on the *Baisākhi* day in 1913 that the *'Gadharites'*, on the suggestions of Lala Hardyal, decided and planned at Vancour (Canada) the revolt of Indian army at Lahore, Ferozepur, Ludhiana, Meerut and other north Indian cantonments. Scores of brave souls like Basakha Singh, Sohan Singh, Jawalla Singh and Bhagwan Singh (later famous as *Bābās*) came to the Punjab from abroad to execute their plan but found their zeal unmatched then by the readiness of the people of the Punjab to strike for their independence. Some of them attained martyrdom, many others suffered long terms of imprisonment.

The blood of the martyrs, however, never goes waste. Within five years of the abortive attempt of the *Gadharites*, there took place one of the most glorious though tragic incident of India's fight for freedom. On the *Baisākhi* of 1919, the brave gathering at Jallianwala Bagh faced the machine guns of General Dyer in the holy city of Amritsar to ignite a spark which set fire to the India's struggle for freedom, the clever British soon realised they would never be able to extinguish with success.

Perhaps believing that there was something in the day, the British hanged Bhagat Singh and his brave associates before the *Baisākhi* day of 1931. But on the call of the Indian National Congress given from the banks of the Punjab river, Ravi, the Indians celebrated for the first time in that year the National Week. The Indians had observed every year between 1931 and 1947 that week ending on the auspicious *Baisākhi* to resolve that they would make every sacrifice to overthrow the foreign rule and maks India a free and Independent country. The *Baisākhi* thus began symbolising more than ever before, a day of dedication and sacrifice for a noble cause.

A Punjabi regiment, stationed at Calcutta during the World War II, chose a *Baisākhi*

day for hoisting the Congress tricolour, then a national rather than a party flag, on the St. William Fort there and declare that their country was now independent. This was in 1941 when even for the most optimist, independence was still a far cry. The leaders who took the initiative knew they would be shot dead, or sentenced to long terms of imprisonment.

The *Baisākhī* episodes just related were surely glorious links of one continuous chain beginning from the close of the seventeenth century to the present times. It is only natural, therefore, that the Punjabis celebrate the *Baisākhī* not only with festivity but also with pride. The great day of *Baisākhī* reminds them of those who laid down their lives for the freedom of the country from the times of Guru Gobind Singh to the day the Punjab and the rest of India became free on 15 August, 1947.

You should not live on charity or religious offerings, but through honest means, earn to live and to share, and ever keep God in your hearts in whatever you do. All else is secondary and of little consequence.

Guru Gobind Singh

Guru Gobind Singh—The Confluence of Bhakti, Shakti and Sarsvati

RAJNISH KUMAR*

PUNJAB is the privileged place among the regions of the world where in the early stages of human development, civiligation had first dawned. This land has received the blessings of many Teachers, Prophets and holymen. Great men of valour and a great number of literateurs were born here. Vedic hymns were composed on the banks of Sapt Sindhu. It was here that Maharaja Porus offered a fierce combat to Alexander the Great, who was dreaming of world conquest. It also gave birth to Panini—first and foremost among grammarians.

But the world saw the confluence of the three *Bhakti*, *Shakti* and *Sarsvati*, only in the unique personality of Guru Gobind Singh. Meditation for salvation. To wage wars for self aggrandisement, or to create literature for self projection may in themselves be important goals, but to take up sword in a holy crusade, *dharma yudha*, with the praise of Akal—the Timeless—on lips to put down the evil, and to create literature to inspire for such an aim, is the apex of all-round developmental activity. It falls only to the share of this unique personality—a *mard agamrhā*—an unfathomable man—with a harmonious combination of *Bhakti*, *Shakti* and *Sarswati*.

Guru Gobind Singh brought about revolution and gave a turn to the history which has left behind an indelible and unique impression. He enthused new life and new aspirations in the hearts of Punjabees and gave birth to an entirely new social order.

Basically the Guru was worshipper of the Akal Purkh only and he repeated His name under various titles, having glimpsed His presence in every form. *Bachittar Natak* projects him as a great ascetic in complete communion with God. His only prayer and aspiration was to have a boon that he might never feel hesitant in the performance of good deeds :

"*deh Shivā bar moh-ī-ihai,*
shub karman te kabhūn na taroṅ"

In simple words he has given the formula which can lead to oneness with God :

"I speak the truth, let everyone hear,
Those who love, can only achieve Him."

He destroyed the agency of priests and *masands* and created a direct link between man and God.

World has time and again watched great warriors, like Alexander the Great, Chander

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Gupt and Nepolean strut on its stage, who waged furious battles for power and pelf and to carve big empires and in the attempt they caused untold suffering and blood shed. But the great warrior, Guru Gobind Singh, launched the holy wars in defence of the inherent human values and decidely came out victorious. He stands aloft among the great generals of history. He took up the sword in self-defence and not for any temporal temptation. More than that his greatness lies in the self-awakening he brought among in the masses, turning jackals into lions and slaves into sardars. The sound of *'Ranjit Nagara'* the Drum of Victory, gave message of hope to the people. It created an atmosphere of resurgence with an over-powering inspriaiion to do and die for a good cause. Guru's philosophy of *Bhakti* and *Shakti* changed saints into saint-soldiers and *bhakts* into armed troops. For the manifestation of this very philosophy he wrote *"Shastar Naam Mala Puran."* Bowing to the Sword, he wrote—

"Jai jai jag kāran, shrisht ubāran,
mam pratipāran, jai tegang."

Victory be to the Creator of the world and its Saviour too. Be my saviour thou,
Victory be to the Sword.

Guru Gobind Singh was a master of both the sword and the pen and he wielded both with equal dexterity. Braj being the dominent language of the Northern India at that time, the Guru made it a vehicle of expression in his works of excellent poetry—*Jāp Sāhib, Akāl Ustat* and *Bachittar Nātak* etc., in which he employed various meters for adequate and forceful self-expression. For his masterpieces of poetry he occupies the highest place among all the contemporary literateurs. His *'Zafar Nama'* is an excellent specimen of the Persian poetry that gives a message of sublime thought and a spirit of victoy—*chardi kalā*. His *'Chandi-di-Vār'*, the best specimen of martial poetry occupies an honourable place in Punjabi literature. The masterly description of battles creates a vivid picture of the scene. Diction and imagery have been so nicely interwoven that the clash of weaponary can be clearly heard. Thus it is only Guru Gobind Singh who has created best literature in the three different languages-Braj, Persian and Punjabi with equal expertise. In addition he gave patronage to a large number of litterateurs and also inspired them to write. He succeeded in creating a literary resurgence in Punjab.

The Guru gave to the people, mental harmony through meditation, inspiration through *bānī* and protection through sword, and it is a clear manifestation of his three dimensional personality. This unfathomable man—*mard agamrhā*—enthused a new life in the people of this land. They underwent a complete metamorphosis and came to have ascensive spirit with a burning passion to uphold the values of truth and justice.

Master Tara Singh Memorial

HARCHAND SINGH (CANADA)

SHIROMANI Akali Dal has decided to raise a fitting memorial in Amritsar in memory of 'Master Tara Singh. This multi-storeyed building, costing about Rs. 25 lacs, will have a spacious hall and many rooms.

A white-coloured and blue-eyed handsome child was born in the village of Harial, Distt. Rawalpindi, in the last decade of 19th century. The child who was named Nanak Chand, was somewhat hot-tempered and an individual of strong determination from the very beginning. Mother Mulan Devi and father Bakshi Gopi Chand felt proud of their extraordinary and promising son.

In the village 'dharmsala' when Nanak happened to hear the daring tales of hardships and sacrifices courted by 18th century Sikhs, he made up his mind to become a Sikh. His desire, however, was thwarted by his father at that time. Later, at the age of 14, he took 'Amrit of Khanda' without seeking prior permission' of his parents. On that day his name was changed to Tara Singh. At that time Saint Attar Singh remarked that the child would shine like a star in the sky of the Sikh world. Donning a *'kirpān'* and holding a *'gutkā'* in his hand when he reached back home, he found his father, and his elder brother Ganga Ram greatly upset and infuriated for his act of renouncing the Hindu faith. It was made clear to the child that he could stay in his parents' home only as a Hindu and not as a Sikh. He must renounce his newly acquired Sikh faith or else...he had to quit his home. The 14-year old child decided to quit his home for the sake of his faith in Guru Nanak and Guru Gobind Singh. Leaving home he embarked towards an unknown destination. At his mother's intervention, his father and brother brought him back to his home and permitted him to practice the religion of his choice. Such was the determination and resoluteness of the child, Tara Singh.

After completing his matriculation in the Mission High School, Rawalpindi, Tara Singh joined Khalsa College, Amritsar. Being brilliant student he was able to earn scholarships to pay for his expenses in the college. By virtue of the qualities of his head and heart he was loved and revered by the fellow students and the teachers alike. The way he disciplined his life according to the injunctions of Sikh religion endeared him to everyone who came into contact with him. The fellow students looked towards him for guidance in their day to day affairs.

Tara Singh recognised that the pressin need of the Sikhs of his times was education both secular and religious. As soon as, he completed his education at Amritsar, with the help of his well-wishers, he was able to establish a Khalsa High School at Lyallpur' Though he was the founder-headmaster of the institution he decided to accept only Rs 15/-P.M.

as his pay while his subordinate teachers were getting much more by way of their monthly salaries. Such was the sense of service (*sewā*) displayed to the Sikh cause by Tara Singh !

It was here at Lyallpur that he earned the title of a 'Master'. Besides providing secular education to the students he took active interest in political awakening and religious education of the Sikh masses. In 1919 while at Lyallpur he started a Punjabi Weekly entitled, '*Dhandhora*'.

With a view to educate the Sikh masses and to effect reform in the religious institutions in the province of Punjab, he started '*Daily Akali*'. He took a very active part in cleansing the Sikh shrines which were being defiled by the corrupt Mahants in those days.

In 1919, along with Gopal Singh Bhaguwalia and Giani Gurbaksh Singh, he laid the foundation of Central Sikh League, a political organization to protect the rights of the Sikhs. In 1921 when the Punjab Government, vide one of its orders, took charge of the 'Tosha Khana' (a treasure house) of Sri Darbar Sahib, Amritsar, Master regarded it as direct insult to the Sikh people and took active steps to get the keys of the 'Tosha Khana' back in the hands of the Sikhs. Master was one of those prominent figures who organized the Nabha Morcha and subsequently succeeded in getting the Punjab Gurdwara Act passed, thereby investing the control and management of the Sikh shrines in the hands of the elected representatives of the Sikh masses. This marked the end of the era of the corrupt Mahants who had controlled the historical Gurdwaras for a period of about 75 years.

By 1929, Master Tara Singh emergedas the top leader of the Sikh people. In that year he became president of the Akali Dal as well as that of the Central Sikh League. Thereafter, till the very end of his life, for a period of forty years, he reigned as the supreme leader of the Sikh Community.

In every national movement against the British rulers, Master and his followers, sided with the National Congress Party and courted arrests in numbers much higher than their percentage of the general population. Being a leader of a minority community he had to be very very careful. As a matter of fact his task had been a very delicate one. At one and the same time he had to fight on three fronts. At one front he had to fight against the foreign rulers ; at the second he had to defend himself against the communal elements of the majority community ; at the third front he had to deal with those Sikhs who had associated themselves with the people who never wished to see the Sikhs prosper as an independent nation.

He was a man of very high principles. He never compromised where the principles were involved. Again, he was a man of great resoluteness. There were times when men of poor mettle belonging to his own camp deserted him for the sake of their personal ends. On such occasions, instead of giving up, he carried on the struggle single-handed. At one time 21 out of 22 M. L. A.'s of his party were virtually 'purchased away'

by the ruling Congress party, yet he stood firm like a rock and did not yield. Such was the moral stamina and firmness of the man, Master Tara Singh.

He was a man of incomparable integrity. His honesty had become proverbial in Punjab politics. Even his worst politloal foes lauded his integrity and high charecter. Sir Fazal Hussain, the Unionist leader, feeling insecure of the rising power of the Sikhs in Punjab, tried to 'purchase' him by offering his brother Niranjan Singh a very high post in the Punjab Government. Master spurned this offer. Maharaja Bhupinder Singh of Patiala presented him a blank cheque in the hope that Master would soften his stand against him. Masterji returned the cheque with "no thanks". Throughout his political career he waged a relentless war against evil, and was never carried away by any selfish motives. He could easily have become a minister or a governor of a province, but it was not in his nature to seek anything for himself. Instead, he directed all his attention and energy against evil wherever he perceived it. In an informal meeting in Delhi once a close friend asked, "Master, you have waged an unceasing war all through your life. First, it was the fight against the British rulers; now you are fighting against the high-handedness and injustice of the Congress Government, what will you do when you succeed in getting a State for the Sikh people ?" Masterji retorted, "Remember, there certainly will be high-handedness in the Sikh State is well. Then I will be fighting against that evil".

What a man of missionary zeal and unparalled determination was he ! When the agitation for Punjabi Suba was at its zenith, Pandit Nehru attempted to torpedo this legitimate demand of the Sikh people by making an emphatic and unequivocal declaration, "There had never been a Punjabi Suba in the past; there is no Punjabi Suba at the present, and there will never be a Punjabi Suba of Master's conception in the future. That's it". Even this categorical statement by the Prime Minister failed to deter the valiant soldier from the course he had chosen. Truth and justice were on his side. What more did he need ? History proved Pandit Nehru to be in the wrong. Tara Singh's dream became a reality one day.

He was a great writer. He found time to edit a monthly '*Sant Sipahi*', and to write five books. But his greatest virtue consisted in the fact that he was true Sikh and an humble servant of the Panth. He dedicated his whole life to one objective, namely, to build an edifice of a strong and self-respecting Sikh Nation. And he did succeed in his efforts. Now that a memorial is being erected to honour this valint saint-soldier of Guru Gobind Singh, is it not our duty to add a brick or two from our side to that Magnificient Edifice ?

Donations may be remitted, payable to, Master Tara Singh Memorial, care of Shiromani Gurdwara Prabhandik Committee, Amritsar, Punjab, INDIA.

Sikhism—Religion of Healthy-mindness

K. V. ADVANI*

PROF : Amarjit Singh Sethi of University of Ottawa has dealt with the subject of "The Nature of Man" in his book "*Universal Sikhism.*" The learned Professor has described spiritual assets of an ideal Sikh in the light of teachings of Sikh Gurus. In the ultimate analysis, an ideal Sikh is virile and healthy-minded.

Prof: William James writes in his book *Varieties of Religious Experience* on Religion of Healthy-mindedness with clarity of thought and feeling. He has quoted Walt Whitman extensively in this chapter. Many Sikh authors and Poet Tagore have also quoted Walt Whitman in their books. Quoting William James..."Walt Whitman owes his importance in literature to the systematic expulsion from his writings of all contractile elements. The only sentiments he allowed to express were of the expansive order ; a passionate and mystic emotion suffuses his words and ends by persuading the reader that men and women, life and death, and all things are divinely good".

Prof: William James, a close friend of Swami Vivekananda also believes in divine grace. But he has taken purely a clean cut psychological stance. Man is beset with double nature, earthly and divine. The earthly nature must first of all lose its shallowness and dross, then alone the divine nature will shine in him in all its purity and beauty.

Prof: Amarjit Singh Sethi's views are strictly according to the Sikh scriptures. According to him the main problem for man is transcending dualities of life on various levels, and thus attain harmony and integral reality of life. It is man's ego that plays tricks with him all the time; '*haumai*' is at the root of life's misery and agony. Human ego is a complex reality. Subtle and overt forces condition the man's ego.

Tragedy of life is more serious by taking moral and spiritual values lightly. In fact morality has lost its worth and spirituality is left only for those who do not play any serious part in life.

In fact without 'spiritual substratum' life has no meaning. It is the divine light, the vital lucency of soul, that really matters. If true happiness is so very evasive, like perfume of a rose, it is because of human frailty and lack of grip over his spiritual substratum. Sikh Gurus had a healthy conception of human happiness. Not the opiate type of happiness but sturdy and sound one, the happy product of *Nām* and *Sevā*.

Prof: William James has shown with

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clarity how true religion becomes basis of true and abiding happiness. It is the creative reality of human existence, which becomes source of religious felicity. There are divinely lucent inner paths, the psychic doors, through which happiness shines, when the life becomes morose and sad. Another path is nearness of God's presence. Cosmic emotion also adds to happiness of spirit. Sikh Gurus have also taught the same truth. It is the union with Divine, through *Nām* and contemplation that elevates and transforms human nature into divine one. There are enough of dark passions to be overcome.

Cultivation of healthy-mindedness is a positive virtue. It is the result of true spiritual hygiene, cultivated with sturdy common sense and love for therapeutic and healing forces. This can be attained by awakening the spiritual dynamics, as Prof: Amarjit Singh Sethi believes.

Healthy-mindedness is as useful as religion itself, as suggested by Prof: William James. Quoting him—"The leaders in this faith have had an intuitive belief in the all-saving power of healthy-minded attitudes, in the conquering efficacy of courage, hope, trust and correlative contempt for doubt, fear, worry and all nervously precautionary states of mind".

Sikh ethos lays stress on '*Wāh*' : The Path of spiritual Consciousness. One fundamental aspect of "*Wāh*" is awareness of reality of joy, wisdom and power. Without *Nām*, body and the mind can never get over disease and ill-health.

Basic impulsive energy must work in a limpid way, and when devoted to "*Wāh*", it is bound to produce healing effect and harmony in life. Modern psychology and psychiatry cannot help attain total healthy-mindedness. The deeper conflicts can be resolved by opting for "*Wāh*" consciousness so that rhythm or human personality and *wāhguru* may reach 'organic and spontaneous' climax or consummation.

Prayer is condusive to such a communion. Prayer is movement of soul and not lips. There is the hidden and cosmic reality of God, with which personal relationship is to be established, through prayer. Let man return to God and know his true worth. Otherwise he is in a vacuuam, quite remote from divine reality of *Wāhgurū*. Let him move to the other pole of divine identity, and achieve true and abiding healthy-mindedness. Here is Guru Nanak's recipe or attaining Divine grace :

"I make no such offering and light no lamps ;
Brimful with the oil of suffering is the lamp of life ;
Kindle the flame of the Name.
The flame of the sacred Name will consume the oil of sufferings,
And the Lord Himself will be seen.
The rice balls placed in a leafy platter ;
Of what avail can they be ?
The only means of salvation is the Name of God.
In this world it is our only sustenance.
For those whose hearts are steeped in the Ocean of Name.
Bathing in Ganges and Jumna is of no use.
The Brahmin makes rolls, offers them to his dead ancestors and to god.
But eats them himself.
Sayeth Nanak the roll of Divine grace is everywhere
And for ever satisfying."

Raj Karega Khalsa

KAPUR SINGH

This articale was originally written by Sirdar Kapur Singh, a couple of years ago, in reply to the contention of an eminent Sikh scholar, Dr. Bhai Jodh Singh, that Sikh politics should be "insulated from religion." (The occasion was a convention held in the Punjabi University, Patiala, on 20th July, 1975). For some reasons, the article could not be published by us then, but since it constitutes a well-documented and cogent exposition on the mistaken notion that 'state-power is not necessary to sustain a religion', Sirdar Kapur Singh's illuminating article of perennial value, is published below. Liberty has, however, been taken by the Editors, with apologies to the Author, for eliminating personal reference to the scholar and the occasion, which are not essential at this distance of time, without in any way altering the thesis propounded by the learned Author.......Editors.

(1) The Sikh position on the all-time tantalising questions of (1) Politics versus Religion, (2) State-power and Sikhism, and (3) Political sovereignty and the Practice of Sikh religion, is unambiguously codified in the litany sung daily in all free Sikh congregations eversince the passing away of Guru Gobind Singh (1707), the litany being *srīmukh-vāk*, "the very blessed words" of the Guru himself :

rāj karegā khālsā ākı rahe na koı,
khwār hoe sabh milenge bace saran jo hoe.

The Sikh people must and shall remain free and sovereign, always and ever, and none may question or contest it. All, every one, must eventually concede this position, no matter how unpalatable and bitter it to them, be. And, behold, peace and safety is in such a concession, or else, in submission.

(2) This startlingly tall and audacious claim has been publicly proclaimed by the Sikh people during the last three centuries, firmly and defiantly and it has moved many to sheer ridicule, others to fright, still others to resentment and boiling-heat anger, many Sikhs themselves to chicken hearted, craven fear or shameless apologia ; and those of the post-1974 euphoria, it has, almost invarlably moved to a contemptuous re-appraisal of those whom they see as already in their last death-throes.

(3) Be that as it may, it is legitimate to examine as to whether the Sikh doctrine itself is devoid of historical perceptiveness and realistic outlook, and whether it stands the test of scientific scrutiny. If it is not so, then howsover unpalatable or *primafacie* impracticable it might otherwise appear in the case of the present day Sikh people, politically subjugated, culturally submerged, intellectually obfuscated and barren, morally degraded, economically deprived and plundered and religiously profaned, it can not be asserted or

insinuated that this Sikh doctrine is intrinsically ill-conceived or stupid or unsustainable.

(4) Go through the World History, ever since well-defined and locatable civilisations have emerged and you will find that there have always been, at any given period, one or two nations, peoples, which were leading *rāj-jāti*, characterised by the ethos of, *rāj karegā Khālsā*, or nations or peoples who were admired and were tacitly imitated by others. There is no exception known to this rule.

(5) This phase of leadership, political or moral or both, has passed from one nation to another in rotation, in historical times, no nation has yet enjoyed it twice, and this might be of some interest to the post-1947 neo-Hindus who dream of a world-hegemony of moral ascendency, spiritual pre-eminence and political prestige in which phase submergence and depression of Sikhism and the Sikhs is deemed as a natural and inevitable concommitence.

(6) By way of illustrations, might be mentioned, the early Egyptians, Assyrians, Babylonians, and Persians under Achaemenid dynasty from 550 B.C. to 330 B.C. But the Greeks are the earliest who still seem to live in the thoughts of the western man today, just as the Confucian China does in the "barbarian" periphery of China and the Hindus in the Buddhist Far East and Southeast Asia. A remarkable aspect of the Greek leadership was that it never took the political form of a single empire except for a very few years in the life time of Alexander. Owing to a variety of circumstances, local and accidental, the empire broke up at his death. but Greek dynasties, Greek thought and Greek methods of war, nevertheless, dominated a large part of the world for three centuries and more.

(7) Greek eminence gave way to Roman, ideas, Roman fashions, and Roman armies held undisputed leadership for some four centuries.

(8) After about two centuries of confusion, Arabs appeared on the world-stage as the international leaders, sustaining the most powerful empire of their time from A.D. 650 to A.D. 850. After the commencement of their political decline they remained the leaders in thought and science for five hundred years more.

(9) When the Arabic speaking people fell behind, they had already passed on the torch of Art, Learning, Science and Industry to Western Europe. Here the lead was first assumed by the Holy Roman Empire, then by Spain, France and Britain in that order.

(10) In our own lifetime, we have seen the leadership moving to the United States of America and Russia.

(11) Certain general laws, as operative in the field of international leadership, are clearly seen to emerge.

(12) Firstly, there is always an element of strength involved. Whether or not the great nation imposes its military rule by military conquest and occupation, it is always power that produces imitation. France did not conquer a vast territory in the 17th and 18th centuries, yet French became the

diplomatic language of the world, French officers were engaged to train the armies of other nations as in the case of the Sikhs in the first half of the 19th Century, and French furniture, French literature and the French cooking were everywhere supreme.

(13) In our own life time, the U.S.A. has not imposed military occupation on many nations, yet American slang, American clothes, American music, the horribly noisy concupiscent *jāzz*, the American architecture of crazy skycrapers have spread all over the world. Herein lies the true explanation of over ninty persent Sikh migrants to the U.S.A., Canada, British Isles and Western Europe, unashamedly falling in for the ugly, unaesthetic, barbarous fashion of clean-shaven faces and the pernicious, unclean habit of smoking, while the Sikh migrants to the African continent and the Southeast Asian regions have retained their Sikh dignity of uncut hair and healthy and sensible abhorence of smoking alomst uptil recent years.

(14) We can scarcely claim that this is due to the fact that they, the U.S.A. culture-patterns, are intrinsically better than anything which could be produced anywhere else.

(15) There is obviously something in human nature which causes us to imitate the thought and mannerisms of those who are physically strong and it was to this secret that Guru Gobind Singh drew mankind's attention when he declared that, "in this world of phenomenon, all, everything, is covered and controlled by the sword as it endures, and men tend to lean on the mightiest" : *yā jag main sabh kāl-kirpān ke bhārī bhujān kau bhārī bhroso.**

(16) How else can we explain the backsliding of almost 80 lakhs of Sikhs in 1849, to a mere 18 lakhs of Sikhs in the census of 1862 ? What explains, if not decay of political power and might of the Sikhs in 1850, the conversion of Raja Sir Harnam Singh and Sadhu Sundar Singh to Christtianity, the conversion to Islam, of the learned *ulemā*, Obeidullah Sindhi, and the internationally famous jurist, Sir Mohd. Zaffar-Ullah Khan ? What made the scion of the martyr Bhai Mati Das, the late Bhai Parmanand, and the uniquely vital offspring of a devout *sahajdhārī* Sikh family, Dr. Sir Gokal Chand Narang break away from the gravitational orbit of Sikhism and stray into the barren outer spaces of Arya Samaj ?

(17) These are only few prominent instances of the operative and decisive role which political power and prestige play in relation to the acceptability and prevalence of a religion and this law of History, the basic pattern of human behaviour and tendency of human nature is more pertinent in relation to the case of Sikhs and Sikhism, for, Sikhism, unlike most other world-religions, is not merely a church of worship but is, simultaneously, a church of social policy also, and as soon as the Sikh people are separated from and deprived of political sovereignty and power, Sikhism becomes eviscerated of its elan and ethos. It is for this reason that the ambition, the claim, and the destiny, adum-

* *Akālustat*

berated and proclaimed in the litany: *raj karegā Khālsā* is basic to Sikh religion and the assignees of its social commitments, the Sikh people, and the second hemistich of this litany: *ākı rahe na koi* is complementary to the first, both being obverse and reverse sides of the same medal.

(18) The *shāntimayī, satyāgrāha, ahimsā* of the twenties and thirties of this century in India were merely subtle shiboleths and Hindu political gadgets to vex and exasperate the oxbridgian ruling Englishman, and Lord Wavell, the Viceroy of India, has rightly recorded (*The Viceroy's Journal*, London, 1973, p. 236) that "He (Gandhi) is a very tough politician and not a saint", and in this dubious political game the simplicitic Sikhs became its first and most willing sacrificial victims, by twisting the very fundamentals of their own religion through declaring that Guru Arjan and Guru Tegh Bahadur were embodiments, *"avtārs"*, of *shāntimayı, satyāgrāha* and *ahimsā*. At a mock, *All World Sikh Conference* head at Amritsar in 1975, the main resolution adopted specifically named these two Gurus as their only models and guides, thus, by implication, repudiating, what they heretically believe to be, the *other and different* eight Gurus, a doctrine destructive of the very roots of Sikhism. We must ever remember the general disapproval of conquest, U.N.O. hotchpotch, "territorial integrity", "non-interference in internal affairs" etc. etc. is a temporary phenomenon.

(19) Let us hearken to one who, by the test laid down by Guru Gobind Singh, is "verily a true man", for "he says what he has in his mind and there is no disparity between his concealed intentions and his spoken word": *humān mard bāyed shuvad sukhanvar, na shikme digar dar dahāne digar.** He is, by no means, an insignificant person in the contemporary world, Mao Tse Tung,

> "whereever the army of Chinese Communist Party goes, it creates Marxism-Leninism, it creates a Communist Party and a Communist government. Only guns and canons create a Party, a culture, even a world".—(*Problems of the Chinese Revolution*, Yenan, December, 1939).
>
> "whoever has an army has power, for, war settles everything."—(*Problems of War and Strategy*, November, 6, 1936).
>
> "Everything grows out of the barrel of a gun"—(*Selected Works*, Vol. II. New York, International Publishers, 1954, P. 272).

(20) There is no doubt whatsoever that, throughout History, military conquest and Balance-of-terror Principle have been the principal means by which the torch of leadership has been passed on. The conquests of Alexander spread Greek thought over Middle East. The military empire of Rome gave civilisation to innumerable backward areas and races. When Rome collapsed Arabs were just in time to snatch the fallen torch. The immediate result of Arab ascendency was to plunge the West once more into barbarism by isolating it from Asia, but before the Arabs fell, or as the famous Ibni-Khaldun (1332-1406) put it, in his, *Muqaddamā*, the Arabs lost their *a'sbiyyeh*, basic elan, they

* *Zafarnāmeh*

handed back the trust to Europe with interest.

(21) Secondly, the mantle of leadership frequently falls on the shoulders of a colony of its predecessor. The Arabs derived much of their knowledge from Syria, Egypt and North Africa hitherto colonies of Rome. Spain conquered by the Arabs was to succeed them as a Great Empire and the U.S.A. began as a British Colony.

(22) It, therefore, follows that the Sikh claim and doctrine (1) that religious worship and social commitment are inter-related, (2) that political participation and power are complementary to Sikh religious activity and (3) that the aspiration to political power to be employed as a fulcrum for social change and upliftment are legitimate Sikh activities, are neither (a) ungrounded in the firm patterns of History, (b) contrary to the tenets of Sikhism, or (c) otherwise impracticable or fantastic in view of the current depressed, degraded condition and colonial subsidiary status of the Sikhs.

(23) When the Sikhs say that politics and religion must not be separated, that is not to claim that the Sikhs have a direct line to the deity. It merely means that a man's public, private and spiritual life are inseparable and that the most fruitful and secure is the synergical culture wherein the religion, the social order facilitate the individual, by the same act and at the same time, to serve his own advantage and that of the group.

(24) Any silly notion or exhortation of eschewal by the Sikh people of all aspirations to political power is not only irrelevant but is a clear negation of the Sikh doctrine, the lessons of Sikh history and the unambiguous and uncompromisingly clear teachings of the Sikh Guru.

(25) We must now consider whether the discoveries of modern science and the insights they provide and the guidance they give for understanding human nature and planning of human society, agree with or militate against the basic Sikh doctrine enshrined in the litany : *rāj karegā Khālsā.*

(26) The latest scientific discipline is Ethology founded by three winners of the 1973 award of Nobel Prize for Physiology or Medicine, which has gone to Karl Von Frisch, Nikolas Tingerben and Konrad Lorenz. The last-named of them wrote his prize-winning dissertation as early as 1966, *On Aggression*, in which book he has advanced and established the thesis that is man is not only an innately aggressive animal and a hostile one at that, the principle of aggressiveness, in his instinctual structure, demonstrates and establishes the inevitability of war. He further demonstrates the utility and necessity of aggressiveness for human life and he concludes that aggression is a vital dimension of human nature. For these fundamental discoveries in the science of physiology he has been awarded the Noble Prize, with two others, as co-laureates, two years ago.

(27) In 1974, Desmond Morris, an erstwhile pupil of our Noble Prize laureate, Nikolas Tinbergen, at Oxford supported

Lorenz's theory as one of the naked truths of his book : *Naked Ape* in which, in prosaic scientific terminology, he has paraphrased, so to speak, the prophetic wisdom of Guru Gobind Singh : "Aggression and Destruction is primary and Genesis is secondary" *prithame khandā sāj kai sabh sansār upāiya* *

(28) In the sphere of literary fiction, Willaim Golding, in his novel, *Lord of the Flies* has demonstrated existence of the aggressive instinct, in his powerful literary style. He portrays in his book the Career of Young Children, stranded on an island, who revert to savagery, once all restrains of civilisation are removed and withdrawn.

(29) Robert Andrey, a prestigious dramatist, turned, Anthropologist, in three successive successful best-sellers, *African Genesis, The Territorial Imperative*, and *The Social Contract* has accumulated, classified and interpretted adequate material to explode, once for all, and finally, the thesis and fallacy that man is a pacific being, that *ahimsā* is his core-essence or that non-violent *satyāgrāha* is a basic technic of human existence, survival and progress.

(30) All these influential theorists have come to their opinions via Ethology, the study of behaviour from the zoological view-point. Ethology involves systematic study of the evolution of human traits through the observation of non-human behaviour.

(31) Karl Von Frisch, our Nobel Prize laureate of 1973 spent his time with birds, fish and bee ; Lorenz with grey geese, rats and fighting fish ; Tinbergen with birds, and Morris with apes in the London zoo.

(32) Lorenz sees "aggression, far from being a destructive principle, as one of the life-preserving functions of the basic instincts" He considers the pertinent question : Will not in-group aggression extinguish the group and ultimately the species ? His reply is in the negative, for the strong, he says, learn not to destroy the weak. The Evolution Process is responsible not only for aggression, but also for the phenomenon of inherited patterns of restraint that control and regulate aggression.

(33) These patterns display in the submission of the weaker to the stronger through gestures of appeasement to the stronger : the defeated one or the subordinated ally is never killed and destroyed. This is the true exegesis of the Sikh litany *bace saran jo hoe*. Thus the instinct to dominate and destroy : *rāj karegā Khālsā āki rahe na koi*, can be and is modified if and when the inferior and the weaker can learn abasement, submission and the survival-value of alliance *khwār hoe sabh milenge*. In his analogy between man and bird, Lorenz sees basic secret of survival and evolution embedded in Nature—*qudret* of Sikh philosophical concepts—that if the powerful will learn to subdue and not to kill and destroy and the weak will learn not to resist but to submit, all strife, wars and revolutions will come to an end and man will no longer have to concern himself with problems of survival. It is full awareness of this secret of Nature which is evidenced in the Sikh war ethics and practices testified to by the enemy-

* *Vār Sri bhagauti ji kī.*

chronicler, Qazi Nur Mohammed, in his, *Jang-nameh* (1765) that Sikhs "never kill in battle those who lay down arms or otherwise refuse to resist and fight", *kih nakushand nāmard rā hic-gāh, farārendeh rā ham nā girand rāh.*

(34) The disturbing truth is there that the man shares this gruesome propensity with the dove, including *Picaso's dove* adopted by Russians as the emble of their variety of "peace". In this well-known book, *King Solomen's Ring*, Lorenz, in the chapter entitled "Morals and Weapons", shares with us one of his most disquietening discoveries by telling the reader, how the dove, while by reputation one of the most peaceful birds is so, in reality, one of the cruelest and it will mutilate and destroy members of its own species without a qualm. On the other hand, contrary to the popular belief and notion, the wolf will not finally kill another wolf in battle if the loser asks for clemency by bowing its neck. Here is material for thought for him who deludes himself with the escapist hope that there is greater safety with the *ahimsā*-peddler than with the other who declares, "get converted or be killed".

(35) The patterns of behaviour in the present still have roots in those of the past and thus to understand man, one must understand his past, that is, an analysis of animals and men, particularly those who deem themselves as clever enough to find their way about in life without taking refuge in the revealed guidance, that is the Guru : *Nānak gurū na cetani man apne sucet,** as the Sikh scripture puts it.

(36) *Rāj karegā Khālsā āki rahe nā koe, khwar hoe sabh milenge bace saran jo hoe* is not only a divinely revealed truth but a well-established scientific fact. Lorenz, Andrey and Morris have not picked up their theories from the air. They belong to an insistent prestigious tradition of western speculation and scientific inquiries that stretches back to Sigmund Freud, through Spangler to Thomas Hobbs. Spangler in his magnum opus : *Decline of the West*, has been virulent about his claims about aggressiveness. "The beast of prey", he says, "is the highest form of active life. The human race ranks highly because it belongs to the class of beasts of prey. Man lives engaged in agression (*Khālsā so jo kare nit jang*),** killing, annihilation. Man is a beast of prey. I shall say it again and again. The traders in virtue, the champions of social ethics are but beasts of prey with their teeth broken." Spangler's contribution to Nazi ideology was not insignificant.

(37) Freud's firm conviction about the aggressive instinct in man is patent in his : *Civilisation and its Discontents*. In it he says : "The truth is that men are not friendly, gentle creatures wishing for love, who simply defend themselves if they are attacked, but that a powerful measure for aggression has to be reckoned with as a part of their instinctual endowment."

* *Āsā di Vār*. I.

ā *Dasamgranth, Sarbloh,*

(38) For Freud, man is not a rational animal but a repressed animal : "Civilisation, suppression and neurosis are inevitably associated in such a way that the more civilisation, the more neurosis, the less suppression, the less neurosis and the less civilisation." Thus, it is not in our power "to dislodge the greatest of our obstacle to civilisation which is the constitutional tendency in man to aggression."

(39) He was obviously unaware of the divine guidance that is the teachings of the Guru, that shows mankind the way out of this patent predicament—the practice of *Nām-yoga* : *kahu Nānak ihu tat bicarā, bin hari-bhajan nahin chutakārā.**

(40) It is the hatred we suppress and repress with difficulty that remains the main-spring of our social life. Man, the aggressive beast of prey, is the core-essence of a social *homo-sapiens*, and not the lachrymos love-sentiment and gushing pity of the Christian God, and the *mercy*, *dayā*, of the Hindu *Parameshvar*. Niot-zshe was making out a point when he said in his, *Thus Spake Zarathustra* : "God is dead, God is dead ; He died of pity." It is a basic misconception of of human nature to accord primacy to non-violence, *ahimsā* and to uphold socially un-committed religion and secular politics, separated from religion. The Sikh idiom of of thought made prevalent by Guru Gobind Singh himself to designate the elite man, as the ferocious lion, *Singh* ; the spread-hooded cobra, *bhujangī* ; the angry snake in the attack posture, *pecīdeh mār*,** enshrines the ultimate scientific truth about human nature and destiny and to confuse and mislead the Sikhs on this point as the Patiala performance of Bhai Jodh Singh seeks to do, is infamous in the extreme and indefensible altogether.

(41) Freud's theories and the scientific insights now provided by Ethology are generally accepted as supporting the scientific view that war, the highest political activity, is inevitable and necessary and desirable for human weal. Bertrand Russel gave him support by arguing that it was "only the external enemy which supplied the cohesive force of society, so that a world-state, if it were firmly established, would have no enemies to fear and would, therefore, be in danger of breaking down through lack of cohesive force."

(42) Did not Confucius declare two thousand years ago that, "a country that has no external enemies is doomed ?*

(43) Aggressiveness, war, then is a natural quality of human psyche and the Sikh doctrine of *rāj karegā Khālsā* is a sane, scientific doctrine and legitimate religious aspiration and to attempt to wean the Sikhs away from it is a crime against sanity and Science, Religion and God. To exhort Sikhs to insulate religion from politics and to fall into the fatal error of believing in possibility of a full and genuine religious life without a base of political autonomy and a fulcrum of political

* *Āsā I.*

** *oihā shud kih tū kushtehī bacceh cār rih bāqī bimānd ast pecīdeh mār—Zafarnameh.*

* Analects.

power, is an utterly mean, unforgivable thing to do.

(44) The Sikh doctrine of *rāj haregā Khālsā* is useful socially and is necessary if society is to hold together. Since to-day war has become so dangerous to indulge in on a massive scale, Lorenz speaks of how we suffer "an insufficient discharge of the aggressive drive." Desmond Morris is hopelessly pessimistic in relation to any optimism expressed as to our ability to remould our way of life :

"Control our aggressive and territorial feelings and dominate all our basic urges, I submit that, this is rubbish. Our raw animal nature will never permit this."

"Permanent peace", "progressive prosperity," "classless society," "secular politics," "a private personal religion," "insulation of religion from politics" are just popycook or psychodelic, utopian dreams. Only rarely are there periods ef world-peace with minor skirmishes, as during the Pax Romana (27 B C—A. D. 180) and the hundred years of Pax Britanica (1814—1914).

(45) There is no higher truth and more reliable guidance available to mankind than the principles embedded in and *implicated* by the words, spoken by the "blessed mouth" of Guru Gobind Singh : *rāj karegā Khālsā ākı rahe na koe, khwār hoe sabh milenge bace saran jo hoe.*

The Native Place of Bhai Sahib Singh

MAJOR GURMUKH SINGH (Rtd.)

BHAI Sahib Singh was one of the *Pañj Piārās*, or the Five Beloved, who formed the nucleus of the Khalsa Brotherhood created by Guru Gobind Singh, His name before he took the *pahul* was Sahib Chand. Unfortunately, very little is known about his personal life. The old chronicles mention him as a barber hailing from Bidar in the Karnataka (*Gurbilās Pātshāhī* VI, p. 38; *Gur Bilās Pātshāhī* X by Koer Singh, p. 129, *Gurū Kīāṅ Sākhīāṅ* (MS.), *Sākhī* 46). However, *Giānī Thākur Singh* who published his *Gurdwāre Darshan* in 1923, maintained that Bhai Sahib Singh was born at Nangal Shahidan in Hoshiarpur district of the Punjab. Bhai Kahn Singh of Nabha, the compiler of the *Mahān Kosh*, took notice of this new theory but abstained from drawing any definite conclusion as to the native place of Bhai Sahib Singh. The theory, however, persisted and found support in the *Gurdwārā Gazette*, June 1975. On the other hand, *Sach Khand Patra*, in its June 1976 issue, reaffirmed that Bhai Sahib Singh hailed from Bidar. Both the journals, however, agreed that he was born in A.D. 1665. A booklet published by the Gurdwara Managing Committee of Sri Nanak Jhira Sahib, Bidar, also claims him as a native of Bidar, born in A.D. 1675.

It is generally agreed that Bhai Sahib Singh died a martyr in the battle of Chamkaur in December 1705.

Another point of difference is the parentage of Bhai Sahib Singh. While Giani Thakur Singh gives the names of father and mother as Tulsi alias Chaman and Bishan Devi, respectively, and Bhai Mangal Singh, another source quoted in the *Mahān Kosh*, mentions Chaman and Sona Bai, the Nanak Jhira booklet claims Bhai Sahib Singh to have been born to Shri Guru Narayan and Shrimati Ankamma. The original sources on which the different pieces of information are based are not mentioned.

I, on behalf of the *Encyclopaedia of Sikhism*, in preparation at the Panjabi University, visited Nangal Shahidan and Hoshiarpur in August-September 1976 to make an on-the-spot investigation and to verify the validity of Giani Thakur Singh's theory. I had access to some original records bearing on the subject. They included a revenue case file regarding a request for the continuance of a *jāgīr* claimed by one Budh Singh of village Nangal Shahidan to have been bestowed originally on his father "Sahib Singh, caste Shahid, occupation scripture-reading." This application was submitted on June 4, 1846 to the local revenue officers of the British who had established themselves in Doaba Dist Jullundur early that year. The case was finally decided in the petitioner's favour on August 1, 1847 in the Court of Mr Robert Cust, Deputy Commissioner, Hoshiarpur.

The evidence in support of the claim was (i) statement by two reliable witnesses of the village who testified that the said village Nangal Shahidan was donated by Sardar Khushal Singh and Sahib Singh of Faizullapur to Sahib Singh, father of Budh Singh, the petitioner, in *Sammat* 1813 *Bikrami* (A.D. 1756) and (ii) copy of a *sanad* (the original said to have been lost) from Maharaja Ranjit Singh's government at Lahore, dated *Bhādon* 2, 1884 *Bikrami* (A. D. 1827). The *sanad* in Persian would be translated thus in English :

(Seal)

"Officials of Bijwara, greetings. Whereas village Nangal in Talluqa Bijwara is from old times given in freehold for charitable purposes to Budh Singh etc. Shahid, and whereas the said village was a freehold during the reign of the late Raja Sansar Chand of High Grace, you, too, as per past custom consider it as freehold, give it, and do not be an obstruction. Reiterated.

Written on *Bhādoṅ* 2, *Sammat 1884*
Hazur's assent from Lahore
Bhādoṅ 2, *Sammat* 1884"

The other documents examined by me were the Revenue Settlement Registers pertaining to the village Nangal Shahidan for the provisional and final Settlements of 1851-52 and 1884, respectively. They contain genealogical charts showing "Sahib Singh, community barber, *granthi*, sub-caste Shahid" as father of Budh Singh who was alive at the time of 1851-52 Settlement. But the parentage of Bhai Sahib Singh is not given anywhere, although genealogical charts of the rest of the landholders are given up to six generations upwards.

Oral enquiries made by me at the village itself confirmed the above facts but no information about the parentage or antecedents of Bhai Sahib Singh was available. His direct line is almost extinct. The last male descendant, Amar Singh, died in 1975 ; his sister, Atma Devi, aged about 70 years, is married into a Hindu family in village Pathial. The oldest person interviewed, Nanak Singh son of Khema, aged about 80 years, had never heard that Baba Sahib Singh was one of the *Pañj Piyārās*. The family, however, has always commanded respect as of saintly persons of Sikh faith (the village population is predominatly Hindu).

Basad upon the above evidence, it can safely be confirmed that a holy man, Bhai Sahib Singh, barber by caste and a *granthi* by profession, and also referred to as Shahid, got an endowment in Nangal Shahidan in A. D. 1756, and that his descendants lived in the same village. But to assert that this Bhai Sahib Singh was the same as one of the *Panj Piyārās* would be a hasty conclusion. First, as Giani Thakur Singh himself agrees, Bhai Sahib Singh *'piyārā'* was martyred in the battle of Chamkaur in 1705 ; he could not have been given a *jagir* in 1756. Even assuming that Bhai Sahib Singh *'Piyārā'* survived the battles following the evacuation of Anandpur, it would appear strange that he did not rejoin Guru Gobind Singh at Sabo ki Talwandi or that he was not prominent among the Khalsa during the post-Guru period although granted a *jāgir* by the Faizullapuri amisal of Nawab Kapur Singh (himself alive in 1756).

Secondly, the revenue case file indicates Bhai Sahib Singh as living in A. D. 1802 when, during Raja Sansar Chand's rule, his *jagir* was reduced to half the revenue of the village. At that time Bhai Sahib Singh *'Piyārā'* if living, would have been 137 years old. Again, Baba Budh Singh, son of Bhai Sahib of Nangal Shahidan was alive in 1851-52. In the judgement part of the same revenue case file, he is mentioned as 5o years old in 1846-47, which means that he was born around 1796-97. Bhai Sahib Singh *Piyārā*, if alive, would be 131-132 years old at the time of his birth.

Thirdly, the records nowhere reveal the parentage of Bhai Sahib Singh of Nangal Shahidan. The copy of the *Sanad* from Lahore Durbar omits his name and elsewhere he is referred to only as father of Budh Singh (o great grandfather of Ram Singh, etc., in 1884 Settlement records). The source on which Giani Thakur Singh based his knowledge of the names of father and mother of Bhai Sahib Singh *'Piyārā'* has not been mentioned by him.

It is clear, therefore, that Bhai Sahib Singh of Nangal Shahidan is not the same as Bhai Sahib Singh *'Piyārā.'* In the absence of any concrete evidence to the contrary, it is safer to trust the tradition (supported by chroniclers nearer the event) and treat him as hailing from Bidar in the then Bijapur State (now in Karnataka).

A Historical Episode

The Tragic Love of Zaibunnisa—Daughter of Emperor Aurangzeb

SHAMSUDDIN

SHE was tall, slender, lovely with her dark long hair, pale complexion and sweet, generous mouth.

She sat alone in her heavily draped and carpeted room, at a table with a brass lamp of "*minākāri*", Uncertainty had darkened her eyes, and drawn a faint line above her brows.

Zaibunnisa closed her great dark eyes, and remembered : when she accompanied her father—the Emperor—to Lahore, she had not the faintest idea of what was to come, not even when the Royal caravan reached the outskirts of the city of Lahore.

There was a slight commotion about the Royal '*pālki*', Zaibunnisa, just a little curious, with her jewelled hand, drew aside the heavy drape, and peeped out.

She could not believe her eyes. The Emperor had come down from his elephant, and was hugging a tall, handsome stranger. The stranger, much taller than the Emperor, looked up from above the Royal shoulder, and met a pair of dark, soft eyes. Zaibunnisa looked on with a smile. She loved her father best at such moments.

She let the drape go, as she became conscious of the stranger's state, Impudent man, she thought naughtily, looking the Royal Princess in her eyes.

Zaibunnisa turned away as Aaqil Khan, the young Governor of Lahore, freed himself from the Emperor's embrace, to bend down from the waist, bringing his hand up to his forehead, in a long sweep and then taking it back to his side, thus greeting the Emperor. She had heard much of Aaqil Khan. His was one of the best governed states of the empire. In the good books of the Emperor, Aaqil was young, brave and handsome,

Zaibunnisa had never known Aurangzeb as her father. Young and sensitive, she had gone after her mother. Emotionally she could never get herself adjusted to the cruel ways of the austere, puritanic Aurangzeb. Dreamy, imaginative and poetic, she readily succumbed to the softer emotions raised in her by the handsome Governor.

The secret affair between the Princess Royal and the humble Governor blossomed, under the superb güidance of the personal maids of Zaibunnisa. Meetings were arranged, and every night the beautiful princess went into the waiting, eager arms of her lover. There was growing attraction, between this man, and this girl, made all the more dangerous because each meeting had to be a secret.

Frightened for the sake of her beloved—none knew Aurangzeb better than his own daughter—Zaibunnisa asked him, "Are you not afraid of the Emperor ?"

Aaqil looked at the stray look on the fair brow, the wide open eyes, and replied thoughtfully, "Not more than your eyes. Give me your love, Zaib, and I will face anything."

Having given herself away, she grew cold at the thought of betrayal. "Does love ever decrease ?—a small sigh escaped her lips. Aaqil held her close. "My love is depthless, like the ocean, they say."

It was a complete capitulation, but she was far from being eleted at her victory. Zaibunnisa grew restless, seeking more and more the assurance of his love, as the day of parting came nearer.

The Emperor regained his health and made preparations for the journey back to the capital. On the day of departure, Aaqil Khan came to see his Royal beloved. This time, it was Zaibunnisa who assured him of her love. With the lump in her throat almost choking the words back, she talked of the immortality of their love, and of the means she would use to bring round her father, to make him agree to a wedding of the two.

As she walked back to her apartment, Zaibunnisa wondered if it was really possible to soften up Aurangzeb. She paused as she felt her knees tremble. Her hand tremblingly groped for the nearest pillar. But before she could reach it, she felt the ground come up and hit her. The strain and anxiety of th[e] last few days had taken their toll.

Zaibunnisa lay unconscious on her bed A message was sent to the Emperor. Complet[e] rest was recommended for the Princess, an[d] the unsuspecting Aurangzeb left for Delhi leaving his daughter behind, in the care o[f] Aaqil Khan.

With the Emperor gone, the lovers becam[e] bolder, meeting more frequently. Engrossed in their new-found bliss, they became obliuiou[s] of the widely spreading rumours, and the approaching danger. The rumour reached the Emperor's ears. Infuriated, he left Delhi for Lahore.

Aurangzeb, well-known for his coo[l] temperament, did not choose to take an[y] hasty action. He accompanied the Princess back to Delhi, where a few proposals for he[r] marriage were brought about. Zaibunnisa, with the stubbornnes of youth, refused to consider any of them. She was adamant on marrying Aaqil Khan.

Greatly enraged, Aurangzeb summone[d] Aaqil Khan. But Aaqil Khan knew human nature better. On the fourth day, the courie[r] came back from Lahore, with gloomy tidings. Stunned Zaibunnisa was told that Aaqil Khan, terrified of Royal rage, had run away, crossin[g] the borders of Kabul.

Zaibunnisa now herself went mad with rage. Her worst fears hed come true. Aaqil Khan had betrayed her. Why, why had she wasted her attentions on a worthless man ? Before long, however, the court of Empero[r]

Aurangzeb was to be rocked by a mighty storm.

Forgetting all about the affairs of the princess, and her love, the Emperor gathered up his armies to save his throne from the hands of the rebel prince Akbar. Akbar, the fourth son of Aurrngzeb, keeping the tradition of the Moghul court, raised a rebellion against his father. Zaibunnisa, in the depths of the Royal palaces, was busy lamenting her lost love.

It was only after she received the secret message sent by Aaqil Khan—now a Captain in the army of Prince Akbar—that she started hoping for the success of the rebellion. Aaqil still hoped to marry Zaib, that is, if the rebellion succeeded.

Alas, the rebellion failed badly. Akbar was sent to his doom. Aurangzeb, once again his old self, punished the offenders ruthlessly.

Zaibunnisa, by now well aware of her fate succumbed to it. Her religious activities increased and the young Princess tried to drown her misery in books. Another summer was approaching fast. Nights had become longer, and it was impossible to sleep them out. She found it difficult to sleep that night.

With the heavy brocade blind drawn, the atmosphere in her room was oppressively hot. Towards midnight, she got up and dabbed cool rosewater on her neck, bosom and wrists. Leaning on the window lodge, listening to the strange, mysterious sounds of the warm north Indian night, she felt the same ache in her throat that she had felt when she watched the sun set yonder, over the banks of the Jamuna. Only now, the waters of the Jamuna were silvery, shimmering under the moon.

She was still at the window when she noticed a movement beside the fragrant jasmine bush in the far corner of her courtyard. Zaibunnisa stated, trying to pierce the darkness. It was a man all right, standing crouched beside the bush, in his tattered garb. Zaib's heart thumped against her breasts; anything was possible in those days. The sun of the Moghul empire had started to set.

The man moved, and then started towards the open window of her room. Apparently, he had seen her. Zaibunnisa stood still, unable to move. The figure was standing below her window.

"Zaib", he called.

Zaibunnisa tried to swallow the lump in her throat. She opened her lips, and closed them again. Her eyes filled, and tears rolled down her pale cheeks.

"Don't cry, Zaib, help me come up", Aaqil Khan said in whispered tones. Zaibunnisa rushed to her bed, took off one of the sheets and, forming it into a rope with nervous, trembling hands, she slipped one end down and tied the other to the window latch.

Aaqil got hold of it, and within two seconds he was up beside the princess. Her love for him surged up like a great floodtide. Flinging herself into his arms, she poured out with sobs the misery, the anxiety she had gone through. She clung to him in an agony of helpless compassion for him.

The lovers were reunited. Nobody could guess the real identity of the new gardener in the palace gardens. Zaibunnisa, having a premonition of the approaching disaster, grabbed greedily at every opportunity of being with her lover.

"It must be a hundred times worse not to have loved at all, than to know your love was hopeless from the beginning," she told Aaqil. He nodded, Zaibunnisa turned her head suspiciously, as a heavy knock sounded on the door. She sat up and looked at Aaqil Khan with mutely pleading eyes. Aaqil Khan turned pale.

With trembling hands, Zaibunnisa pushed him into a standing position, forcing him to go away. Aaqil brusquely brushed away her hands. "No," he whispered.

"Please," Zaib whispered, "for my sake," She stilled a sob and pointed towards the huge brass cauldron standing in a corner of the room. In two hasty steps, Aaqil reached the vessel, moved the cover and jumped in. Zaibunnisa pushed the cover back in place, trembling at the sound made by the vessel.

She put a veil on her head and quietly put aside the latch. The door was pulled open by someone on the other side of the door. Zaibunnisa bowed low, making *'kornish'* to her Royal father.

"Abba Huzur has given me a surprise," she said, in a tremorless voice. Aurangzeb's light-coloured, shrewd eyes were scanning the room. Zaibunnisa nervously put aright her dark veil. Putting her back against the gold-studded door, she motioned him in, "Will Alijah enter ?"

With slow, stately steps the father entered his daughter's room. He turned his head slightly—the familiar lines of the nose and long lean jaw seemed unfamiliar in silhouette, and formidable. Zaibunnisa shivered.

The cold, questioning eyes rested on the lowered lids of the girl. "What was my daughter doing so late in the night ?" He asked in calm, low tones.

"Reciting the holy *Quran*, Alijah", replied Zaib softly. "So late ?" his eyebrows shot up. Zaibunnisa nodded dumbly.

Aurangzeb turned slowly and, with his back towards the Princess, asked, "Why do you keep that cauldron in your room ?"

Zaib's heart gave a little thump, and her eyes started stinging.

"There is some water in it for ablution", she said haltingly. Her eyes filled, and she looked up at him for the first time, beseeching, bleading mutely for pity.

The light, broken, almost pale eyes of Aurangzeb had a stony glint. "Cold water in this weather ? You should get it done hot", he said in the same monotonous tone.

Zaibunnisa's full lips trembled a little. She looked up, with disbelief, into the challenging eyes of Aurangzeb.

Then, with a jerk, she held herself upright. Fluttering her eyelids, she swallowed hard and then, bowing very low, said in a quivering voice, "As you wish, my Lord".

Zaibunnisa stared wide-eyed, as the heavy brass cauldron was lifted up to be put on the fire.

She sat with her head resting against a stone wall, not moving, not crying.

The fire hissed, the water simmered, boiled...

Zaibunnisa sat in her courtyard, beside the grave of Aaqil Khan. She thought, for the first time, that she knew how it would feel to be old. Thin and rather cold, and very tired. But she was not old. Years stretched ahead of her, years that somehow or the other had to be lived.

She wrote :

"What destiny, my love, for the happiness of the world you sacrificed yourself".

She died a prisoner of her father, on the 26th May, of the year 1702. The last couplet she composed was :

"For how long will these fetters be
on my feet
The hope of being free, lies only
in death".

Fatehnama

Devinder Singh Duggal

An English rendering of *'Fatehnāmā'* is a comparatively lesser known composition of Guru Gobind Singh. From the the point of view of historical significance and literary excellence, however, it clearly bears the stamp of the Tenth Master and, as such, calls for a closer study. The earlier translations being in blank verse lacked piquancy. The auther has tried to capture the spirit and temper of the original Texts by rendering it in verse in rhyme

1

Bows and arrows, swords and spears,
That the brave in battles wear,
In their holy name I sweat,
To tell the truth *sans* any fear.

2

In the holy name of brave,
Who take up arms in danger grave,
And also by the steeds they ride,
Of God's speed and galloping stride.

3

By whose grace art thou a king,
And thy writ sweepeth everything.
His very grace didst us endow,
To shield the faithful and the low.

4

When loot and plunder is thy aim,
To cheat and fraud is in thy vein,
We art there to save and shield,
Truth and Faith are arms we wield.

5

Resorting ever to hoax and fraud,
Thou betray the trust of God,
And yet thou claim to be a king,
Do thou really deserve such a thing ?

6

Thy rosary, O king, is but a snare,
To entrap the people unaware
When thou make pretend to pray,
Wistfully, thou watch thy prey.

7

Thy mal-treatment of the father,
And the blood of thy brothers,
Besmear, O king, all thy face,
A slur thou art on thy race.

8

On the blood and bones of thy own,
The sort of kingdom thou have grown,
Grand may it be in looks,
A false structure it really is.

9

Through His grace, of such a grain,
We have showered now a rain
With the water of the steel,
And His help, who is 'All-Steel'

10

These Holy showers, from the face
Of any accursed and evil place
Wipe away the owl of oppression
Injustice, tyranny and coersion.

11

Thy southern compaigns and their devastation,
Thy Mewar efforts and their frustration,
Are but only straws in the wind,
A warning to thee, O king, to mend.

12

Thou now dare to cast thy gaze
Towards Punjab and its fair face,
With coveteous and avaricious eyes,
Thy thirst for blood seems to rise.

13

Punjab, for thee, I'd be made so hot,
All thy efforts brought to naught
A drop of water, a moment of rest,
In vain for them I'd thou make a quest.

14

Like a cunning and crafty jackal,
To treacherous tactics thou didst fall
And thus killed two of my sons
But don't be deceived thou have won !

15

Like a lion bold and brave,
We yet live and ever crave,
To it, to see that thou must pay,
For what thou did in a heineous way.

16

On thy lips, and the name of God ?
For much too long thou played this fraud.
Well do we know designs it conceal,
The God thou serve ! thy actions reveal.

17

No more, in us, thy oaths inspire,
The sort of faith thou may desire.
We'll hence in arms correspond,
The like of thee to them respond.

18

Like a wily wolf thou may be,
In courage lacking, in cunning aglee
My men are more than a match for thee,
Like lions are they bold and free.

19

If thou, thy faith in reason repose,
We'll advise the way to compose,
Our disputes through mutual trust and talk,
A worthy way, for thee, to walk.

20 and 21

But if thou choose the path of fray,
Let facing a-distance our forces array
Standing apart two furlong a-spaced,
In such an order, let field be placed.

22

Amidst such an arrangement of the field,
Both of us our arms shall wield.
We'ld then challenge thee in thy den,
Riding to thee with two of my men.

23

Thou have, so far, enjoyed the fruits,
Of labour rendered by thy recruits
Dare thee come unto our sight,
We 'll teach thee how to fight.

24

Laced with sword and the shield
Thou must personally take the field
It is cowardly to fire humanity,
For thy evil aims and vanity.

The Tale of Delicate Darling
A Sakhi Retold

ISHWAR SINGH

GURU Gobind Singh, during one of his military campaigns, halted at the house of one of his Sikhs to rest. The Guru and his soldiers dismounted and were warmly welcomed by the Sikh and his family.

A handsome youth, who looked frail and delicate, took a pitcher, ran to the river, filled it with water and approaching the Guru, and bending on his knees, offered it to *Guruji*.

The Guru was pleased but noting the fragile frame of the young man, asked him, "why are you so frail, my boy ?" The youth was silent for some time. He then slowly answered, "Guruji, the truth is that I am an only child, showered with affection by my parents. I am perfectly healthy but they have never allowed me to work and have encouraged me to be lazy and idle. In fact, this is the first time in my life that I have exerted myself so far as to carry a pitcher with my hands. Please drink this water and bless me".

Guru Gobind Singh emptied the pitcher on the ground and refused to accept anything from the hands of the youth. The youth went pale and trembling, asked, "why Guruji, why ? What have I done ?"

"That water was unholy", cried Guruji. "He who does not work cannot serve me on my mission. He who does not work with his hands cannot be blessed. I do not want the worship of butterflies. I want men of iron will and stout heart. My disciples must live on the sweat of their brow and the labour of their hands".

Work is worship, and every true Sikh labours with love, and lives on the fruit of honest work sincerely done. It is not surprising that Sikhs all over the world are known for their supreme self-confidence, discipline, diligence, independence and strength of character.

Dear Editor

Readers should address their letters to the Editor, *The Sikh Review*, Karnani Mansion, Room No. 116, Park Street, Calcutta-16. Every letter must bear the full name and address of the writer. Questions requiring private answers must be accompanied by a stamped self-addressed envelope. Correspondence received for the writers of letters published in this section will be redirected.

I

The Sikh Review felicitated, and offered Material & Monetary Help.

I would like to write to you now, while still waiting for word that my brother-in-law Captain S. S. Panesar has contacted you.

I have had contact with your excellent publication for some time now, having read several past issues and having one in my hands at this moment. I believe that yours is the only Sikh publication that has a world-wide circulation.

In this world-wide movement of the Sikhs, the written word should, and indeed must, be of prime importance. True, it is important for us already in the movement to have *gurdwārās* where we can meet and worship ; and that is the responsibility of the Shiromani Committee. But if this movement is to preserve the Truth set down by the ten beloved Gurus, then we must take the greatest care of the written word. The Sikh movement is the only faith, to my knowledge, where the original teachers wrote the Divine Truth with their own hands. In both Christianity and Islam, the followers wrote the sayings and doings of Jesus Christ and of Mohammed ; these records were later collected and assembled to form the *New Testament* of the *Bible* and the *Koran*. It is in the *Guru Granth Sahib*, however, that the Gurus have themselves recorded their revelations of Truth. Thus the written word occupies a unique place in the Sikh Faith. When, in the last century, Sikhism had degenerated into little more than a superstition, men and women, seeking the Truth, were able to return to the written *Guru Granth Sahib* ; thus today we have the resurgence of the Sikh Faith in India and its appearance even in countries of western Europe and the New World. I suppose that the Faith is carried on by beautiful *gurdwārās*, pleasing *kīrtan*, and delicious *langars* as well. But only the written word will be able to preserve the Truth behind all of this ; only the written word will attract the outsider who is truly seeking the Truth ; only by the written word will the Sikh Faith be able to survive and grow in the world. The Shiromani Committee already exists to build and maintain the *gurdwārās* ; there should also be a committee or some authority (and that even more important) to see to the preservation of the writings and records of the past and to publish pamphlets (in appropriate languages) on the Sikh Faith and to distribute them on a world-wide basis. Such a committee could also promote the teaching of Punjabi language and Gurmukhi text by publishing textbooks and dictionaries.

But at present, since there is no such central authority, I must address myself to

your respected publication. In addition, my husband and myself have come to know through a friend, a Sardar from Calcutta, toat your publication was in need of both monetary support and written contributions. *We would like to offer both.*

In the aspect of written contributions, I offer my rather unique background. I was born in the United States of parentage of European origin. I was raised in the Christian Faith and educated through the Bachelor of Science level in the public schools and State University of California. I have published in the scientific field and my husband is awaiting the publication of his first technical article. The Laws of Nature are the Laws of the Creator, however, it seems to me. I came to know of the Sikh Faith through my husband to whom I have been married for some thirteen years now. I have read large portions of the *Bible* and whatever pamphlets on the Sikh Faith in English that I could find (my understanding of Gurmukhi being incomplete at best). And after much thought and meditation, I find that there is little difference in the basic teachings of Jesus, the Christ and of Guru Nanak ; in fact the teachings of the ten beloved Gurus *clarify* many of Jesus's teachings which have become confused through errors in the successive translations of the *Bible* and through the misunderstandings perpetuated by the organized Christian church. Last, since English is my mother tongue and I was raised in the United States, I am able to understand these people and express myself to them in their own terms.

Thus I await your instructions as to how we can contribute to your publication. I hope that Captain S. S. Panesar will have been able to contact you by this time ; but if not, we can be reached at the above address.

Mrs Martha Panesar

Houston, Texas-77072
U. S. A.

We welcome, gentle lady, your kind offer of monetary and literary help. We shall be too glad to publish in *The Sikh Review* your contribution, and we are sure it will be read with interest by our readers... — Editor.

II

Hospitnl for Leprosy Patients

It was heart-warming to see your note on the article about Leprosy Patients published in your issue of March 1978. Encouraged by your words I am tempted to bring to your notice the "wild dream", that I have been weaving in my mind ever since I had been in Paris. Recently someone in England wishing to contribute monetarily advised me to open an account for the proposed hospital for leprosy patients. We drafted a provisional constitution to give shape to our ideas.

When I was in Vellore, someone offered an acre of land in deep South and I believe we will not be short of funds because it is God's work and He will do it Himself. We intend to constitute a band of devoted workers ; doctors, nurses, para-medical workers and other staff who would work in the Hospital only as a service to their Master and would not at all be interested in any kind of remuneration. I have 10 more years to serve ; if God wills I could get out sooner and

live on pension. Our primary aim is to serve in the South where people know us as industrialists, Army and Air Force men, and "drunkards" but not as Guru Nanak's servants. I hope God makes this 'wild dream' come true. I shall be grateful for your guidance, and inviting people to come forward in the true spirit of service and sacrifice. We wish, by the grace of God, to alleviate the sufferings of this section of our people with the help of *Nām* and the Guru's compassion.

The first office holders of the society formed are : President : Mr. R.S. Bami, 5/632, Lodi Colony, New Delhi ; Members : Mrs. Nirmaljeet Kaur Kohli, Type II/429, Sadiq Nagar, New Delhi ; Miss. C. Rajalakshmi, C/o Mrs. Nirmaljeet Kaur Kohli, Type II/429, Sadiq Nagar, New Delhi ; Mrs. Rajinder Kaur Dalawari, Type IV/132, Sadiq Nagar, New Delhi ; Mr. B.S. Dalawari, Type IV/132, Sadiq Nagar, New Delhi.

New Delhi **B.S. Dalawari**

We wish our correspondent a success, we are sure the Sikhs have still such people who would come forward to fulfil the mission of Bhai Kanhaya, left undone so far.

News, Views & Review

Life Members

The Sikh Review welcomes the following to the galaxy of its Life Members:

S. Gurbachan Singh, Dehra Dun-1.
International Sikh Forum, San Jose, U.S.A.
Mr. Mangal Singh, Hollbrooks, Coventry, U.K.

Gift Subscriptons

Following well-wishers have kindly given gift subscriptions to *The Sikh Review* as shown hereunder. The Editors are thankful to them for their contribution in enlarging the circle of *The Sikh Review*.

S. Kuldip Singh Sandhu, Gurdaspur,
(For one individual Abroad)
Sardar Amrik Singh, Chandigarh,
(For two individuals in India)
Dr. G.S. Mansukhani, London, U.K.
(For two individuals Abroad)
Mr. H.S. Auluck, E. Malaysia
(For one individual Abroad)
S. Sarwan Singh, Sanahwal, Punjab.
(For one individual in India)

Donations :

To The Sikh Review

S. Nidhan Singh, Vijya Nagar, Lucknow-1, (On *path bhog* on the death of his wife and son.)

To Guru Nanak Niketan

S. Inder Singh Ahluwalia, Calcutta. (*darshan bheta* on *kirtan* held in his house)	65.00
Lt. Col. Rawel Singh Anand, New Delhi-11	301.00
S. Hardit Singh Rahi, New Delhi-28	100.00
Capt. Avtar Singh, Amritsar.	50.00
S. Charanjit Singh, Asaf Ali Road, New Delhi (For Medicines to the poor)	200.00
Sardarni Kalyan Singh, Siwan, Bihar, (In sacred memory of her hushand on death anniversary).	21.00

Guru Nanak Fifth Centenary School's Brilliant Result.

All the 26 students sent up for Indian Certificate of Secondary Education passed, securing the Certificates of Success, thus rendering the result cent percent.

The Sikh Review congratulate the Principal Mr. J.D. Singh and staff of the school for the brilliant result. Keep it up.

Free Books to Newly Married or Proposing to marry in Canada.

With a view to encouraging awareness of their heritage among the Sikh youth, the Sikh Social and Educational Society has decided to distribute a couple of books free to newly married couples or to persons planning to marry in the near future. A call has been given to those who fall in one of these categories to write to SSES, 70 Cairnside Cres., Willowdale, Ontario, for free gift of books, stating the names of the couple and the address. The gift books are (1) *Japji* by H. S. Doabia, and (2) *A Brief Account of the Sikh People* by Dr. Ganda Singh.

Tax on Nanak Mata Gurdwara Land

The following resolution was passed in the U.P. Sikh Kisan Conference held at Kitchha on-2.4.78.

The U.P. Sikh Kisan Conference is concerned to note that the U.P. Govt has arbitrarily and illegally demanded Land Revenue to ancient *Maufilands* bequeathed to Guru Baba Nanak, Gurdwara Nanak Mata Sahib district Nainital in the villages of Chomela, Nanak Mata, Partappur and exchanged lands of Bamanpuri Bhagirath, Tatargunj and Devipura."

"It may be known that the property of Gurdwara was bequeathed by the then Mughul rulers through the ancient *Maufi* grant which has been considered sacrosanct and respected by Britishers and the succeeding Government and no cess or land revenue in any form was levied."

"Therefore this conference in protection of the rights of Gurdwara Nanakmata unanimously resolves and urges upon the U.P. Govt to withdraw the said order in order to maintain Govt's secular character of not interfering with the rights and privileges of the religious institutions granted and honoured by the previous govts and not to create any crisis over this illegal demand, and respect this ancient sacrosanct grant."

Dr. Gobind Singh's Missionary Work Abroad

Ever since retirement from government service, Dr. Gobind Singh Mansukhani has kept himself busy with missionary and literary activity both in India and abroad. During the last three months, he toured the United States and addressed Sikh gathering in New York, Los Angeles, San Francisco, Yuba, Houston, Miami and Washington. In some places the local Sikh communities have started Sunday schools and Panjabi clases, but lack of suitable publications and reading and teaching materials have restricted their scope and expansion. Another hopeful periodical organisation of Sikh children's camps and youth groups to acquaint them with the rich heritage of Sikhism. What is needed is some kind of permanent organisation like the Y. M. C. A. or Max Muller Bhavans to acquaint our people and the residents in different countries with the perennial philosophy of the Sikh Gurus. He hoped that the S. G. P. C. which has recently established its "Foreign Wing" will explore the possibility of establishing or subsidising such cultural and missionary organisations of the Sikhs in important cities in the U. S, A.

Credit Plan By the Punjab & Sind Bank Ltd.

On the occasion of releasing "Credit Plan", a publication brought out by the P. S. B. Ltd., of Rs. 100 crore credit for financing socio-economic development in Faridkot, S. Parkash Singh Badal, Chief Minister of the Punjab in Chandigarh said,"the Banking institutions have an important role in advancing financial assistance to farmers for agricultural development." He congratulated the Bank and its Chairman, Dr. Inderjit Singh, for the project within a span of five years. Sardar P. S. Badal gave assurance of his Government's co-operation in the development activities

Speaking on the occasion, Dr. Inderjit Singh, Chairman of the Bank said, the integrated rural development being envisaged by the P. S. B. would help farmers in a big way. He said the agriculture, the most important economic factor in Faridkot district, has been allocated a major sum ef Rs. 73.22 crores out of Rs. 100 crore credit plan. He assured the Punjab Government that this Bank would make every endeavour to make the State economically prosperous.

Death of a Friend

"A friend in need is a friend indeed" is a well known saying, easy to say, difficult to follow. The death at Calcutta on 18th February 1978 of S. Trilochan Singh, a Patron



of the Sikh Cultural Centre, a Trustee of Guru Nanak Niketan, and in addition and foremost a sincere friend of *The Sikh Review*, has left the Sikh Cultural Centre poorer by a friend who indeed was one for whom the saying aptly applied. He used to be always at hand to extend moral, physical and monetary help, when there was need of any kind. A man of understanding and clear thought, his loss has been felt by a large numbers of his relatives and friends.

Still young in years (48) S. Trilochan Singh is survived by six children, four of them yet to be settled in life. We sympathise with the family beref tof the bread-earner and who was yet to settle his children.

May Satguru keep his soul at His lotus feet and afford courage to the bereaved family to bear the loss.

Pen Friends

The following young people want to make Pen Friends in India. :

	Name	Age	Address	Hobbies
1.	Miss Samiera Raj	15	43, Barkerhouse Road, Nelson, Lancs. BB9 9ER England.	Music, Piano, Riding, Tennis, Singing.
2.	Miss Kashmierin	13	Same as above	
3.	Miss Rajendra Devi	19	C/O Jacqueline Daly, 96 West View, Haslington, Rossindale, Lancs. England.	Music and Reading.
4.	Miss Zoe Cooper	17	4 Hillside Close, Clitheroe, BB7 1HB Lancs. England.	,,
5.	Mr. Helmut Brocker	30	Remiginstr. 99, 4060 Viersin 1. Germany.	Travelling.
6.	Miss Andrea Kitschen	23	Koenigsallee 6, 4060 Viersen 1, Germany.	Travelling and Riding.

BOOK REVIEW

Khalsa Advocate—Amritsar Number—(Punjabi) published by Chief Khalsa Diwan Amritsar—Pages 64—Priced 2.50.

The Special (Vol 75-No 50-51) Amritsar issue of the Khalsa Advocate is another literary contribution towards celebration of the 400th anniversary of the foundation of Amritsar. It is a well portrayed weekly magazine. Various scholars and writers have contributed to the 17 articles, some of them by well known historians and research scholars. It has brought to light many untold and unwritten facts about the holy city of Amritsar: its foundation, inception and growth of the township around the sacred *sarovar* and the Golden Temple. The *sewā* of Harimandir Sarovar, as ordained by Almighty Himself through the fifth Guru Nanak is noted in the *gurbani* text. The Special Number has dealt with the history of the city and the 12 misals down to the Raj of the Khalsa under Maharaja Ranjit Singh. Altogether it is a good literary presentation for the learned and as well as for lay men. The printing and get up is good and price is reasonable. The Chief Editor and his staff deserve congratulation.

II

We publish hereunder belated Review by Late Dr. Suniti Kumar Chatterjee of Dr. Harnam Singh's Book *"Guru Nanak Da Shahkar—Japji."*

"I am very happy to have received this book. In the first instance, it is very well-printed and well get-up, and it has got a number of very valuable illustrations which are a *propos* to the subject. I am not a fluent reader of Gurmukhi, but I have dipped into this book for the last few days and I find it to be very well-conceived and equally well-executed, and it would be almost indispensable for a full study of the *Japji*.

If the *Guru Grantha* with its hymns, poems and distichs numbering over 5000, can very well be compared to the *Rig-Veda-Samhita*, the oldest book of India, the *Japji* as composed by Guru Sri Nanak Dev certainly forms the quintessence of this great book and it may be described as a true *Upanishad* in the wide sweep and the depth of its thought-content.

Such a book certainly merits perusal. Dr. Harnam Singh Shan with his usual knowledge and meticulous care has sought to study the book from all aspects, and each of his chapters has its great value.

No greater tribute could emanate from any scholar to the spirit of Sikhism and to the glorious and deathless deeds of the Sikh heroes and heroines, all of them inspired by the spirit of Guru Sri Nanak Dev, who by their heroism, their faith and their having made the supreme sacrifice wrote in letters of gold what may be described as "The Sikh Epic of India from 1450 to 1950", an Epic which is still not closed but is continuing, when India and the Sikh world as well as the world of all lovers of humanity are celebrating the great self-sacrifice—martyrdom with terrible tortures and torments—which was accepted by Guru Sri Tegh Bahadurji and his three associates : Bhai Dayal Das, Bhai Mati Das and Bhai Sati Das, exactly 300 years ago.

I send herewith my best thanks and congratulations to Prof. Dr. Shan for having achieved this fine work.

III

Special *Kirtan Ank* of *Singh Sabha Patrika* Part I & II published by Kendri Sri Guru Singh Sabha, Amritsar Price Rs. 10/-

Singh Sabha Patrika, a monthly organ of Kendri Sri Guru Singh Sabha has evolved a valuable method of catering to the modren needs of preaching of Sikh religion and history. A number of Research papers read by eminent scholars at their bi-annual conventions and attentively heard by thousands of people at such gatherings are published in collective forms in their special issues of '*Singh Sabha Patrika*'s e. g. *Guru Granth Vichar Samelan Ank, Sultanpur Ank, Shudh Gurbani Ucharan Ank etc.*

The latest in this series is the *kirtan Ank* in two parts which has been published in February and March, 1978 comprising more than two hundred pages in each part. *kirtan* being the backbone of Sikh religion is highly respected and is an essential part of almost every ceremony and religious occasion. Both these special issues contain authentic information on various aspects of *kirtan* or devotional singing of hymns in Sikh congregations. They also give detailed information about the musical forms used in the *Adi Granth* and the instruments used in the olden days for reciting *kirtan*.

Therefore, these two volumes are most precious and authentic journals and make a book, self-sufficint.

Among the writers of these papers, besides professional *rāgis* are well-known scholars of Sikh history.

These special numbers are highly recommend to those interested in the study of varions aspects of *gurmat*.

NOTICE

Tape Records of Kirtan

Sri Guru Nanak Sat Sang Sabha Singapore, have tape-recorded on C-90 Cassettes, *Gurbānī Kirtan, Kathā, Sukmani Sahib, Nit Nam, Asa- di-var*, Brief Commentary on Sikh History, etc. for the benefit of the *sangat*. The following *Rāgī Jathā's Kirtan* is available.

Bhai Harbans Singh, Bhai Sadhu Singh, Bhai Chattar Singh, Late Bhai Gopal Singh, Bhai Dharam Singh Zakhmi, Bhai Prithipal Singh, Bhai Angad Singh, Bhai Manmohan Singh, Bhai Bhagwant Singh and Bhai Shamsher Singh.

Apart from the above, *Slok Mohalla 9th, Salok* Kabir and Faridji, Gurpurb and Martyrdom Recording, Ghazal Bhai Nandlal, *Kathā* and Discourse are also available. 200 Slides with commentary are also in stock.

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The SIKH REVIEW

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The SIKH REVIEW

Where do We Stand ?

The brutal murder of 13 *gursikhs* in broad daylight on April 13, the sacred Baisakhi Day, by Baba Gurbachan Singh's private army, at their master's obvious instigation, was a dastardly crime against the Sikhs in their holiest city. The hand of the administration is clearly discernible in the outrage.

The pseudo-guru Gurbachan has been *persona grata* with the Government. After the sunset of Raj Khalsa, it has always been an effort of the Indian Government, headed whether by foreigners or Indians, to suppress the Sikh spirit so that the Sikhs may not claim their sovereign right of *'rāj karegā Khalsā'*, of which they remind themselves at every congregation in their gurdwaras. To attain their purpose, the rulers cultivate and pamper people like Gurbachan Singh who assume a Sikh garb, but are really foxes disguised as lions, to raise Sikhs against Sikhs, backed by communal and rabidly anti-Sikh elements. The British rulers implanted such so-called Sikh administraters in Sikh religious places, who offered *saropās* to General Dyer, and declared the Kama Gata Maru patriots as 'non-Sikhs'. During the Congress *rāj* too, the Nirankari impester-guru enjoyed diplomatic immunity. Indian Embassies in foreign countries were enjoined to give him VIP treatment.

The complicity of the Centre as well as the local administration is evident from the following facts :

State Administration's Complicity

(i) The Deputy Commissioner allowed the procession and Nirankari function to be held on the day sacred to the Sikhs, knowing fully well that thousands of Sikhs gather at Amritsar and that the Nirankaries have been offending and injuring the religious feelings of the Sikhs.

(ii) The police knew well in advance that the Nirankaris had started collecting arms and other weapons from 6th July 1977, and that the Baba Nirankari (it would be better if they were called *narakdhāris*) maintains a uniformed private army which is illegal.

(iii) The police rained tear-gas shells and bullets not on the attackers but on the peaceful *jathā*, to prevent the Sikhs from escaping and thus helped to provide 'good hunting' for the *narakdhāri* army. Thirteen Sikhs were killed on the spot and over 100 wounded, some of whom were riddled with bulletts, showing how indiscriminately ammunition was used on the Sikhs.

(iv) Gurbachan Singh, blinded by his bloated ego and inhuman manner, continued his programme for fully three and a half hours after the butchery, without taking the slightest notice of what happened just 200 yards away.

The police neither arrested the perpetrators of the crime, which occurred right before their eyes, nor did they make an immediate search for arms and the killers, although the police *own* F. I. R. No 88, entered in P. S. D. Div on April 13 states that the Nirnakaris *first* attacked the Sikhs with fire arms and stones. A belated search resulted in the disappearance of a number of culprits and arms. And worse still, the main culprit, Gurbachan Singh, was whisked out of the State under police escort to Delhi for an immediate audience with the Prime Minister of India and other dignitaries to ensure his safety.

(v) The Chief Minister of Punjab, who was in Bombay, when informed telephonically of the tragedy on the 13th April, rang up the Chief Secretary of his Government to apprise him of the situation but was told by the latter that he knew nothing about the tragedy. Such was Chief Secretary's standard of efficiency. But his very ignorance smacks of some conspiracy.

Centre's Role in the Tragedy

(i) *The Prime Minister*, Sri Morarji Desai, was able to meet the murderer as soon as the latter called on the former, but he had no time to meet the representatives of the deputation of 700,000 Sikhs who went to his residence to present their memorandum.

(ii) Earlier, when a deputation of prominent Sikhs, headed by the President of the Shiromani Gurdwara Prabandhak Committee, met the Prime Minister, he tersely told them : 'Why did the Sikhs go to the Nirankaris' Samlon ?' Sikhs ! understand what he meant and where you stand as people in national importance or unimportance.

(iii) A senior police officer, who was specially sent to Delhi to arrest Gurbachan Singh, received no help from the Delhi Police we understand, under, instructions from the Delhi Administration. A fugitive from justice, Gurbachan had himself admitted in hospital, where he was said to be under treatment for a heart attack.

(iv) It was our Minister of External Affairs, Mr. Vajpayee, who advised Gurbachan Singh to apply to higher courts to obtain pre-arrest bail !

(v) And Sri Chandra Shekar, President of the Janata Party has offered to mediate for a *peace* settlement between the Nirankaris, the killers, and the Sikhs, sufferers ; what a judgement ! *Peace* with the murderer !

Sikhs in general are incensed against some Sikh Ministers and the communal Janata Ministers and Arya Samaj papers who have joined hands with the Nirankaris to denigrate Sikhism. We shall refer to this aspect in our next issue. Suffice it to say (1) power in hands of such Sikh ministers corrupts them absolutely and (2) scratch a Janata leader and you find a Jansanghi or R.S.S.

Future of Sikhism :

Considering all these facts, we believe there is hardly any chance of justice for Sikhs. On this case depends the future of Sikhism. Let us see how the Sikhs will react.

II

Whom the God Loves........

Even while the wounds which the untimely death of our dearly cherished colleague, S. Kalyan Singh, had caused were green, the Almighty's will inflicted another unbearable hurt on us by taking away from our midst S. Trilochan Singh of Messrs. Sunder Singh Ajit Singh, another dearly cherished colleague. Both men were closely associated with the Sikh Cultural Centre and Guru Nanak Niketan. Both were gentlemen of the highest order and with both is associated that indefinable yet very specific quality called goodness. Both of them have died young and their deaths have provoked among sensitive men like the writer of these lines plaintive questionings setting off chains of thought which culminate in : "whom the God loves die young."

S. Kalyan Singh, whose first death anniversary on 3rd June was the occasion of a sobre, well-attended religious service, had excellent qualities of head and heart. One would unhesitatingly bet that he never said "no" to a request for help. The strings of his purse were always loose. He financed the medicine requirements of the Guru Nanak Niketan Homeopathic dispensary all by himself. He had a sensitive ear for *kirtan* and particularly enjoyed Dr. Kartar Singh Bari's erudite exposition of religious subjects. One commonly observes that constant religious devotions and listening to sermons do not bring about that inner peace which is the hallmark of real spiritual attainment. S. Kalyan Singh was blessed with a big measure of it. One seldom saw him nervous or worked up. Never in the course of the most painful prolonged malady, that preceded the end of his mundane journey, did he utter a word of complaint !

And still he was a devoted husband and affectionate father concerned about his family and friends.

When the writer of these lines thinks of S. Kalyan Singh, his head begins to ring with "Ah why ? Ah why " The greatest tribute that may be paid to S. Kalyan Singh is that even in the extreme condition of dire pain, he did not harbour any such doubt. His memory provokes a spontaneous upsurge of the blessing : May his soul rest in peace. So too does the memory of S. Trilochan Singh who shared with S. Kalyan Singh practically all his inimitable qualities.

Kulraj Suigh
Guest Editor

Martyrs of Amritsar

Stirring Address by Siri Singh Sahib Harbhajan Singh Khalsa Yogi, at *bhog* ceremony of *ākhaṅd pāth*, Guru Ram Das Ashram, Los Angeles, California on April 22, 1978.

Wāhe Gurū jī kā Khālsā.
Wāhe Gurū jī kī Fateh !

AS a body of the Khalsa in the Western World, we stand today in reverence before the *Sirī Guru Granth Sahib* that we are one with that body of the Khalsa out of which 17 members have laid down their lives.

The time has come when we have to decide absolutely cut and dried. In this situation, there is no longer a privilege of anybody to fool around. The martyrs of Amritsar have laid down a clear cut policy. There was a time (at the time of Banda Bahadur) when there was a *'Tat* Khalsa' and a *'Bandhai* Khalsa'. And exactly now, there exists a 'political Khalsa' and there is a *Gurū kā* Khalsa. Politicians are politicians, and they have no morals, because their moral is the Power. But, with the Khalsa of the Guru, it is the Guru :

'jahāṅ jahāṅ Khālsā Sāhib,
tahā tahā rachiā rahāit'.

It is not that these martyrs have died. Actually, it is that *Work has begun now.* Work has begun. Not only has this thing happened in Amritsar, but in New York today, people wearing the *bānā* of the Khalsa pretendingly, tried to pass a resolution that the Khalsa in the Western World are not even Sikhs ! So, don't live in any misunderstanding. It is God's will and it is Guru's task. Work has begun now. The history of the Khalsa is before you. Alert yourself and stop flirting yourself. Time has come now to repeat every page of the history ; you sing a Song of the Khalsa, and in India they have proved it. They 'died before they fell'. When 'things were down and darkest', they 'walked tallest'.

It is a most unfortunate day in the history of the Khalsa. We have in the Punjab our Ministry ; we have our Government ; we have our majority. And people have been killed in a most merciless manner. Now things will be covered up. Truth will be totally covered. And this is a very unusual situation which we have to stand. That is why we have sent three representatives to India from here. But there is nothing to investigate. It is a simple fact to find out, and every heart knows what they are doing to us in America, what they are doing to us in Canada, what they tried to do to us in England ; and wherever they are, these *patits* are going to attack us. They may look like Sikhs of the Guru, but their heart is not for the Guru. You can call them anything ; they are chips of the same block. Their dedication is not towards the Guru,

their dedication is their personal glorification and personal earthly power.

The blood of these Martyrs of Amritsar shall not go to waste. It is what they call : 'The Start of the History', which shall end in victory of the Khalsa. I congratulate the Punjab Ministry *for giving the Khalsa the chance* to face this beautiful, wonderful, sacrificial death. I congratulate the so-called Sikh leaders, that today, we *know* Khalsa is not safe in the hands of the politicians. Today we know the hypocrites for their personal advantages and usages are using the Name of the Guru.

In the worst time of the history, this kind of massacre has never happened. Therefore, whosoever you are here, try to understand that the time has come to leave everything aside. And, to organize not the bodies, but the spirit ; so that wherever the Khalsa is, it should be the oneness in the name of the father, Guru Gobind Singh. Numbers do not count now. The oneness of the spirit will count.

Today I read the newspaper report in which it was said, 'a body of the fanatic Sikhs...'. If doing a *kīrtan* and defending the good name of our father Guru Gobind Singh makes us fanatics, we welcome this allegation. Remember, those who do not defend the grace of their father are never worthy of any respect on the earth. These Martyrs of Amritsar have shown us that we shall live in grace ; if it is not possible, we choose to die in grace.

We shall be doing whatever is in our mind and heart for these people who were part of us, and we want to tell the whole world, we are part of them. This *ākhaṅd pāth* which we have done as a prayer for the departing souls shall always remind us that Khalsa has to live in unity and with the grace of Guru Gobind Singh. There in no other way. All other ways are false.

Those people who were saying in the past, 'if we have our government, if we have our ministries, if we will be in power—political power—, Khalsa shall flourish', they have proven to be wrong. We have the ministry ; we have this honorable Chief Minister of Punjab who calls himself Akali ; we have all these 'friends' ; it is a majority Akali ministry, and that is where this massacre has happened ! People have been killed mercilessly because they went in peace to protest against the insulting remarks given to our heavenly father, Guru Gobind Singh. What they have done was rightfully the act of every Khalsa. The death they have faced is the rightful death of every Khalsa, and we shall record this day as the beginning of the day : *work has started.* Water shall become water, and milk shall become milk. Those who believe in Guru Gobind Singh are the true sons and daughters, and they shall fall in line wherever they are. And those who are using this *bānā* for motivation and exploitation and for earthly purposes, these false ones will fall and shall not only be condemned by the heavens but they shall be condemned on this earth by their own consciousness.

Remember we are standing today on

crossroads. Those who believe, shall follow the path. Those whe don't, shall falter.

May I ask you to remember these martyrs and also the history. We have never lacked. Our history is so beautiful and gracious, it has never let us forget for a moment, who we are. Today, I assure you, political power is not the safeguard of the Khalsa ; it is the spiritual power and the flow of the spirit. In the name of Guru Gobind Singh I ask every Khalsa wherever they may be to unite and to act so that we may not allow the repetition of such an inhuman act.

We today send our love and affections, and we today send our prayers, and we today send the vibration through the Holy *Siri Guru Granth Sahib* to the departed souls of the Khalsa. And we today assure them that wherever we shall be, they shall live in our memory and shall shine as guiding stars on this entire hemisphere. And we will not let their blood go to waste. Let us not forget this day. What Guru Gobind Singh said.

jab lag Khālsā rahe niārā.
tab lag tej dio mai sārā,
jab eh gahai biparan kī rīt.
mai na karo in kī pratīt.

Let us be who we are and let us not follow these earthly attachments.

Remember these people have laid down their lives to prove it to you that political power is a false shelter. What has happened has happened to prove that dark forces are attacking ; and it is the radiance given to us by our Heavenly Father which shall be our real protection. So wherever you are, and whatever you are, stand up as a Body of the Khalsa, limb to limb, person to person, place to place, and tell the whole world what an injustice has happened.

We are trying to contribute through all means at our disposal to comfort those who have been left by these departed souls. They are as dear to us as our own kith and kin. We on this day feel the *sameness* of the body, of the spirit and we record this day as the day of the Martyrs of Amritsar.

We shall always remember them in our prayer. May Guru bless them for their courage. They fit in *truly* on the Song of the Khalsa, and we shall always sing it in their praise.

Also, this day we dedicate to raise our children in the spirit of the Khalsa so they may not end up *not* living to our history and our tradition. Remember that earthly and worldly relationships are not true. It is the relationship of the spirit which shall mean everything and anything to us.

Wāhe gurū jī kā Khālsā.
Wāhe gurū jī kī fateh !

Hukam taken at *bhog* ceremony of *ākhand pāth* held in honor of the memory of the martyrs of Amritsar is listed below :

"Meditating on the Master, the sins are destroyed ; peace and bliss naturally come to abide in the man.

"The Lord's slaves have faith in the Lord. Repeating God's Name, all their anxieties are vanquished.

"In the company of the disciplined ones, there is neither fear nor doubt. The praises of God are sung day and night.

"Showing His mercy, God has freed me of my fetters, and has given me the support of His lotus feet.

"Says Nanak, faith comes into the mind ; God's servant drinks the pure praises of the Lord.

(*Gauri*-5th *Channel*, p. 646 Manmohan Singh translation).

A Thought on Baisakhi

DR. JARNAIL SINGH (CANADA)

LATELY, on April 13, the people of Northern India have celebrated the festival of Baisakhi. This date has facets of its own. It is the beginning of the solar year. In the northwestern part of India Baisakhi brings the wheat harvest. The farmers busy themselves in collecting the fruits of their labour during the previous six months. They are happy and jubilant.

For the Sikhs Baisakhi has its particular and special importance. This is the day when in the year 1699 Guru Gobind Singh introduced the baptism of the double edged sword and established the Order of the Khalsa. Khalsa is the final product of Sikhism, jewel par excellence.

The drama that unfolded on that day in 1699 at Anandpur (city of bliss) has been told many times, but it can bear repetition. The Guru had sent special messages to his disciples to come for the festival. He pitched his tent. When he came out to address the audience he had a sword in hand and demanded a sacrifice. People had their misgivings and fears, some even doubted the sanity of the Guru. Ultimately, one person offered himself at the altar of devotion. The Guru took him inside the tent and people heard Swish of the sword and a thud. He came out and demanded another sacrifice. Now the people had no doubt that the Guru had actually killed the first person. Many started leaving. Still another individual offered himself. The call was repeated five times, every time with the same result. After a while the five and the Guru came out, attired in new uniforms, to the surprise of every one.

Till today there are two views. Some maintain that Guru actually killed the five individuals and as he was all-powerful, he rejuvenated them. Others believe that five goats were beheaded. What actually happened is a mystry known only to the Guru, the five individuals (the Five Beloved Ones) and the Almighty. Theologians will, perhaps, argue over that for all times to come. But the central point of the whole drama is that those Five offered themselves as a matter of faith in the Guru. From that day on they were prepared to fight and die for the cause that the Guru upheld, the cause was (and still is) to fight for the human dignity, protect the poor and stand upto the bigot and the tyrant.

Starting with the Five beloved Ones, Guru Gobind Singh created a formidable force that stood against the worst tyranny of the Mughal empire and the marauders like Ahmed Shah Durrani. The people who joined the Khalsa fraternity came from all the castes, the poor, the downtrodden. Those who had never touched a sword were able to face the Afghan hordes in the battle field with astonishin

results. This is the real miracle that Guru Gobind Singh produced. What was the secret ? These men were inspired by the ideas of equality and dignity. People joining the fraternity knew about the odds facing them, still they came forward willingly. The resources at the command of the Guru were meagre but his was a just cause. He made the people understand that the power of spirit is unbeatable by any tyranny.

An individual who joins the Khalsa fraternity vows to live an honest, chaste and productive life. He is to live and work in the world but still remain pure. Guru Gobind Singh enjoined on his Sikhs to keep the five symbols, popularly known as the five Ks. That is the uniform of the Khalsa. There are individuals who question this uniform. They are looking for reasons or utility of the symbols. That is a search in vain. In this world there are hardly 12 million Sikhs out of a population of more than 3000 million. Any argument that one may put for the K's on utilitarian basis can be repudiated by some other is only one valid reason and argument. The Guru wanted it and that is his Will. If any person is not satisfied by that he will never get an all satisfactory answer. Those who want to keep the symbols, there is no need for them to be apologetic or to search for pseudo-reasons. There is the Will of the Guru. Is that not a sufficient reason ?

Maintaining a standard, any standard, is not an easy task. To stand out in the crowd requires courage and conviction and not a few times raw guts. However, there is no community in the world, present or in history, when all the individuals have attained the same level ; intellectual, moral or spiritual. There are some of our brethren who are keeping the symbols—bravo !! The symbols should be a sign of inner development, of charity, compassion and feeling for others. But such is the fate and condition of humanity that very often the result is just the opposite. In their absolute belief (there is no need to question their sincerity) of the necessity of keeping the symbols, irrespective of any other consideration, they go condemning right and left any body who does not measure upto "their" standards. The results are disastrous.

It is worth considering why people joined the Khalsa fraternity when the odds were stacked against them. There is only one answer ; they were inspired by the nobility of cause and purpose and the examples set by the Guru himself and his disciples. Intellectual reasoning is a force, but majority of the people are not convinced by arguments, rather they are influenced imperceptibly by the character and the example set by the models, leaders of the community. It is incumbent on every Sikh to pause and ponder, and particularly on those fortunate ones who have been able to keep the form ordained by Guru Gobind Singh.

Song of the Khalsa

MUKHIA SINGH SAHIB LIVTAR SINGH KHALSA (U.S.A.)

Many speak of courage, speaking cannot give it ;
It's in the face of death that we must live it.
When things are down and darkest,
That's when we stand tallest.
Until the last star falls.
We won't give an inch at all.
Stand as a Khalsa, strong as steel, steady as stone ;
Give our lives to God and Guru, mind and soul, breath and bone.

Guru Arjan gave his life to stand for what was right.
He was burned and tortured five long days and nights.
He could have stopped it anytime just by giving in.
His strength a solid wall ; he never gave an inch at all !
Sons of the Khalsa, remember those who died ;
Stood their ground until their last breath,
So we who live now might live free lives.

A princess is not royal by her birth or blood inside,
But if her family's home is Anandpur Sahib,
She'll walk with such a grace and strength,
The world will bow in awe.
Until the mountains fall, she won't give an inch at all !
Daughters of the Khalsa, in your strength the future lies.
Give our children fearless minds to see the world through the Guru's eyes.

Baisakhi Day we were thousands,
But only five had the courage for dying.
Then one brave man, one flashing sword,
Turned us all to lions.
And now we live his legacy, to die before we fall ;
And like the five who answered his call,
We can't turn back at all.

Stand as a Khalsa, strong as steel, steady as stone.
Give our lives to God and Guru, mind and soul, breath and bone.

The Tenth Guru gave even his sons to give the Khalsa life.
His words stand like mountains against the winds of time.
That Khalsa will rule the world ; all will be safe in its fold.
But if the Khalsa falls, there won't be a world at all !
Stand as a Khalsa, strong as steel, steady as stone ;
Give our lives to God and Guru, Mind and soul breath and bone.

Mind and soul are His alone.

'Your History is not for The Archives'

HARJOT SINGH

KHALSA JI, with your help and blessings, in March 1977, a random sample survey was conducted among 375 Sikh boys and 125 Sikh girls, doing their graduation and post graduation, in four prestigious educational institutions of Delhi—St. Stephen's College, Khalsa College, Miranda House and Jawahar Lal Nehru University. In response to a questionaire, 24 percent of them confided that the Sikh way of life had no value or meaning for them, 40 per cent could not name the ten Gurus, 35 per cent expressed their inability to read or write Punjabi, 30 per cent approved of Sikhs cutting their hair, 27 percent smoked cigarettes, 38 percent did not know who compiled the *Guru Granth Sahib*, 37 percent could not name the birth place of Guru Gobind Singh ji. 25 per cent did not know where Gurudwara Nankana Sahib is located, 90 per cent did not know who wrote the *Jap Sahib* and 45 percent were ignorant of the History behind Guru Arjan Dev ji's Martyrdom.

Khalsa ji, would you pause here and consider why we have become the subject of this crisis of identity at this crucial time ? Why this predicament has overtaken us ? Is it merely because we of the younger generation want to rebel against all conservatism and orthodox reaction, to set up a Bohemian Paradise ? Is it because we want to be one of the few, privileged ones who have been initiated into the intricacies of the modern Social set up and as if to show our commitment towards being the 'most rebellious,' we go about with trimmed beards, a cigarette in the hand and to leave nothing for the imagination, we have a whisky bottle in a frothing mouth. "Marijuana, keeps me in an uninterrupted euphoria, it makes me communicate with God and endows me with a cosmic consciousness. It involves a subtle interplay between the turned on sense organ and the external stimuli that bombard it," was the firm belief of Gurjit Singh an M.A. final student of Delhi University.

Khalsa ji, why do you think did Gurjit make this statement, to which Anusharan Kaur, who is appearing for the I.A.S., added "God, has nothing to do with trimmed hair. Having a long beard is no indication of purity of heart. Let me tell you all this noise about external symbolism is nothing but hypocricy, at the altar of dead men. The Gurudwaras have become the dens of vices, intrigues and petty politics." Could this be the voice of two isolated individuals ? Unfortunately it is not. It is increasingly the opinion of the younger generation of the Sikhs, they may be residing in Delhi, Chandigarh, Amritsar or Anandpur Sahib. They want to be stamped as 'libertine' or 'Westernised,' to the point of a complete salvation from traditions, rules and customs.

Khalsa ji, if the younger generation is today standing at cross roads, not sure of its drifting course, it is not just because they have been wrecked by the whirlpool of modernity. It is simply because they are not aware of their rich heritage, an indomitable spirit and an unsurpassed History.

Khalsa ji, do you know who you are? You are the Singhs (Lions) and Kaurs (Lioness) of Guru Gobind Singh ji, who bestowed on all of us Sardaris. If today you are called, Sardar Sahib ji, it is because your ancestors laid the foundation of the Khalsa not through theology or through contemplation of their navels, but through sweat, toil and blood, through the sacrifice of their lives, through the abandonment of their family comfort, through the trial of boiling cauldrons, through their being bricked alive, through their skulls being chopped off and through their babies being reduced to mincement. Not only did Guru Gobind Singh ji, lay down his own life for our glorious future but also his four sons, his parents and countless Sikhs.

It was for your forefathers that the government issued a regular schedule of awards, for those who assisted in the work of stamping out the Sikhs. One who cut off the hair of a Sikh was awarded blankets and bedding. One who supplied information as to the whereabout of the Sikhs got ten rupees and one who caught or killed a Sikh received fifty rupees. Besides, the plunder of the Sikh homes was freely permitted by the Government. On the other hand, the person who gave shelter to a Sikh was punished with death and one who did not inform when a Sikh came to him received the same punishment. These were the prizes for a specis of humanity, in a poor country where the human cattle had no worth for the rulers.

Khalsaji, turn the pages of your history, which is not a collection of epic stories of battles between demons and gods, but hard facts which will not only show Gurjit Singh if it is Marijuana which makes him communicate with God or was it the rustiscs of his own history who communicated with God and through their own annihilation, gave to Gurjit and many others like him the opportunity to talk about cosmic consciousness. If Anusharan Kaur had taken the trouble of glancing through an elementary book on Sikh history, she would know, long beards are not, "A noise of hypocricy, at the altar of dead men."

Khalsaji, do those of us who feel ashamed to go to the Gurudwara or to sit in the Langar, have the right to wear a turban—which has been acclaimed the most distinguished headgear in the world. Do you think, we have the right to wear a *Karā* and call ourselves the inheritors of a Common heritage, if we feel our moustache a burden to be shortened and beard a weight to be reduced. We all have our rights to do anything, we feel as individuals. But kindly do not trim your hair and still claim to be a *Gurū kā Sikh.* Either be a Khalsa or do not claim to be a Khalsa. To walk around as a Khalsa, to name yourself as a Khalsa, to claim the Gurudwara as representative of your spirit, to acclaim the deeds of your histroy is a right

which all of my Khalsa brothers have. But if you claim to be representatives of the Gurus House, please do not throw stones at your own house.

Khalsa ji, we are often told today that the times have changed. We have no danger of religious persecution, so the Sikh way of life should be made more flexible, in time with modern civilization, instead of an anachronism. Time is a strange phenomenon and each one gives to it his own interpretation, To an Historian, time is the study of past, to a man on the stock market, it is the ticker, to a mother, it is the memory of her son, to an exhausted man it is the rest in the shade. Each one translates it according to his particular needs and desires, shaping it to suit his own cunning mind. The Khalsa, has also become the subject of these mental tricks.

It is not time which has changed, but it is the Khalsa which had changed, who has made his life a game on the chessboard of Time and Space. Guru Gobind Singh ji, did not create the Khalsa on the vicissitudes of Time. For him the Khalsa was to be a timeless reality, as it was and is for many of his Sikhs.

Khalsa ji, all of us are today on a most extraordinary operation table. We lie on it prostrate ; disarrayed and disfigured. Unfortunately, we cannot go to any 'Emergency Ward', for an operation. The struggle for our existènce cannot be carried out by the doctors, but it will have to be carried out by ourselves. Each one of us becoming his own doctor, his own prescription and his own cure—a complete revolution within us. Man is to be saved by Man, no gods, shall ever come to help him.

It is time we realize, that we cannot go on living on the glory, the images, the history, the sacrifices and the blood of our own history. We want to enjoy to the full, we want to love to the brim, we want to eat a hearty meal, we want to reach to the top in our career, we want to attain a most fulfilled life, why do we not want the same value system to operate in our lives as the repersentative of the Sikh way of life ? Why not be a Khalsa in totality, to the brim ? It is not hyprocricy, to carve for everything else in the form of a total desire and to be a *Guru kā Sikh* in a partial, distorted manner. Your Guru never sacrificed partially, his whole family was destroyed, for you.

It is not for me to give you a moral code, an ideology, conclusions, a pattern behaviour or even a religion. Guru Nanak Dev ji said, "There is no Hindu and there is no Musalman." He did not state this to create a new religion of the Sikhs, but merely to express his belief in universal way of life, in which every creature was to be regarded a God's creation. All dictated codes are codes of hatred, fear, envy, sufferings and human exploitation. The whole Sikh way of life was a revolt against imposed creeds, imposed Texts and imposed love. Every human relation, be it of a man and a woman or that of man and God, should be based on a Spontaneous relationship and understanding, not a protracted reasoning. Each animal has its own practical intelligence, which operates only to procure its food namely the satisfaction of

desires. Thus when we are at the mercy of these animals our intelligence is also at their merey. And as they are interested in pleasure and not in truth or joy, so our minds inevitably follow the line of pleasure and attraction. The intelligence of heart is the faculty in man which when awakened understands the place and good of every-thing that is both within himself and God's universe. You have not to be a religious man to be a Sikh—but merely as the word means, a learner, a constant student, not of mechanical existence in the world of Time and Space but a sensitive soul in the eternity of the human relationship with God and his creation. *'Puran Jot jagge ghat main tab Khalsa tāhin nakhālas janae'.* (Guru Gobind Singh ji) 'When one's inner self is thoroughly illuminated with the celestial light, it is only then one can be truly considered a Khalsa.

Khalsa ji, this is the plain history, our history is of the soul, all its event are of the soul. All truth for us is personal. We have not to prove it, we have to stand witness to it, in our soul. By the title 'KHALSA', He linked us with Himself for ever. And we cannot tear our-selves away from Him. It would be misery, for us if we turn our back on Him. "What would happen to India without the Sikhs ?" W..s the recent query of Kersti and Eric Tonsberg of Sweden. Khalsa ji, would you like to answer them with the ever widening gap between your History and your present. We have to make our heritage a living reality, not a fossil for the archives or a painting for the Museums.

Sham Singh Attariwala
The Martyr of Sabraon

SAT PAL SINGH*

IF there was any element of loyalty that prevailed in the Khalsa Durbar, then it was surely among the Khalsa soldiery and their retired old commander Sardar Sham Singh Attariwala—who to save the sinking lofty Sikh kingdom, at last plunged into the battle of Sabraon and gallantly fell as a martyr.

Sham Singh Attariwala was an eminent general of unsurpassing repute. Among celebrated military commanders like Hari Singh Nalwa and Akali Phula Singh, Attariwala was an overwhelming favorite of Maharaja Ranjit Singh. He was entrusted with the most difficult military expeditions, for the execution of which he not only put his life at stake but won many laurels and honors for the Khalsa Durbar. He also enjoyed a very special status in the Durbar of Maharaja Ranjit Singh, due to his close ties with the ruling family of Lahore. In March, 1837, his daughter Nanaki was wedded to Kanwar Nau Nihal Singh, the grandson of Maharaja Ranjit Singh. It was the most memorable, ceremonious and splendrously performed Royal wedding that would ever be remembered in the annals of the Punjab history.

After the death of Maharaja Ranjit Singh, on June 27, 1839, the state of the Punjab turned to be a see-saw front of political instability—the destiny of which was guided by the Dogra traitors who had secretly negotiated with the English the fate of the entire Sikh Kingdom short of its existense, and in turn, were hoping to secure their promised positions, under the British occupied Punjab. Sardar Attariwala knew well the sacrifices Maharaja Ranjit Singh had made to build up such a vast Sikh empire that extended to the borders of China and the limits of Afganistan, with all Multan, and the rich possessions beyond the Sutlej. Therefore, to defend the Sikh State falling into the hands of the Feringhees, he played a significant role and upheld those legends and traditions of the Khalsa in the battlefield, that Guru Gobind Singh had infused in his Sikhs by baptising them with the water of steel, at Anandpur, in 1699.

In order to fully realize why chieftain Attariwala's sacrifice became more prominent, it is henceforth essential to underline the circumstances in which he laid down his life.

Treacherous Moves of The Dogra Commanders

The retreats of the Sikhs were not uncommon during the Anglo-Sikh Wars; for that the Khalsa soldiery was not to be reproached as the designed betrayals by the traitor Dogra commanders, on all accounts, turned the hard earned decisive victories of

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the Sikhs into irretrievable defeats. In the battle of Mudki, that took place on December 18, 1845, both commanders of the Sikhs, Lal Singh and Tej Singh were in treasonable communication with the British. The first move that Lal Singh initiated was to write Captain Nicholson an Ferozepur. "I have crossed with the Sikh Army. You know my friendship for the British. Tell me what to do." Nicholson replied: "Do not attack Ferozepur. Halt as many days as you can, and then march towards the Governor General."

The strategy of the Dogra commanders of the Sikhs should have been to first vanquish Sir John Littler and his small division, stationed at Ferozepur, who in anticipation, was waiting for the fresh arrival of the main British reinforcements. But loyal to the English, Lal Singh, instead ordered his forces to march on to intercept the advance of the British troops, arriving from Ludhiana and Ambala cantonments, which to his surprise, had already reached Mudki, under General Gough. Captain J. D. Cunningham, who at the time was attached with the staff of Sir Hugh Gough, described the battle scene of Mudki. "Lal Singh, headed the attack, but, in accordance with his original design, he involved his followers in an engagement, and then left them to fight as their undirected valour might prompt." The Sikh army without any strategy or military head heroically fought with undaunted courage; but the English who greatly outnumbered the Sikhs and were fighting under the most experienced commanders of Europe, eventually carried the day. "The field of action of Mudki was not of great military significance", observes Khushwant Singh, "expect in so far as it gave the British their first experience of the fighting qualities of the Punjabi soldier."

Victory Turned into Defeat

December 21-22, 1845, witnessed another fierce combat between the English and the Sikhs at a place called Ferozeshahr, nine miles away from Mudki. "On the memorable night of December 21", wrote Cunningham, "the English were hardly masters of the ground on which they stood." The loss on the British side escalated tremendously. Almost every single member of the governor general's staff was either killed or wounded. An entry in Robert Cust's diary shows that the British generals had decided to lay down their arms and "Measures were concerted to make an unconditional surrender to save the wounded."

Sir Hope Grant, one of the British generals who fought in the Anglo-Sikh Wars, wrote: "Truly that night was one of gloom and foreboding and never perhaps in the annals of India warfare has a British army on so large a scale been near to a defeat which would have involved annihilation. The Sikhs had practically recovered the whole of their entrenched camp; our exhausted and decimated divisions bivouacked without mutual cohesion over a wide area..."

Next sunny morning, Tej Singh from Ferozepur appeared on the scene with fresh Sikh soldiery, ready to charge and devour the enemy. At this point, the English were completely exhausted, their artillery ammunition

was finished and above all, they were left with no stomach to fight. The Sikh army opened fire and started advancing. At this juncture, with no reason, the traitor Tej Singh commanded for retreat. "Lord Gough quickly realised that the Sikh commanders had fulfilled their treacherous promise. He ordered his cavalry to charge the entrenchments at Ferozeshahr. The defenders, who were confidently expecting Tej Singh to give the enemy the coup de grace, were taken by surprise." Further writes Khushwant Singh, "Soon after the defeat, Tej Singh visited the British camp and had an interview with Lord Hardinge. What passed between the two is not known; but from the subsequent treatment the British accorded to the traitor, it is not hard to guess." Thus a sure victory was turned into a defeat by the traitor commanders of the Khalsa Durbar, that was never to be recovered again !

The Skirmish of Buddowal

Another successful attack was launched this time under the leadership of Ranjodh Singh Majithia, who had crossed the Sutlej at Phillaur. Reinforced with the troops of Ajit Singh Ladwa, they captured many forts including Buddowal and set many barracks on fire in the Ludhiana cantonment. Major-General Sir Harry Smith was sent from Ferozepur to relieve Ludhiana. As he tried to make a detour at Buddowal, Ranjodh Singh Majithia attacked his rear on January 21, 1846. Paying tribute to the tactics of Ranjodh Singh, Sir Harry Smith wrote in his autobiography, "It is the most scientific move made during the war and had he known how to profit by the position he had so judiciously occupied he would have obtained wonderful success. He should have attacked me with the vigour his French tutors would have displayed and destroyed me, for his force compared to mine was overwhelming; then turned about upon the troops at Ludhiana, beaten them and sacked and burnt the city..." In this skirmish, a large convoy of guns and ammunition fell into the hands of the Sikhs.

J. D. Cunningham, who was now attached as a political officer with the division of Sir Harry Smith, portrayed his eyewitness account, "The Sikhs on their side were correspondingly elated; the presence of European prisoners added to their triumph. Lal Singh and Tej Singh shrank within themselves with fear, and Gulab Singh, who had been spontaneously hailed as minister and leader, began to think that the Khalsa was really formidable to one far greater than himself.

The Battle of Aliwal

During the night of January 22, Ranjodh Singh moved his troops from Buddowal to Aliwal, a place on the Sutlej about fifteen miles below Ludhiana. Sir Harry Smith immediately occupied the deserted position and being reinforced himself with another brigade, attacked the Sikhs, at Aliwal, on January 28, 1846. He inflicted a sharp defeat on Ranjodh Singh Majithia and Ajit Singh Ladwa and both of these leader fled the battlefield; whereas the Sikh soldiery once again refused to give in. "Although their leader Ranjodh Singh was the first to fly and basely quit the field leaving his brave followers to conquer or lose, their courage never quailed," wrote Humbley.

"Again they rallied and made one last and vigorous effort. Though defeat had made them desperate they fought like men who jeopardised all." In this battle, the Sikhs suffered a heavy loss of both life and armament, but their martial spirits were never dimmed and they remained as defiant as ever to preserve the freedom of the Punjab.

Secret Negotiations of Raja Gulab Singh

Worse than the treachery of Tej Singh and Lal Singh that proved fatal to the Khalsa Durbar was the political intrigue of Raja Gulab Singh, who was then conducting secret negotiations with the Feringhees. With the countenance of the English, the Raja was ambitious to gain his personal aggrandizement at the expence of Sikh independance, and for the fulfillment of which, without any remorse, he agreed to the British dictated terms that ; (i) the Sikh army should be attacked by the English, (ii) that after being defeated it should be openly disbanded by its own government, and (iii) that the passage of the Sutlej should be unopposed and the road to the capital laid open to the victors. "Under such circumstances of discreet policy and shameless treason was the battle of Sabraon fought," wrote Captain Cunningham.

Maharani Jindan Calls for Attariwala

Sham Singh Attariwala resigned his prestigious post after the death of Maharaja Ranjit Singh and quietly withdrew himself from the scenes of bloodshed, murder and horror that was sweeping the Lahore Durbar into the state of panic, due to the struggle for power. Before the hostilities began, Attariwala had gone to the village of Kakralay in Ludhiana District to celebrate the marriage of his son, Kahan Singh. When he heard that the Sikh army had crossed the Sutlej, realising the forthcoming emergency, he rushed back to his estate at Attari. In the meantime, Maharani Jindan, soon after she was informed about the defeat at Ferozeshahr, dispatched ten horsemen with an urgent message for Attariwala. Attariwala hurried to the scene of the battle and took no time to appraise himself of the circumstances under which the Sikh soldiery was fighting and the way traitor commanders of the Sikhs were conducting the tempo and strategy of war with the English.

Attariwala Pledges to Sacrifice

On the night of February 9, 1846, a few hours before the battle of Sabraon, Commander Tej Singh approached Sham Singh Attariwala and advised him not to fight against the British. He stressed that the British enforcements had arrived and they were too strong a match for the Sikhs. He further persuaded Attariwala to flee from the battlefield to save his life but Sham Singh, patriot and hero as he was, scornfully turned him down and solemnly pledged on the Holy *Guru Granth* that should the Sikhs be defeated, he would never leave the trenches alive. Cunningham described the situation, "The grey-headed chief, Sham Singh of Attari, made known his resolution to die in the first conflict with the enemies of his race and so to offer himself up as a sacrifice of propitiation to the spirit of Gobind and to the genius of his mystic commonwealth." Sham Singh's oath had an inspiring effect ; in the execution of which it charged up the morale of the Sikh forces and they were up again in arms to pounce upon the enemy.

Unfortunately, the odds against the Sikhs did not end up there. Traitor Lal Singh once again came to the aid of the English and secretly supplied them the strategic plan of the disposition of the Sikh army and their strengh at Sabraon. Even the date of attack was also fixed by the British, at their convenience, as they were expecting more reinforcements by that time. Under such acts of plotted treason, to save the land of five rivers falling under the foreign subjection, Sham Singh Attariwala came forward to lead his devoted people, in the battle of Sabraon.

Martyrdom at Sabraon

The historic battle was then fought on the battlefield of Sabraon, on February 10, 1846. To check the advance of the English, the Sikh army was entrenched in a horse-shoe curve of the Sutlej, under the command of traitor Tej Singh. The Sikh entrenchments occupied the left bank of the Sutlej with a pontoon bridge connecting them with their base camp, while another traitor Lal Singh. was holding a position higher up the stream, at a distance of two miles away from the battlefield, watched by a body of British cavalty.

Amid the cover of dark night and dense morning fog of February 10, the British divisions led by General Gough and Hardinge advanced. At day-break when the sun rose, the Sikh soldiery was taken by surprise to find themselves suddenly fired at by the English cannons from the three sides. The Sikhs returned flash for flash and fire for fire, but the treacherous commander Tej Singh fled across the pontoon bridge, sinking the central boat after crossing. "But ancient Sham Singh remembered his vow ; he clothed himself in simple white attire, as one devoted to death, and calling on all around him to fight for the Guru, who had promised everlasting bliss to the brave, he repeatedly rallied his shattered ranks, and at last fell a marytr on a heap of his slain countrymen," wrote Cunningham, who was now present as an Additional aid-de-camp to the Governor-General Hardinge, in this battle. In this era of betrayal, here died the hero defending his motherland and the great kingdom of the Punjab, contending with the enemy in the most gallant manner—the example of which would be rare to find in the annals of war.

The sacrifice of Sham Singh Attariwala—the martyr of Sabraon, had the desired effect. "No Sikh offered to submit, and no disciple of Gobind asked for quarter. They everywhere showed a front to the victors, and stalked slowly and sullenly away, while many rushed singly forth to meet assured death by contending with a miltitude," thus narrated Cunningham in his eyewitness account of this battle. Lord Gough described Sabraon as the Waterloo of India and applauding the bravery of the Khalsa soldiers, he wrote, "Policy precluded me from publicly recording my sentiments on the splendid gallantry of our fallen foe, or to record the acts of heroism displayed, not only individually, but almost collectively by the Sikh Sirdars and army...Certain it is that there would have been a different story to tell if the body of men had not been commanded by traitors." Knowing his end was settled ; Sham Singh Attariwala facing the challenge of both the traitors and the enemy, sacrificed his life living up to the honour and chivalrous traditions of the Khalsa—that Guru Gobind Singh had infused.

Onward Journey

DR. KHUSHDEVA SINGH

HUNDREDS of millions of years ago, in the remote past, I was a member of the inorganic family. A speck but a part of the vast stretch of earth forming the globe on which we all live. I lived in that family for ages together in one form or other.

Once, through His grace, I died a death in which I was reborn as a member of the organic family. A blade of grass, but a part of extensive vegetation—the trees, the bushes, the climbers, the creepers growing all over the earth. I passed through innumerable cycles of birth and rebirth assuming different forms within the vegetable kingdom for a very, very long time.

Then again, through His grace, I died a death to be reborn again as a member of the animal kingdom, the world of animals, birds, reptiles, fish, etc. I lived in that family for millions of years changing and improving in form through the evergoing cycle of birth and rebirth.

And once again I died and, through His grace, was *reborn in the* family of homo sapiens (the humans). Since then many a death I have died in the life's long ascent. I am born again and still again and shall continue to do so.

Till that day when I may die a death in which, through His abounding grace, I may be reborn in the world of consciousness a world of supreme bliss where there is no fear, no superstition, no ego and no attachment. When this may come to pass is not known. Till then I wait to remember Him and to thank Him, for what I am ?

He Risked his Life for a Muslim friend

MANOHAR SINGH GILL

HE sits opposite me with the inherent dignity of those born to the soil. A tall grey-bearded man with piercing brown eyes, Ajaib Singh looks one in the eye with the bold candour of a man who earns his bread with the sweat of his brow, a man who, confident in the honesty of his labours, fears neither man nor God. I look at his hands. Long knotted calloused fingers, a broad powerful wrist, and a palm roughened by the gathering of a thousand harvests. A man who would wield the sword as dexterously as he handles the plough. A man not to be trifled with. And yet when he smiles his eyes light up with a strange softness and betray a gentle heart.

Sardar Ajaib Singh is a happy and contented man. Carrying his 65 years lightly, he still goes out in the early morning to plough his land. Recent years have brought much progress to his village. At the time of partition, Bajrur, one of the big villages in the Nurpur-Bedi block, lying across the then untamed Sutlej, was really isolated. There were no roads then and no bridge across the river. Agriculture too was primitive. Today with village roads, electricity, and a new agriculture, some of the old harsh conditions of living have disappeared. Some might be still dissatisfied, for now the prices of fertilizer and wheat worry the farmer. But Ajaib Singh is not one of those, full as he is of *sabar* (patience) and faith in the Gurus.

We talk of the partition when darkness descended upon the land. "*lokān de dimā te pardā pai giā si*, says Ajaib Singh. I ask about happenings in his area. He turns reminiscent. I can see that his thoughts are far away. back in the momentous days of that fateful and sultry August.

"I was young then in the prime of life, as you might say. We had plenty of Muslims in our area. My own village had a hundred families. My best friend, Chaudhri Nazir Hussain. Zaildar of 27 villages, lived in the neighbouring village of Nangal Abiana. Our fields bordered each others, '*kathe khānā pīnā si*'." "When he went away to the Great War it was my duty to look after his wife, Fatima Bibi, and the children. I would go and stand outside the *deorī* while she, standing behind a *purdā*, would tell me of her problems, be they of the land or money or something else. Nazir Hussain and I were, as you might say brothers. This may seem strange to the new generation, in today's divided Punjabs, but it was so till the fury and blindness of partition undid everything. In fact the Chaudhri' younger brother, Dilawar Hussain, was playful light-hearted young man, and it is to me that the Chaudhri brought all his serious problems.

The summer of 1947 was a terrible one The Sutlej was in monsoon flood. as it ha

never been before. At the same time a pall of fear and blind antagoism lay over the land. It burst like a sore full of puss one oppressive evening. A wave of fear gripped the Muslims. They knew they had to go. The hundred families of my village rushed to my *haveli* for shelter. Somehow, by the grace of the Gurus, they had trust in me. In Nangal Abiana, too, the Muslims got ready to leave but Chaudhri Nazir Hussain was in a dilemma. Fatima Bibi gave birth to a boy that very night. She could not travel. Chaudhri Sahib sent me an urgent message. It was drizzling when I reached his village along with an escort of four or five men that fateful evening. My friend said there was only one way out. He would leave Fatima Bibi, the new-born son, and his two girls aged five and eight, in my care till they were able to travel to the refugee camp. I could not show my *pith* (back) to a friend, and accepted my duty. The Chaudhris had a *doli* to allow their womenfolk to travel in *purdāh*. We carried Fatima Bibi and the children in it, across the fields, to the safety of my home. As we were leaving my friend took me aside and begged one last favour—"a promise to kill them with my own sword if their protection became outside my power".

As he talked, Ajaib Singh's mind was far, far away. He was reliving those terrible days. I marvelled at the bonds between these two men. Those were the days when vile suspicion stood like an invisible wall even between life-long friends. Ajaib Singh was then young. A *hawā* (wind) was sweeping the land that turned men's minds to insanity and a strange cruel madness. And yet Nazir Hussain had faith that his friend would not be swayed by this ill wind. As they carried the *doli* away through the summer darkness, I wonder if Ajaib Singh and his friends could relate it to another such episode, more than 250 years ago. Then two young Pathans, moved by the same sprit of humanity, had carried "their *pir*" across the Machhiwara forests to safety.

The next morning all the Muslim families of Bajrur and Nangal Abiana left their ancestral homes for ever, and fled to the safety of the refugee camps. This sad scene was being repeated over thousands of villages spread across the acursed land of the five rivers. Chaudhri Nazir Hussain's family was the only group of Muslims left in the villages surrounding Bajrur. There was grumbling among those with lesser grace and vision. But Ajaib Singh made his resolve known. "I will pluck out any *'maili akh'* that looks towards my *haveli*," he proclaimed.

To the eternal credit of the men of Bajrur they supported him to the hilt. The Begum lived amongst her own people for 20 days, recovering her strength. Then it was time to go. But the river was in flood. Ajaib Singh fashioned a raft of sleepers. On top of it they tied a cot for the comfort of the Begum. Ajaib and four or five stalwart Sikhs, with inflated goat skins around their waists, swam the raft across the bloated Sutlej. The Sirsa *nadi* long ago had once given way to travellers in the same area. Perhaps the Sutlej did.

Ajaib Singh brought the family to the village of Awankot, where they were reunited with Chaudhri Nazir Hussain. One can

imagine the emotional scene and the gratitude the Chaudhri must have felt for his friend. After staying for some time in the Bunga centre near Kiratpur the family moved to the big refugee camp at Kurali. The Chaudhri again sent a message to his friend. The family desperately needed winter clothes and other necessities. The response was prompt and generous. Such were the bonds of faith between the two friends that the Chaudhri asked Ajaib Singh to take his 12 year old son, Bahadur Hussain, with him to the village and feed him.

They were almost starving in the camp and the boy suffered actuely. He had no fear for his safety as long as he was with his uncle Ajaib Singh. The uncle and nephew spent a day at the village of Padiala, where the boy ate good food. To ensure his satety Ajaib Singh made the boy sleep with him.

One fine morning the trucks rolled in and parted the friends for ever. Nazir Hussain did manage to make one visit after partition to see his friend, but the barriers of politics were beyond the power of mere individuals. Even letters were difficult to exchange. In 1973 Chaudhri Nazir Hussain passed away. The Begum knowing how much Nazir would have wished it, wrote to Ajaib Singh begging him to come for the ceremonies. But alas ! Ajaib Singh could not cross the border.

Two weeks ago fate willed a meeting between uncle Ajaib Singh and niece Fazirat whom he had carried to safety that summer evening 30 years back. She hugged him as her own father. Unabashedly, both wept. The men and women of Bajrur too shed tears for a *vichorā* that history had brought. She was a daughter of the village, who had come visiting for the first time with her husband. *Neondā* must be given. Each one gave what he could, howsoever modest. But, above all they gave the warmth of their hearts. Sometimes the welcome of the people can be more graceful than that of kings. Politics can gouge out lines across the face of the land, but rarely, if ever, can it draw permanent lines across human hearts. The people of Bajrur and Nangal Abiana could not question the course that history had taken, but they could make known their love for those that were their own.

By the grace of God. Chaudhri Nazir Ahmed's children have done well in life. Fazirat married a brilliant scientist, Dr Amir Mohammed, who, apart from being Vice-Chancellor of the Lyallpur Agriculture University, is also the Agriculture Minister of Pakistan. Sardar Ajaib Singh, too is happy at the way life has treated him. His five sons tall and strapping like him are either in good jobs or cultivate the land. Ajaib Singh is at peace with himself and the world.

I sit for a while musing over his tale Today it is all too easy to work up feelings of horror at the dark deeds of 47. But at that time, when a poisonous wind blew over the land, even the best of men were swayed from their loyalty to the cause of humanity. To have stood tall and upright then was indeed an achievement to be proud of.

Ajaib Singh could be forgiven a show of vanity. But when I asked him he answered with humility : *"Je rakhan wala howe te kaun wal wingā kar sakda ae jee."* It was as simple as that. As I said goodbye to him, I thought to myself : Men such as Sardar Ajaib Singh are the true keepers of Punjab. Her survival has been due to such as he ; her prosperity is due to their honest labours. Perhaps one has been privileged to meet a truly great man.

(*Courtesy Tribune*, *March* 12, 1978)

Some Sikh Customs

Dr. Balbir Singh (U.S.A.)

Bowing Before Guru Granth Sahib

BEFORE the advent of Sikhism, Punjab the cradle of Sikhism was inhabited by Hindus and Muslims. The Hindus prostrate before their idols (gods) and bow to their elders and persons of authority to show their respect. Muslims kneel-down during their prayers and pay homage to their holy men by bowing before them. Since the early followers of Sikhism came from these two communities, they must have treated the Sikh Gurus in the same way and thus bowing before the Guru became one of the religious traditions of the Sikhs.

Before his death Guru Gobind Singh, the Tenth Master, abolished hereditary guruship in human form and proclaimed *Adi Granth* to be the Guru of Sikhs. Since that time, Sikhs have treated this Holy Book with utmost reverence. Guru *Granth Sahib* is the essence of our Guru's teachings. It is *gurbānī*-Guru's word through which God is revealed. It is *gurbānī* which is our guide, if we listen to it, understand it and act upon it, we realize God : Therefore, when we bow before *Guru Granth Sahib*, we submit ourselves to Almighty God and pay our deepest respect and gratitude to our Gurus and other holy saints whose teachings are contained in *Guru Granth Sahib.*

Covering the Head

It is well known that Sikhs, especially the older people, do not go out of their houses bare-headed. They always put on a turban before greeting a visitor. The reason for this also lies in the social customs of Punjab. In the olden days if a person committed a crime or did some thing dishonourable, he was humiliated by making him take off his turban in the presence of his community members.

He used to ask for forgiveness by placing his turban at the feet of the aggrievd person. Turbans were exchanged to honour some-one with friendship. In this way a turbaned head (covered head) was associated with respectability and an uncovered head a sign of disgrace. People used to go to village meetings, village fairs and religious gatherings with covered heads. in this manner, the covering of head in Guru's court became another religious custom of the Sikhs.

Chaur

In the olden days, kings, powerful government officials and holy men used to have *chaur* moved over their heads as an indication of royal splendour, power of authority and spirituality, Sikh Gurus were not only spiritual leaders but also were addressed as true kings-*sachā pādshāh*-by their followers. As a matter of fact, the Third Master, Guru Amardas set up a parallel government right in the heart of the Mughal empire. This way the use of *chaur* came into vogue in the

Guru's court. *Chaur* also serves a useful purpose of keeping dust and insects away.

Offerings

The offerings we place before *Gūru Granth Sahib* is a unique way of voluntary contribution. People offer whatever they wish without any external compulsion. In the early part of the Sikh history, the offerings consisted of food, clothes and social needs of the community. Later on weapons, horses and other articles of war were also donated by the faithfuls for the armies the Gurus raised to fight the tyrant Mughal rulers. Wise people keep their donations secret because this is not the place for show off or boasting about ones wealth and status. Charity ought to be praotised with humility.

Decoration of Guru Granth Sahib

The stage should be neat and clean. Too much decoration with paper ribbons, baloons and artificial flowers should be avoided. If possible, fresh flowers should be used as they make the environment pleasant. The pictures of Sikh Gurus and other Sikh saints should not be placed in front of the stage where *Guru Granth* is placed. It is contrary to the teachings of our Gurus. We pay reverence to *Guru Granth Sahib* but worship only God alone, and nothing else. These pictures should be respected and cherished as work of art and may be displayed on the walls of the community hall.

Discipline

One should try to observe complete silence during the recitation of *gurbānī*, *kīrtan* and discourse on *gurbānī* and Sikh history. Parents should be responsible for the discipline of their children. Programme should be made interesting to the children by involving their participation. Any how, observing silence for a few hours a week or month is good not only for the soul but also for the physical health. When some dignitary or a distinguished person comes to the congregation, people should not stand up to receive him. Few members of the congregation should receive the guest at the gate and usher him in. Discussions of controversial topics, heated debates and arguments should be avoided in the presence of *Guru Granth Sahib*. Meetings ought to be conducted in an orderly and polite way.

Langar

Langar should be served in the traditional way of sitting in a line on the floor. Throughout Sikh history, even when kings like Akbar the great came to pay their homage to the Gurus, sat in a *pangat* with common people for *langar* (food). What a wonderful and unique way of integrating people of different castes, colours, creeds and status ? This is an example of equality practised in the true sense. Washing dishes in the kitchen and cleaning shoes of others fills One's heart with humility and kindness and gives moral courage and strength. By these acts of service with humility one can clean oneself of ego which is the root cause of our sufferings in this world.

Elections and Selections

It may not be out of place if I include the following thoughts in this article. Throughout history when Sikhs were the masters

of their destiny, people who assumed the position of leadership in the community were blessed with humility, sweet nature and dedication to the service of mankind. They were willing to make extreme sacrifices for the sake of their community and others without any personal gain. But lately an unhealthy trend has been started in the selection or election of leaders of our institutions. Some times, people who have become successful businessmen, farmers, doctors and scientists or unscrupulous politicians have taken hold of *gurdwārās* in several places and that has resulted in a chaos. I think such people who have achieved distinction in various fields are a source of joy, pride and inspiration to the community and ought to be honoured by the community by holding testimonials for them and by employing their talents where they can make positive contribution for the betterment of our people and others. How wonderful it would be if we take guidance from *gurbānī* in choosnig our leaders !

Cards : A Ruinous 'Pastime'

CHARLES NEWTON

SHORTLY after he was deposed, ex-King Farouk of Egypt remarked wryly to a Press correspondent that soon only five kings would remain in the world: the king of England, the King of Spades, the King of Hearts, the King of Diamonds and the King of Clubs.

There is a great deal of truth in that seemingly flippant remark. Cards are certainly the basic material for some of the most popular indoor games in the world. And indoor games can be splendid recreation. But the trouble with cards is that they also create chronic addicts, for whom cards are not tools of recreation but veritable pellets of opium.

To be addicted to anything—tobacco, alcohol, snuff, or even tea—is bad, but it is true that most of us lack the strength to resist the lure of certain objects. Nowadays, cards, in particular, appear to have a singularly potent but sinister influence. This is regrettable, because, undeniably, these appealingly designed packs of cardboard have also made a considerable contribution to the promotion of social intercourse. Whilst drives, at one time, were as popular as ballroom dancing and many a happily wedded couple owed their marital bliss to a pack of cards. Bridge, too, became such a sophisticated pastime, and still continues to hold its position, that it claims some of the world's greatest personalities as its most skilled exponents. Numerous books have been written and systems devised for sharpening skill at the bridge table. An equally large number of lonely individuals, living in solitude, have driven away the tedium and oppression of melancholia by playing patience.

And where would smooth conjurers and slick sleight-of-hand entertainers be without a pack of cards ?

But, despite the numerous virtues of cards, the fact remains that now-a-days they have all the properties of some strange species of locust for denuding homes of money, happiness and tranquillity. Indeed, cards have become the most irresistible gambling agents ever known to mankind. How tragic it is that what was devised to promote happiness and friendship should turn out to be a deadly blight !

Almost in every home, groups burn away the midnight oil, feverishly poring over cards. Money changes hands and, in many cases, debts are incurred only to propitiate a strange insatiable hunger for a devastating 'pastime' : cards. Nothing could be more debilitating mentally than this serious loss of time and energy that cards exact.

If cards were played merely as a pastime for stimulating the mind and the derivation of pleasure, it would be all right. But

invariably people play cards for money—indeed the two are inseparable. This craze goads players to strive for financial victory—never mind how long it takes. Game succeeds game, and loss succeeds loss, but hope is perennial in the human breast: for that will-o'-the wisp, victory.

In consequence, precious hours are lost to eternity every day, and the mind—that wonderfully elastic mechanism—becomes increasingly stunted. In fact, inert strips of cardboard have gained total mastery over human minds.

What has become of wholesome entertainment such as reading, music, creative hobbies and constructive human company? All seem to be retreating into oblivion in the face of this massive onslaught by packs of harmless-looking cards.

Can the nation afford this state of affairs? As it is, it is the poorest country in the world with highest number of illiterates. Can India afford to lose time playing cards and failing to imbibe knowledge? Why can't All India Radio launch a counter-offensive by providing captivating music and alluring instruction? The Press, too, has a wide open opportunity to step into the existing all-pervading mental and cultural vacuum.

Why can't we stop just merely drifting and begin to steer a resolute, more purposeful course?

Punjabees in Olympic and World Hockey

MAJOR NAU NIHAL SINGH GIANI (RETD.)

AT one time Punjab was rightly called the Eton of the country, and this title was earned after years of hard work, labour and organisation. In most of the games the Punjab State has been contributing upto 50 per cent of the personnel for national teams.

No one knows Hockey's birth day and birth-place. There is, however, evidence that the anciend Persian loved to chase a ball with improvised sticks carved from hedgerow. Even now in most of the villages in Punjab, the young boys are seen playing with imprevised stick, cotton, wooden or rubber balls, and the game is called *"khido khundi"*.

In the Olympic as well in the World Cup teams Punjabees had the honour of leading—E Pinniger (1928), Lal Shah Bokhari (1932), Balbir Singh (1956), Charnajit Singh (1964), Prithipal Singh and Gurbux Singh (1968), and Ajit Pal Singh (World Cup 1975) and Olympic (1976).

In the late twenties, when India first entered the Olympic hockey at the Amsterdam Games, it reveals that since then, Punjab players have been in the forefront. In 1928, such Punjabi stalwarts as S. M. Yusaf, Nawab of Patuadi, E. Pinniger, Kehar Singh Gill, and Feroze Khan were included. When the call of the Los Angeles Olympiad came in 1932, Punjab was on top in hockey in the country, and as many as seven players from Punjab were selected to represent India. and the late Lal Shah Bokhari was appointed the Captain with Mr. G.D. Sondhi as the manager. The other Punjabees in the team were S. Aslam, Masud Minhas, E. Pinniger, Gurmit Singh, M. Jaffar (the well known left winger) and A. C. Hind.

Jaffar was appointed vice-captain of the 1936 team to Berlin, the others from Punjab being Iqtidar Ali Shah, Dara and Gurcharan Singh, and Swami Jagan Nath accopanied the team as its manager.

Owing to war, the 1943-1944 Olympic Games could not be held. In 1948, there were as many as six Punjabees in the London Olympic Gumes: Tarlochan Singh, Keshav Dutt, Jaswant Rai, Amir Khan, Balbir Singh, R. S. Gentle and Grahnandan Singh.

Again half the number of players in the 1952 teams to Helsinki, were Punjabees. They were R. S Gentle, Dharam Singh, Swarup Singh, Keshav Dutt, Jaswant Singh, Raghbir Lal, Balbir Singh, Grahanandan Singh and Udham Singh (the ever green hero).

In 1956, Punjab was again at the top, at Melbourne, when as many as 13 out of 18 players were Punjabees with Group Captain O. P. Mehra as the manager, Mr. B. L. Gupta as observer, Sardar Harbail Singh as coach and Mr. M. L. Kapur as Public Relation

Officer. The 13 Punjabees in the team were- Balbir Singh (captain), R. S. Gentle, Amir Kumar, Balkrishan Singh, R.S. Bhola, Rughubir Lal, Hari Pal, Gurdev Singh, Charles Stephen, Bakshish Singh, Hardayal Singh and O. P. Malhotra.

Once again Punjabees were in the forefront when India sent its team to Rome Olympic in 1960. Out of 21 players there were as many as 11 Punjabees i.e. Jaman Lal Sharma. Prithipal Singh, Charanjit Singh, Mohinder Lal, Udham Singh, Jaswant Singh, R. S. Bhola, Joginder Singh, K. Arora, Hari Pal and Balkrishan. The team was under the charge of Mr. B. L. Gupta.

In 1964, a new record was set when 14 out of the 18 players for the Tokyo Olympic Game were Punjabees: Charanjit Singh (Captain) Dharam Singh. Gurbaksh Singh, Prithipal Singh, Mohender Lal, Rajinder Singh, Jagjit Singh, Joginder Singh, Hari Pal Kaushik, Harbinder Singh, Udham Singh, Darshan Singh and Balbir Singh. Dharam Singh as coach and Inder Mohan Mahajan as manager, were also from Punjab.

A similar story was repeated in 1961, when 13 Punjabees were included in the team for the Maxico Games. They were Prithipal Singh, Gurbux Singh, Dharam Singh, Balbir Singh, Ajit Pal Singh, Jagjit Singh, Harmik Singh, Balbir Singh (Jr), Harbinder Singh, Balbir Singh (Punjab Police), Tarsem Singh, Inder Singh, Gurbinder Singh. The manager, Major General D. S. Kalha, and the coach Balkrishan Singh were also from Punjab.

1975 was the lost glorious year in the Indian Hockey, when the Indian team walked away with the World Cup victoriously defeating Pakistan. For our fully deserved victory, full marks to Ajit Pal Singh (the Captain) and his boys, as also to Manager Balbir Singh, coach Gurcharn Singh Bodhi, Physical Trainer S. S. Gill, the Selection Committee, and the Punjab Govt, which spent a small fortune on the preparation of the team for the World Cup. But for the excellent training facilities made available at the Chandigarh Camp, the glory which is now our, may not have been. This team had the following numbers of Punjabee players: Ajit Pal Singh (Captain), Surjit Singh, Baldev Singh, Harcharn Singh, Virinder Singh, Mohinder Singh, HJS Chimni, Onkar Singh and Dr. Kalra.

In the year 1976, for Montreal Olympic, no doubt the Indian tean have had 11 players who were the members of the victorious Indian World Cup team, but this time the team failed to bring the same old glory to our country. Out of the them, Punjabees were- Ajit Pal Singh (Captain), Surjit Singh, Mohinder Singh, Sukhbir Singh Grewal, Ajit Singh, Chand Singh and Harcharn Singh. The reasons for the defeat were attributed to lack of understanding between the players and the officials. R.S. Bhola was the manager, and Gurbux Singh was the coach of the team. The team failed miserably.

In the year 1977, at Patiala Training Camp, the report about three prominent players leaving the Hockey camp made painful reading. No player, let alone Olympians like

Surjit Singh. Virinder Singh and Baldev Singh, could act in such a manner unless there was sufficient provocation. General D'Souza who is belived, to have whipped up 'Regional Sentiments' had to resign from the Selection Committee of IHF. After having seen the miserable performance of the Indian team in the exhibition test matches against Pakistan, Mr. Sikandar Bakhat the minister in the Central Govt. has to put in his resignation from the Sports Control Board, which was not accepted by Mr. Morarji Desai, our Prime Minister, Indian team did not fare well in their friendly matches against Great Britian, and Holland, on their way to Fourth World Cup. It was nice of IHF to allow Baldev Singh and Virinder Singh to join the Indian team. Hockey lovers are critical of the haphazard way in which the Indian Hockey Federation handled the whole affair. Surjit Singh should also have been allowed to go with the team.

Let the lovers of Hockey all over the India, bow our head and pray for the success of our hockey team in the Fourth World Cup at Argentina. May God help our Indian Hockey team to bring victory for our great country.

Spotlight on Sikh Children Aboard

RAJINDER SINGH

We publish hareunder spotlight on two brilliant Sikh girl students. Immigrant Sikh children and those born in foreign countries remain ignorant of their Sikh heritage and are lost to the community. A little encouragement, a little account, a little publicity of such talented boys and girls who are cut off from their faith and culture, may instil in them the pride of their race and nationality and thirst for knowledge of Sikhism. It is therefore decided to devote a couple of pages of *The Sikh Review* every month for this feature. We invite such articles, particularly from our Sikh Readers residing in foreign couutries.—**Editors**

Among the many immigrant faces at Nelson, England, are two very remarkable young Indian ladies, barely 13 and 15 years respectively, who during their two years' stay there have distinguished themselves in more than one way and attained several well merited laurels, and above all, brought credit to the tiny Sikh community residing in the Pendle District of Lancashire

They are Kashmierin Kaur and Samiera Kaur. Kashmi, as she is often called, was born in Kashmir in India and her sister's Arabic name was suggested by Mrs. Rihani, wife of Colonel Rajji Rihani of the Royal Jordanian Army, a family friend. Both the sisters came to Nelson in September 1975 and 'oined Walton High School there. Since then, they have impressed both their teachers and the fellow pupils with the radiance and charm of their personalities, won many friends and delighted countless more through their singing on stage at Nelson and several other towns. Their piano teacher, Mrs. Bateson, says of them, "very keen and talented", and keen they certainly are ! They started learning piano just over a year and a half ago and have now taken the examinations in grades 3 and 4 respectively, having passed the earlier ones with distinction. Their music teacher at school, Mrs. Banister too, is full of praise for their talents. All agree that it is rare indeed that two sisters achieve so much in such a short time and we hope that the years ahead are full of promise for them.

On May 10th last year, when the first ever Burnley and Pendle District Asian Music Festival was held, they delighted the packed Colne Municipal Hall in the presence of several distinguished guests among the audience, with an Indian song for which their piano teacher had specially to compose the accompaniment, and then astonished the audience with their beautiful rendering of the song, "Food, Glorious Food" from the film Oliver Twist showing their apparent ease in both the eastern and the western styles of

vocal music. Many Nelsonian senior citizens too, have been entertained by these girls at special performances at Old People's Homes arranged by their teacher Mr. Crewe.

The sisters regularly appear with their school choir at all important functions both in and out of their school. Last autumn they travelled to Blackpool to appear in the Music Contest where their school got the first prize. On June 19th 1977 they entertained a large audience at the Colne Municipal Hall with a duet, thus winning a well deserved compliment from all. They have also been on the air recently on B.B.C. Radio 3, Mid-Pennine Children's Programme.

The climax of their musical career so far must have been when these two remarkable Nelsonians had the distinction of being on stage at Llangollen, Eistedfod, North Wales last July representing England among some 40 other nations of the world.

What is especially noteworthy is the fact that Samiera and Kashmierin are not only so good at piano and in singing, but also at studies. Samiera normally takes the first place in German in her class and her sister does equally well in Music and Latin. In an earlier test when Kashmierin got 98% marks in music, she said to her father, "I'm determined to let it be 100% next time." This perhaps truly explains their character—to aim at perfection, with easy confidence.

Their next forseeable venture will be the founding of an association in their town under the name of "Sikh Youth International", to make it a meeting point for the Sikh youth all over the world.

The Sikh Review wishes them a successful career.

Baisakhi at Guru Nanak Niketan

On 23rd April, 1978, Baisakhi was celebrated at Guru Nanak Niketan with a difference. It was not a congregation of Punjabees. It was joined by a number of Bengali Principals and Professors of colleges and other Bengali Intellegentsia. Presided over by Shri Parimal Mukherjee, Principal of Gandhi Centenary College, Habra, a Symposium was held on "the significance of the creation of the Khalsa and its perennial practicability". Dr. A.C. Banerjee former Professor of Guru Nanak Chair. Jadavpur University, in spite of his failing health and against the advice of his Doctor, went from Calcutta to participate in the debate. His learned and elaborate speech created a great interest on Guru Gobind Singh's cult among the intelligentsia somuch so that after the *langar*, a long private session continued for about 4 hours on questions, answers and clarification among them, with Dr. A. C. Banerjee providing scientific expositions.

A unique event too took place: two Bengali—one an Engineer and the other a Government Officer, by a simple, solemn and dignified ceremony were initiated into Sikhism in the presence of the congregation and entered into covenent with Guru Nanak.

The following declaration was made by each of them :

"I—do hereby solemnly declare in presence of God within my heart, that from to-day I dedicate myself to the apron-string of Guru Nanak and shall try to live my life according to his teaching and shall convey and spread his knowledge, to my capacity and ability; that I shall worship only One God, shall have faith in Ten Gurus and in the words of the *Guru Granth Sahib*, and as such I enter today the path of Sikhism with my heart, head and mind."

The function was a unique in an otherway also. A Bengali musician performed *kirtan* of *gurbānī* in Bengali verses, and also word for word of the *gurbānī* in the same *tal*, *sur*, *lai*, rythem and *rāgā* of the *gurbānī*. Thus the Bengali gathering was able to understand and appreciate the meaning of *gurbānī* and its music.

The Bengali gentlemen who have been initiated into Sikhism have formed a society "Bangiya Sikh Samaj" with the aim of preaching Sikhism in Bengal. They have drafted constitution of the society which is being registered under Government of India's Society's Act.

First Great Killing of Sikh of the Century —The Nankana Sahib Tragedy

RANJODH SINGH

The cold blooded murder of 13 innocent Sikhs by spurious Narinkaris at Amritsar on the Baisakhi Day (13th April 1978) reminds us of the great Nankana Sahib killing of 1921.

The readers can draw parrell in the two tragidies in that :

(i) The Mahant of Nankana Sahib Narain Das had collected arms and ammunation and other weapons to perpetuate the crime, to the knowledge of local British authorities who knew the plan and preparations made by the Mahant. Gurbachan Singh, with the same object as Mahant Narain Das, collected men and material to kill the Sikhs in their sacred religious centre, Amritsar in the knowledge of the local authorities.

(ii) In both cases, escape of the Sikhs was bared, in the first instance by the walls and closed doors of the Gurdwara premises, and in the latter case, escape of the Sikhs was bared by the police firing tear gas and bullets, on the Sikhs, providing a sure killing ground for Gurbachan Singh's private army.

(iii) In both the cases deliberate delay was made by the administration in search and arrest of the culprits, thus allowing many killers and weapons of offence to disappear from the scene.

In Amritsar tragedy, Gurbachan Singh not only was not arrested but escorted to Delhi in police protection, next day to meet the Prime Minister of India and other high-ups.

(iv) In both the cases, the Nirankaris had not fired at the Sikhs to settle family fued or to settle personal score with the Sikhs, but acted under an instigation of Narain Das in the former case and Gurbachan Singh in the latter case. There, therefore, existed prima facia case of murder and abetment to murder in both the cases.

(v) In both the cases administration's complicity in the crime is evident. In the case of Gurbachan Singh, the authorities in Delhi are not only unashamedly dilly-dallying in cooperating with the Punjab police, who have gone to Delhi to arrest Gurbachan Singh, but are active at various levels to save him even from arrest.

—Editors

THE holocaust of Nankana Sahib is one of the most significant events in the Sikh History. This prodigious sacrifice instilled the whole community with a fresh zeal, a sense of dedication and unity. The spurt it lent to the Gurdwara Reform Movement resulted in such a mass upsurge as the British rulers of the country had never come across before. Examples of courage, fortitude and forbearance as shown by the martyrs of Nankana Sahib are rare in the history of mankind.

Mahant Narain Das, in charge of the shrine began to squander immense sources of income of the property of the Gurdwara, for sensual pleasures. He was the sole administrator of the Gurdwara without being answerable to anybody. The situation deteriorated to such an extent that no woman could visit the shrine for fear of disgrace. The rape by the Mahant and his associates, of a young Sindhi girl and six women of a neighbouring village, who had stayed overnight at the gurdwara sent a wave of shock among the pilgrims. Latter he held a *mujrā* within the premises of the gurdwara. It roused the wrath of the community. The Sikh press severely condemned the debauchery of the Mahant.

Shiromani Gurdwara Prabandhak Committee, and the Shiromani Akali Dal, the two representative bodies of the Sikhs, called a meeting. It was decided to admonish the Mahant and to warn him to mend his ways. Their appeals and warnings fell on deaf ears. It rather made the Mahant more headstrong and he started hurling insults at these organisations and their leaders. The warnings having proved ineffectual, the Sikhs held a big *diwan* at village Dharowali in Shekhupura Dist (now in Pakistan) and resolved to march to Nankhna Sahib to hold a protest *diwan* there on 4, 5 and 6th March 1921, and to prevail upon the Mahant to reform himself and mend his ways.

2. The Preparations

Mahant Narain Das, having come to know of the intention of the Sikhs, began preparation to combat any effort to remove him. He approached the state government, who being too eager to suppres the Sikh national upsurge, made covert promises to help the Mahant. Thus emboldened, he started collecting swords, axes and other lethal weapons in the compound of the gurdwara and raised a private army of 400 merceries and a number of Pathan criminals for the purpose. Huge quantities of firearms and kerosene oil and fuel were stacked in the gurdwara, The gates were armoured with steel plates, the gurdwara was transformed into a fortress. Not was the Mahant oblivious of the propaganda aspect of the warfare. His, paper *Sant Sevak* started wide publicity against the Sikh leaders. He even went to the extent of throwing a challenge to the Sikhs that he was fully prepared to make mince meat of any *Jatha* approaching the holy shrine. He conspired to invite prominent leaders of the Sikhs on day of 4th March on the pretext of making a compromise so that under a prepared plan they too could be finished with the *jathā* entering the gurdwara on the day.

News of the plot however leaked out and it was reckoned more appropriate by Sikhs to

reach Nankana Sahib in small *jathās*, on 20th February instead of 4th March thereby to forestall the ulterior motives of the conspirators. S. Lachhman Singh of Dharowali and S. Kartar Singh Jhabbar started enlisting volunteers. They planned to reach Nankana Sahib on the morning of 20th February.

Meanwhile the Sikh leaders got together at Lahore and resolved that no *jatha* should proceed to Nankana Sahib before the dates previously agreed upon. Messengers were sent to S. Lachhman Singh and S. Kartar Singh Jhabbar on the 19th february, that is a day earlier to their programmed march on 20th. The latter got the message at Khara Sauda where he had camped with his *jathā*, and was persuaded to defer his march.

S. Dalip Singh who was sent to S. Lachhman Singh at Chanderkot, could not contact him, as he and his *jathā* had already left for Nankana Sahib. Dalip Singh rushed to Nankana Sahib, caught up with the *jathā* and argued with S. Lachhman Singh to come back, but in vain. The Sikhs were determined to pay homage at the shrine on the fixed date.

The group comprising of about 150 Sikhs led by S. Lachhman Singh, entered the shrine and offered their obeisance to Guru *Granth Sahib* and sat down to *kirtān*, Lachhman Singh taking seat by Guru *Granth Sahib* in attendance. No sooner the *jatha* started *kirtan* a volley of bullets was fired on the reposed *sangat.* The Mahant's army launched the attack. The gates were shut and secured to avoid escape of any member or the *jatha*. Every member of the *sangat* had been wounded, some 'illed. The assailants came down from their entrenched position on the roof of Darshani Deodi, and started chopping off the bodies of the wounded with axes and swords. A few of the Sikhs were hanged upside down by the trees and roasted on fire. Mahant Narain Das was everywhere, on his horseback, coaxing his hirelings to *finsh* the job efficiently. He himself shot and killed 2-3 Sikhs with his revolver. In this way the whole group of 150 Sikhs was slaughtered. Only a boy of ten years, who concealed himself under the *manji sāhib* of Guru *Granth Sahib* survived.

The first part over, now the second phase, that of burning the bodies and severed limbs was initiated. The wood and oil stored in the gurdwara proved insufficient, hence more fuel was transported from the market on carts. A huge pyre was lit and a number of wounded Sikhs, still gasping, were thrown on the pyre along with the dead.

S. Dalip Singh who was staying at a friend's house quite close to Nankana Sahib, on hearing the gunfire, rushed to the scene. His friends tried to restrain him but he did not heed them and accompanied by one Waryam Singh arrived at the spot and loudly appealed to the Mahant to put an end to this butchery. In response he received a bullet from the Mahant's revolver, and lay dead along with others. S. Waryam Singh was slashed to pieces. The news of the ghostly murder spread like a wild fire.

The Deputy Commissioner Mr. Curie arrived after the mid-day when the massacre

was accomplished fully. He went inside with Mahant Narain Das alone. Police was sent for and they were ordered by the Dy. Commissioner to extinguish the fires and to prepare report and register, on the dead and the wounded. It was sufficient to show that even in the presence of the Dy : Commssioner the toughies of the Mahant were still burning the bodies. A charge to that effect was made against the Deputy Commissioner.

In the night, the Commissioner Mr. E. King arrived from Lahore. He was accompanied by a D.I.G of Police and a company of British and Indian soldiers. Mahant Narain Das, his close associates and 25 Pathans were arrested. A large number of the murderers were allowed to escape in the meantime. Such belated action on the part of the government clearly indicates the complicity, which was later uncovered.

The Mahant was arrested, the authorities took over charge of the shrine. All the doors were locked till 21st February. A few prominent Sikhs had by this time arrived.

Wherever the news reached, the Sikhs in thousand hastened and converged on Nankana Saheb. Even the fair minded Hindus and Muslims sympathised with the Sikhs and reached Nankana Sahib.

S. Kartar Singh Jhabbar with about 2200 Sikhs, was the first to arrive. Near the shrine they were warned not to proceed further by the Deputy Commissioner who had laid seige of the gurdwara with an army detachments posted with machine guns around the gurdwara. Undaunted the *jatha* forced it way through the encircling force. On the morning of 21st, the keys of the shrine—the birth place of Guru Nanak—were handed over by the Deputy Commissioner to S. Harbans Singh of Attari, a prominent Sikh leader who had arrived on 20th February.

The gates of the shrine were opened at 8 A.M. next day. What met the eyes was a most ghastly sight : whole compound wore look of a cremetorium. There were splashes of blood all over the walls and the floor. Five heaps of half burnt bodies were lying in the courtyard. All the rest had been turned to ashes. On search, a quantity of firearms and ammunation was found. A major portion of the incriminating material had already disappeared, a number of killers escaped.

On 22nd Mr. Maclagon, the Governor of Punjab, visited the gurdwara and was aghast to see bloody scene. Expressing sympathy he assured the Sikhs that justice would be done. Next morning the cremation rites of the martyrs' remains was performed in the presence of about 5 lakhs of Sikhs.

As a result of the suspicion of the complicity in the massacre, Deputy Commissioner Curie was granted a long sick leave and the Commissioner Mr King was transferred to Lahore to become Chief Secretary to the Punjab Government.

The British Government was keen to save Mahant Narain Das, it posted a very clever

officer Mr. David Petrice D. I. G. Police at Nankana Sahib for investigation, with a view to weaken the charges against Mahant and exonerate the Government of the suspicion of collusion in the plot. A large number of Sikhs were arrested and tortured on false charges to break down witnesses against the Mahant. All possible machination was employed to destroy the evidence in the case.

Mahatma Gandhi, who visited the gurdwara in March, suggested to the Sikh leaders to boycott the official probe and to conduct a non-government enquiry by a committee, of which, he offered to head. The suggestion was favoured by the liberals in Akali Dal who had little or no hope of justice from the British courts, but opposed by the ever-loyal section of the Sikh elite.

The Mahant engaged one Mr. Imam Hasan from Patna to plead his case in the Punjab High Court. The High Court Judges wrote in their verdict that "the Mahant had every right to employ those fighters and watchmen for his own safeguard. He was doubtlessly the victim of distress and tyranny and this lost his mental balance. And it is not surprising that he perpetrated such a crime under such conditions". On such grounds the Mahant was sentenced to life imprisonment. Of his accomplices, five were given death sentences and all others were acquitted.

In a number of criminal proceedings and charges of decoity, unlawful assembly, etc., S. Kartar Singh Jhabbar was sentenced to 18 years of rigorous imprisonment. Other prominent Sikh leaders were also dealt with in similar manner. Such was the British justice.

"Nirankari" or "The Bhayankari Mission" ?

Bibi Jasjit Kaur

THE brutal massacre on the 13th April 1978, when 13 innocent, unarmed Sikhs were brutally murdered and over 100 injured by the 'Sant Nirankaries' caused a righteous indignation amongst the Sikhs in the length and the breadth of the country. That the Press is playing down and misrepresentting the incident (calling it a conflict between two rival Sikh groups—Nihangs and Nirankaries), that the leaders at the centre are apathetic and indifferent to this flagrant violation of all human laws, that a fortnight after the issue of summons on Gurbachan Singh, the Nirankari *gurū*, remains free, that the Delhi Police had not lifted its little finger to help arrest him, are factors that have generated a deep disquiet as well as a sense of insecurity amongst the Sikhs.

For years Gurbachan Singh has carried on his nefarious work of misquoting the hymns from the *Sri Guru Granth Sahib*, telling stories denigrading the Sikh Gurus and rediculing the Sikhs. The Sikhs had remained impotant spectators and stomached insults to their Gurus and the holy Scriptures without any evident discomfort. The Sikh leaders closed their eyes ostrich-like and felt that the evil would disappear if they remained blind to it. The killing of the 13 Sikhs seems to have shaken them out of their passivity. The several lakhs strong silent protest-march in the Capital on the 14th May, 78 has awaker them out of their slumber.

Gurbachan Singh meanwhile is splashing his humility in national Dailies and claims to rever Sikh Gurus and Sikh scriptures. Not only does the mantle of a humble servant fit him poorly in the face of the titles and great names he assumes and is so called by his followers, his pious platitudes ring false *visa vis* his connivance and instigation in the massacre on the Baisakhi day.

It is neither a twinge of conscience that makes Gurbachan Singh suddenly acquire a new respect for the Sikh Gurus, nor a desire to make amends at this late hour. It is plainly and attempte for a judicial enquiry in a desperate bid to cool down the issue and confuse it in his own sweet time.

Whether, the *satguru* of these *bhyānkary* (dangerous) forces will be arrested and the punishment he deserves meted out to him, or whether our national leaders in an attempt to wriggle out of the situation, soft-paddle the issue, and tone down the upsurging temper of the Sikhs by tall promises and empty apologies, is anybody's guess. But the problems that the Sikhs face today has broader ramifications than the arrest and punishment of the Baba. Will the Sikhs, now jerked out of their inertia, go back to allowing free play to any self-styled *'sat guru'* or 'Lord' to interpret the *Sri Guru Granth Sahib* for his own claim to Gurushib and pay scant regard to the great Gurus of the Sikhs ! Some

of these *'sat gurus'* (including Baba) who misinterpret *Sri Guru Granth Sahib* for their personal glorification and pose themselves as Guru Nanak or other Sikh Gurus and under this personation hide the blows they are giving to the Sikh community behind their flowing breads, turbans and *kadās*. What the Sikhs have to impress upon these two-faced hypocrites today is that no misrepresentation or misinterpretation of *gurbānī* by any new-fangled spiritual guide will be tolerated.

Guru Gobind Singh made the Khalsa custodian of the infinite wisdom that lies enshrined in the *Sri Guru Granth Sahib* for all times. So long the Khalsa lives and breathes, it is its prime duty to see that this wisdom is preserved in its true form. Let the 'lions' wake up and put an end to the looting of their heritage. Let no one scatter it to the winds now or hereafter.

Dear Editor

Readers should address their letters to the Editor, *The Sikh Review*, Karnani Mansion, Room No. 116, Park Street, Calcutta-16. Every letter must bear the full name and address of the writer. Questions requiring private answers must be accompanied by a stamped self-addressed envelope. Correspondence received for the writers of letters published in this section will be redirected.

I

Who Will Lead the Sikh Leaders

Basic tenents of Sikhsm hold that all human beings are equal. This equality is derived from the fundemental truth that God, one all-powerful, without equal, is the creator of us all. He is not partial to any one. No other argument is required. We all know that everyone is endowed with different capabilities and powers, Some can carry heavy loads while others can run faster or jump higher. Some can compose excellent music and write beautiful poetry whereas some other rare individuals, like Newton and Einstein can enrich our knowledge of the universe. Nevertheless, at human level all are equal. This fact as such requires mutual respect, tolerance for the difference of opinion and compassion for the sick, poor and weak without any distinction of caste, creed or colour.

No individual on this earth is perfect. Only *Waheguru* can be considered perfect. The Sikh Gurus never claimed themselves as God. They always called themselves as servants of God, which in practice implies the service of humanity—His Creation. Guru Gobind Singh particularly refering to his disciples and Khalsa said ;

"All the battles I have won were on account of them and with them."

Inspite of all this basic equality it is obvious that at this present state of organization of our civilisation there is a need of men and women who can lead others and show the way. A leader, by virtue of being a leader enjoys certain privileges and powers. These powers can be utilized for the good of the community for constructive purposes, as well as destructive purposes too. Naturally the question arises how can it be arranged that the leaders use their powers for the constructive purposes alone.

Simple minded people try to find a simple answer by electing only that person who is good, has love of Guru in his heart, etc. So far so good. But how do you select such a person ? What guarantee is there that such a person raised to such a position does not change ? Such an example is provided in our own Sikh history.

In his last days Maharaja Ranjit Singh impressed by the services of Dhian Singh Dogra nominated him as the Prime Minister of the Lahore Darbar. And when the Maharaja was on his death bed he enhanced Dhian Singh Dogra's status further to make him the guardian, protector—call what you may—of Maharaja Kharak Singh. The public had the respect for Dhian Singh and Maharaja Ranjit Singh was almost infallible in their eyes. In the public mind Ranjit Singh could not make a mistake. Hence Dhian Singh Dogra could not but be a well wisher of

Lahore Darbar. However the history knows that contrary to that happened actually.

Within two years of the Maharaja's death, Dhian Singh and his gang were able to engineer the murder of S. Chet Singh, poisoning to death of Maharaja Kharak Singh and the murder of Kanwar Naunihal Singh. It is a fair question to ask as what went wrong and why did the other *sardārs* either went along with Dhian Singh or just kept quiet ? why did the public let it happen ?

There is one fundemental answer to that. Dhian Singh was able to manipulate the situation. He forged the lettets, supposedly written by Chet Singh with connivance of Maharaja Kharak Singh to the British. For that Chet Singh was murdered without trial and Kharak Singh was virtually deposed.

Now what is the relevance of this historical fact to our present situation ?

Today the Sikh masses, everywhere and at every level—be it the local or the *S. G.P. C.* and the national, are being manipulated by the selfish leaders. These leaders tell us that there is discrimination against Sikhs. They are exhorted for sacrifices every day and night. Accusations of bribery and corruption are rampant. Practically none of these leaders provide a viable programme. Accusations, quite often without any basis, are hurled at others and in return complete unconditional loyality and following is demanded from the public.

What can be done in such circumstances ? Individually, particularly in short run, not much. However, taking a long perspective of the situation a lot can be done. Every Sikh owes to himself to try to understand the situation and ask for accountability and consistency from the leaders at every level. The leaders should not be allowed to amuse us with meaningless stories. If you find any inconsistancy, falsehood, a lie, bring it out. Tell it to your friends and publish it if you can. But be sure, do not be carried away by your emotions. Before saying and doing anything check your facts. Otherwise you may have to repent like Kanwar Naunihal Singh who was manipulated by Dhian Singh in the murder of Chet Singh.

Fear of exposure is a great power to keep in check the ego of leaders, especially those whose sole interest is self-agrandizement.

Issued by : The Sikh Educational and Cultural Council, Ontorio (Canada)

II

The Baisakhi Day Tragedy at Amritsar

One was very shocked to listen to the news of an attack of Nirankaris on Sikhs at Amritsar on the Baisakhi day this year.

When I visited Punjab a year and a half ago after a stay of 10 years in Europe, I was impressed to see the revival of that dynamic state, and could see clearly in contrast to the rest of the country that it had come about, not the least, due to the significant contribution by the Sikhs. But it appears that 'goondaism' has also been rising at the same time among the Sikhs. Recently I heard of cases of rivalry between the Jats and the non-Jats, and a few

weeks ago of a fight in the premises of that distinguished institution, the Khalsa College at Amritsar (founded in 1892) which too had claimed many young and precious lives.

This tragic loss of life and bad state of law and order is an indictment against the state administration and particularly against the authorities at Amritsar who failed to foresee and then control the situation in time. Had there been such a loss of life, say, for a political cause, the whole nation would have celebrated it for centuries to come. They would have been hailed as valiant martyrs like those of Jallianwala Bagh and Nankana Sahib. The cost of human life, especially of the Sikhs of Guru Gobind Singh remains equally high where-ever their blood is shed. And what a shame, it was shed so wantonly this time ! The Government of Punjab have failed to give their people a cause, and their energy (as Sikhs particularly, they have a lot of it !) an outlet. It's clear to me that when the government or the leadership is weak, the people have no direction, and so must fight among themselves, thus offering a wonderful laughing stock to the rest of the world.

Sikhs enjoy special esteem abroad not only for their pure way of living, but also for their high spirits. We are contributing to the welfare and prosperity of not only India, but also other countries where-ever we are living. Many of us are devoting considerable precious time to propagate abroad the high ideals of our Faith. This news unfortunately has undone a lot which we have built up over the years. The Sikhs are passing through a critical juncture in their history. 30 years ago millions of us were butchered, robbed, dishonoured and driven out of our homes in Pakistan, which like Hilter's Third Reich was founded on the bones of these innocent victims, has been paying for her sins ever since. The news is just coming out that they are again in a serious internal crisis. I read the following in the *Observer*, London, dated 9th April, 1978 :—

> "They envisage the splitting of the four provinces as follows : The minority provinces of North-West Frontier and Baluchistan to Afghanistan and Iran, and the majority provinces of Sind and Punjab to independence or as part of India. Such a view is considered almost treasonous in Pakistan, but has, nevertheless, to be mentioned because of the number of Pakistanis who believe it."

Reading the above, and while thinking slightly ahead to the possibility of a homeland for the Sikhs one thinks of the state of our people. The Sikhs had come very close to realising this aspiration in 1947 while the British masters were partitioning out the shares. But their leadership then was weak. We might now again be close to it but the idea is worth going ahead if our people are sensible, responsible, well informed and civilised. At this time in our history again one wonders aloud over the question, "Who could negotiate on behalf of the Sikhs at the United Nations and among the governments of the world, and put forth a case which should also have the full backing and support

of the Government of India ?* We are desperately looking around for a person or an organisation of such high stature among the Sikhs today. But we who are living abroad would wish to share this aspiration only if the Sikhs in Punjab and India prove worthy of our trust by their thoughts and deeds and by creating a society in Punjab worthy of emulation by rest of the world. I hope they will not overlook the Sikh history and traditions and their spirit while living under the extreme pressures of today's low level political life.

I hope there will be an enquiry to place the blame squarely on those negligent and responsible and punish the culprits. I hope too, that they will also consider the unique factor that any such stupidity in Punjab causes serious ripples all over the world because we are spread out world wide, and because wherever we are living, we are looked upon as very sensible and responsible individuals. Alas, any punishment however severe, will not bring back the dead nor restore our good name in the world. Some people in India may even ask to ban carrying of swords by Sikhs and many will tend to look at a sword as a weapon of aggression, an image we have tried to dispel vehemently.

Will the Government of Punjab also examine their budget on education ? What is its extent and quality in schools, colleges and elsewhere ? This instance has highlighted the need of further spread of education in Punjab. Clearly the Minister of Education should take a note of it.

Lastly, what a contrast Amritsar has seen on this year's Baisakhi Day to that of the year 1699 !

Nelson Lancs Rajinder Singh
B.B. 9. 9 TT. UK

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* The Government of India will agree to, and support an independent Sikh State more readily than most people imagine in view of our unique location, characteristics, history and qualities. We shall guarantee their security from the West and the North West and thus release billions of rupees for their economic recovery. With reduced need for the defence, they will be able to raise their people from the sub-starvation level much quicker. That's where an independent Punjab makes an ideal sense for India. (Even a Sikh child would know the answer if he were asked, "Who will protect Punjab ?")

III & IV

We publish hereunder two letters of Bhai Sahib Sirdar Kapur Singh addressed to the Editor of *The Tribune*, with reference to the two articles published in that paper, one on a historical subject, and the other on the black-out by the Indian Press of the sacrifices of the Sikhs in fighting the Emergency. The Editor refused to publish the letters.

Elementary journalistic ethics required that these letters should have been published. We view with dismay and anger the manner in which the columns of *The Tribune* have been frequently used during the last century by those who have usurped control of the Tribune Trust created by a Sikh for the advancement of Punjabi causes. But "Punjabi causes" are not the anti-Sikh, rabidly Arya Samaj policies as *The Tribune* now seems to reflect.

Editors

III

Sikhs Contributions in the National Affairs of India.

Sardar Sukhjindar Singh's grievance, recently aired in your* paper, about there possibly being a deliberate conspiracy on the part of the politically-minded segment of the majority community, to black out, undervalue and ignore the Sikhs in acknowledging noteworthy Sikh contributions to, and their conspicuous participation and special status in, national affairs of our country does not seem to have received the attention that it deserves on merits.

2. You have, in your editorial columns, somewhat sharply reacted to what Sardar Sukhjinder Singh says, by quipping that if the Press and publications on the recent Emergency doings and deeds have entirely ignored any reference to the glorious part claimed to have been played by the Sikhs in support of democratic, national issues involved, then let the Sikhs themselves fill in, the lacuna and plead their own cause. You have not, happilly, contested or denied the claims of the Sardar that the Sikhs made the highest and most valiant sacrifices, unmatched by others, in fighting the miasma of the Emergency that was about to strangle and scotch out for a long time to come, the spirit and light of freedom and democracy for which we fought in the past and to cherish and sustain which we won our Independence.

3. Therein a point has been missed and in so missing you have, un-intentionally, supported the grave implication to which this missed point leads.

4. Permit me to spell it out in your paper now, without suppressing any part of this communication.

5. The point missed is that whether the Press and publications, all in the control of and by the elites and activists of the majority community, have blacked out the Sikhs' historical achievements in general and in this case, in particular, deliberately or unconsciously, the message therein is clear: The

* The 'paper' referred to in these two letters is *The Tribune.*

Hindus do not regard and do not accept the Sikhs as an integral and co-equal part of the 'Indian nation', which is, for all practical purposes, the majority community, the facade of secularism and other mumbojumbo, notwithstanding. A contemporary keen observer and cultural analyst of international repute, Nirad Chaudhari, in his *Island of Circe*, has clearly observed that, he has "no hesitation in saying" that the "they (the Hindus) are the real rulers and masters" of independent India.

6. You, sir, by retorting that, let Sikhs look after their own interests themselves, when ignored by the "real rulers and masters" of India, that is, Bharat, have accepted the grave implication that the current constitutional arrangements and political set-up in our country is a veiled imperial stranglehold of the Hindus over the Sikh people. To this implication the recent joint Desai-Carter communique and affirmation issued from Delhi, to the effect that all 'nations and peoples are inalienably entitled to the right of political self-determination', is refreshingly relevant.

7. A nation does not spring forth from the earth as a mushroom after a rain. It must struggle like a banyan tree against wintry winds and dry spells. Sophistry and simulation, verbal trickery and facades, in the end, give birth to hubris of History; the punishment and desolation that invariably overtake the victor's pride and his predatory practices such as undermined the Portugese and Spanish empires and the British Empire after the conquest of Canada. The British Indian Empire might never have been retained had Warren Hasting's impeachment and the 1874 India Bill not put an end to the East India Company's rapacity.

8. Let this matter be considered by all concerned with dispassionate objectivity and fear of God in heart, if patriotism and statesmanship elude them.

Chandigarh **Kapur Singh**

IV

Last symbol of Punjab Soveregnty

The crisp writeup of Khuller in the last "Sunday Tribune" (9th April) on the tragedy of the last symbol of Punjab sovereignty, Maharaja Duleep Singh, makes a crisp and interesting reading besides being faithful to the historical facts, but it leaves a feeling of inadequacy in the mind of a perceptive reader at more than one places.

2. For instance he might have emphasised and brought out the true significance of this episode of world History more succintly by pointing out that the perfidious annexation of the sovereign Punjab in 1849 was snuffing out of the most ancient virile and creative cultural impulse in the world History, the cultural identity of the region between the Jamuna and the Oxus, which latter frontier line was explicitly laid down by the viceregent Naunihal Singh in 1843 in a written diplomatic communication to Dost Mohammed of Kabul, and the maturation of the Punjabi nation, already emerged on the political map of the world in the first half of the 19th century.

3. In his excellent renditions of the spirited letters of Maharani Jind Kaur in captivity, addressed to the wily usurpur,

Dalhousie, and in translating her other recorded words, the writer sometimes misses the true poignancy and pathos of the original by careless handling.

4. For instance, what Maharani Jind Kaur said to her son in England before dying was: *dekheen merīān haddīān es nirdaye des vich na rolin*: "my son, this is my last wish, do not let my ashes and bones be profaned in this land, England, peopled by men with no sense of justice, no fear of God and no mercy". *Nirdaya* word of Sanskrit and Punjabi cannot be properly and suitably rendered into "inhospitable" as the writer has actually done; it is a much more poignant, pregnant and profound word.

5. Lastly, the writer has been not only uncharitable and unfaithful to facts but also shown much bad taste by insinuating that Maharaja Ranjit Singh could not possibly have sired Dalip Singh, as the Maharaja was striken with palsy and bed-ridden for about a year before his death. The period of this affliction is less than a few weeks, as we know it, from the meticulously maintained court records of Sohan Lal Suri and before this affliction the Maharaja was in the pink of health, as just before the evening of the onset of his fatal illness he had gone out on a strenuous and long horse-ride as a part of his daily physical constitutional, at the end of which he consumed his customary large quantity of iced water. On the news of Duleep Singh's birth he was spontaneously overjoyed, and Fakir Azizud Din testifies, as revealed in the recent Pakistan publication. *The Real Ranjit Singh*, that the canard of Duleep Singh's illegitimacy originated through the political mechinations and propaganda of the British agents as did the smear-campaign against the personal character of Maharani Jind Kaur.

6. Why must Khullar succumb to this weakness for scandal, so common to humans, while writing on a serious subject ?"

Chandigarh **Kapur Singh**

News, Views & Reviews

Life Members

The Sikh Review welcomes the following to the galaxy of its Life Members :

S. Harmohan Singh Sethi, Kota, Rajasthan.
Mr. Kulbir Singh, Branksome Road, Singapore.
Mr. C. S. Puni, Derby, England.
S. Harpal Singh, Panch Shila Park, N. Delhi

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Baba Gurbux Singh Head of the Real Nirankari Durbar condemns Gurbachan Singh, the Pseudo Nirankari.

Baba Gurbux Singh, Head of the Real Nirankari Durbar, claimed that the original Nirankari Durbar was founded by Baba Dyalji during the reign of Maharaja Ranjit Singh, who brought about lot of reforms in the then decadent Sikh society, which line still continues to carry on the work of Baba Dyalji.

Baba Gurbux Singh present head of the real Nirankari Durbar takes strong exception to Baba Gurbachan Singh's assuming the name of Nirankaris to cheat the people. He condemns the killing of nineteen persons at Amritsar on the Baisakhi Day by his followers.

Sikh National Folkloric Ensemble of Windsor

Sikh National Folkloric Ensemble of Windsor, a member of Multicultural Council of Windsor and Essex County has been selected in province-wide auditions by the Ontario Folk Arts Council to represent the city of Windsor on an Ontario folk art delegation, which will entertain the athletes and the public at the Commonwealth Games to be held in Edmonton, Alberta, in August 1978. Sikh National Folkloric Ensemble was selected earlier this year in a province-wide competition sponsored by the Ontario Folk Arts Council. The Sikh delegation is consisted of the following folk dancers: Sardar Ranjit Sing Bhamra, Shri Lok Nath Chawla, Sardar Charanjit Singh Deol, Sardar Kulbir Singh Dulay, Sardar Sukhmander Singh Grewal, Sardar Gurcharan Singh Multani (Cherographer & Head of Delegation), Sardar Surjit Singh Multani, Sardar Amritpal Singh Tatla.

In 1976 Sikh National Folkloric Ensemble had the honor to represent Windsor in Olympic Games held in Montreal.

Annual General Meeting of Guru Nanak Foundation

In the Annual General Meeting of Guru Nanak Foundation held on 6th May, 78, Dr. Inderjit Singh, Chairman, Punjab, & Sind Bank Ltd., and Sardar Harbans Singh, Hony. General Secretary Bhai Vir Singh Sahitya Sadan, were unanimously elected President and General Secertary of Guru Nanak Foundation respectively. The out-going President Sardar Harnam Singh Suri and the Senior Vice-President Sardar Charanjit Singh were made Honorary Patrons. Sardar Gurcharan Singh Tohra, President, S. G. P. C. S. Prakash Singh Badal. Chief Minister, Punjab, S. Surjit Singh Barnala and Sardar Dhana Singh Gulshan, Central Ministers were also elected as Honorary Patrons.

The new office bearers included Satnam Singh Hitkari, formerly Income-tax Commissioner, as S. Senior Vice-President, Dr. Amrik Singh, Vice-Chancellor, Punjabi University and Dr. Harnam Singh Shan of Punjab University as Junior Vice-Presidents, Sardar Satnam Singh and Sardar Gurmukh Singh Chadha, Honorary Joint Secretaries and Sardar Autar Singh Bagga, General Manager, Punjab & Sind Bank Ltd., as Treasurer.

The construction of the magificent building of Guru Nanak Foundation with spacious Auditorium facilities, near Jawahar Lal Nehru University has been completed at a cost of rupees thirty lakhs where Guru Nanak Institute for Comparative Study of Religions with a Department of Musicology will be set up and the possibilities of its affiliation with either Jawaharlal Nehru University, or any other University, are being explored.

A Central Research Library is being set up for which a budgetary provision of rupees one lakh has been made for this year.

Gurmat College, Patiala which is affiliated to the Punjabi University is being rum under the auspices of Guru Nanak Foundation. A stipend of rupees two hundred per month is given to each student who is admitted to this College to complete the 2-Year Course leading to M. A. (Religious Studies) degree granted by the Punjabi University to successful students. Minimum qualification for admission is graduate in Second Division with knowledge of Sikh Scriptures. This College has so far sent out nearly fifty Sikh Missionaries who are working in India and abroad.

Inauguration of 478th Branch of P. & S. Bank.

The Punjab & Sind Bank's 478th branch was inaugurated at Safdarjung Enclave, New Delhi by Dr. Inderjit Singh, Chairman of the bank.

Dr. Inderjit Singh attributed the unprecedented growth recorded by the bank to the whole-hearted co-operation extended by the people as well as the devotion and dedication of the staff.

Representatives of various commercial, cultural, educational, social and religious organizations, attended the inaugural fanction.

Prof. Mohan Singh Mahir Passes Away

Modern Punjabi poetry is certainly poorer by the sad and sudden demise on 2nd May 1978 at Ludhiana of Professor Mohan Singh Mahir (73). He started writing in Punjabi very early in life Originally from Rawalpindi, born in 1905, after taking his Munshi Fazil in Persian, he became a teacher in the Khalsa High School Khanewal, Multan (now in Pakistan). In 1931, he got his M.A. in Persian, of the Punjab University. He joined the Khalsa College, Amritsar, later Sikh National College, Lahore and then started his own publications department. He was a representative Punjabi poet of the rural Punjab and had won Sahitya Academy and many other awards. A prolific and a thoughtful poet, he has more than a dozen books to his credit.

A creative genius as Mohan Singh was, he also introduced many new innovations in Punjabi poetry e.g. *ghazal*, *rubai*, etc.

He entered into the field of writing in Punjabi when Punjabees took pride in writing in Urdu or English. There were only two Punjabi poets before him, who wrote about non-religious matters and topics of nature, Bhai Vir Singh and Prof. Puran Singh. Mohan Singh was the third. Only on account of his firm convictions and hard labour, he secured an abiding place among the creators of Punjabi

literature. In his death I lost a personal friend and an old class-mate. May proximity at the feet of *Waheguru* be granted to him and courage and fortitude to the bereaved family.

(Dr Hira Lall Chopra)

Mr. Roop Lal Malik Passes Away

The Sikh Review mourns the loss of another friend, Mr. Roop Lal Malik who died of heart failure in Calcutta on 5th May. Originally from Rawalpindi, he got his higher education in Lahore and joined the All India Radio, Delhi. In World War II, he joined the B.B.C. London and after partition served in many industrial firms. He was convenor of the Punjabee Bradree and he managed L. Lajpat Rai Birth Centenary Celebrations admirably when an important road was named after Lala Lajpat Rai. He had a number of books in English and Urdu to his credit, the latest being "*Even Clouds feel thirsty*" in English and "*Ek thī Larki*" in Urdu. As a student-leader, he suffered imprisonment in 1925-26. He was 72. He leaves behind his wife, Mrs. Rama Malik, a social worker among Punjabi ladies of Calcutta, and a son, Ashok, who has permanently settled in the U. K.

Mr. Malik used to contribute to The Sikh Review and attended our functions regularly. We offer our condolences to the bereaved family. It is a queer coincidence that he was also my classmate in Lahore in A. B. during 1927-1929. **(Dr. Hira Lall Chopra)**

Release of Book—Aj Da Punjab Te Sikh Rajniti.

"Historians should come forward and under take a project for writing an authentic and complete history of Punjab", observed S. Parkash Singh Badal, Chief Minister of Punjab in Chandigarh. He added that the Punjab Government was prepared to sponsor a project for this purpose. He was releasing a Punjabi book—"*Aj Dā Punjāb Te Sikh Rājnīti*" authored by thd Union Minister of State for Education, S. Dhanna Singh Gulshan. The book recounts the history and Sikh political development of Punjab during the last three decades.

Dr. Inderjit Singh, Chairman of the Punjab & Sind Bank Ltd., lauded S. Dhanna Singh Gulshan for writing such an elucidatory book.

S. Gurcharan Singh Tohra, President of the Shiromani Gurdwara Parbadhak Committee, who received the first copy of the book, appreciated S. Dhanna Singh's work and said that as great injustice had been done to Punjab by not mentioning the sacrfices of Punjabis during the freedom struggle and the Emergency, such books could serve this important purpose.

Principal Satbir Singh and S. Jaswant Singh Kochar, President of the Delhi Sikh Gurdwara Management Committee were also present on the occasion.

A Research Project in Sikh History

Now and then there appears objections and complaints regarding the books on Sikh history including the old one's like '*Suraj Parkash*', '*Panth Parkashas*', '*Gur Bilases*' '*Chahar Bagh*' etc. Even foreign authors such as Macaullife, Cunningham and Macleod nor the Sikh writers like Prof. Satbir Singh, Prof. Sahib Singh are spared of the criticism. So has been the fate of some research essa

and thesis which Dr. Fauja Singh, Prof. Pritam Singh etc. brought more recently.

However the restraint upon the publication of any such novel paper for the last about two years should be more a point of concern than of gratification for the underlying reason that the Sikh scholars who are already few in number are changing their loyalties for fear of rebuke and condemnation. As a result the unbiased reader is still at a loss to find a book on Sikh history which, he can feel assured contains no flaws and is an authentic and accepted in all quarters of Sikh community.

The University professors look upon the "*Gianis*" "*Bhais*" and "*Nirmla Saints*" as old and out of date. According to them these people can only write some old *Sakhis* in an unscientific way whereas those old style non-English writers look down upon these professors and doctors for knowing not what the Sikhism is, what the mode of thinking of the Sikhs and their faith is. According to them these newly educated people are making the Sikh history lifeless.

Against such a background there appears on the stage of Sikh Santh a unique but most needed project of analysis and re-evaluation of the classics in Sikh history under the auspices of Kendri Sri Guru Singh Sabha, Amritsar. This project has been launched by Gurmat Academy—an institution specially set for research in Sikh scriptures and history. This academy has also started teaching Sikh Religion by correspondence and near about 60 students have enrolled in the first batch. S. Mehtab Singh M.A. of Delhi has donated Rupees two lacs as an endowment fund and promised to pay Rupees five to ten thousand annually for holding by-annual seminars where ten to twenty eminent scholars would read and discuss their research papers.

In September 1977, the subject under consideration was *kīrtan* or the devotional singing of hymns. At Anandpur Session of April, 1978 '*Panth Parkash*' of Bhai Rattan Singh Bhangu was brought to the limelight by eminent scholars including Dr. Gurbax Singh and Dr. Gurbachan Singh Nayer of Punjabi University; Principal Harbhajan Singh and Prof. Labh Singh of Shahid Sikh Missionary College, Amritsar; S. Pyara Singh Padam and S. Shamsher Singh Ashok from Patiala and Amritsar respectively. S. Nahar Singh M. A. a veteran historian was conspicuous by his zealous lectures full of information. He was in favour of revising such classics, re-editing and re-publishing them. Panthic leaders like S. Gurcharan Singh Tohra, S. Ujagar Singh Sekhwan M.L.A., Sant Harchand Singh Longowal; veterans like S. Hukam Singh Ex-Governor, S. Mehtab Singh M. A. were also among the speakers.

S. Gurcharan Singh Tohra announced, amidst loud *jaikārās* of Sat Sri Akal, that S. G. P. C. has set apart an amount of Rs. 10,000,00/- for writing and publishing authentic books on Sikh history. The Kendri Sri Guru Singh Sbabha has done a unique service to the *Panth* and we will definitely avail of their services and co-operation in this enormous project.

Representatives of Sri Guru Singh Sabhas from other provinces also participated. All of them appreciated the efforts and assured their full support and co-operation in the cause of research in Sikh History and spread of knowledge about Sikh religion through correspondence.

Burma Sikhs Condemn Brutal Murder of Sikhs by Spurious Narinkaris.

The Sikh Sangat of Burma were shocked to hear the heart-rending news, of mercilessly shooting down in cold blood, of 17 Khalsas at Amritsar, who were marching peacefully for their just cause on 16th April, 1978, at Amritsar, by the *naqli* Nirankaris and the Punjab police.

The Sikh Sangat of Burma, one in all, strongly condemn the brutal act of spurions Nirankaris and the Punjab police, and demand from the Government of India, that Gurbachan Singh and his associates and the police officer concerned who perpetuated the murders be given examplary punishment.

Prabandhak Committee, Sri Takht Harimandir Sahib Envisage a Huge Development Scheme.

A Rs. 50 lakh Development Scheme has been approved by the Parbandhak Committee of Sri Takht Sahib. The plan provides for (a) Establishment of a modern Public Residential School at an estimated cost of rupees thirty lakhs ; (b) Dashmesh Nivas of 300 rooms at an estimate of rupees thirteen lakhs ; (c) Development of the existing 27 educational and religious institutions managed by the Sikhs in Bihar (Rs. five lakhs) etc.

To fulfil this ambitious programme, the Parbandhak Committee has sent out Hazuri Ragi Jathas, accompanied by accomplished lecturers to various directions out of India, West, East and North, to collect donations :

No. 1. To. U. S. A., U. K,. Iraq., Canada.

Ragi Jatha Bhai Bhupinder Singh Paras has returned from U. K. and Iraq. The Jatha is proceeding to U. S. A. and Canada via England. This Jatha is accompanid by Sardar Sant Singh Bindra of Tatanagar.

No. 2. To USA & Canada.

Ragi Jatha Bhai Jeewan Singh, accompanied by Bibi Jasbir Kaur M.A. (Div). She is already there for the last 5 months purely on Prachar purposes. The Jatha for collection will be sent with S. Manjit Singh, Ex : President, Sikh Students Federation, Calcutta.

No. 3. To Far East : Singapore Hong Kong, Thailand & Malayasia.

Ragi Jatha Bhai Daya Singh is already touring Far East. They will return in end of June.

No. 4. Jatha for M. East Countries.

One Jatha is being sent to Middle East Countries.

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Prince Among Martyrs

Cowards die many times before their death;
The valiant never tastes the death but once.
—Shakspeare

We pay our homage to the fifth Guru, Arjan, who sacrificed himself at the altar of his faith, so that the faith conceived by Nanak may be truly and properly framed. A born poet, a practical philosopher, a powerful organizer, and a great statesman as Guru Arjan was, he put the entire fabric of this faith in its true form. He put his heart in the compilation of the *Adi Granth* for the guidance of the faithful and installed it in the Golden Temple at Amritsar, which owed its first structure to the Guru. Guru Arjan evolved a most rational system for the collection of devotional offerings to fill the coffers of the *panth*, and so promote the nation's cause. The Guru besides being spiritual head of the Sikhs, was the brilliant Chancellor of their Exchequer.

Although a *faqir*, his *darbar* had a regal court's grandeur. The *saca padsah* or the true king, created a peaceful and unobtrusive state. In the words of the first writer about Sikhism, Mohsin Fani in *Dabistan-i-Mazahab*, 'the Sikhs had already become accustomed to a form of self-government within the empire,' and to fortify it, the Guru urged his followers to develop a cavalry by importing well-bred horses from Turkistan. He exhorted them to take to profitable vocations, so as to free the community from the economic distress that was then the order of the day. This taught his followers, the early fundamentals of *panch sila*; self-help, self-reliance, mutual co-operation, self-integrity and peaceful co-existence with supreme resignation to the will of God.

Because he was not nominated to the spiritual headship of the Sikhs, Prithia, the Guru's elder brother, became jealous and concocted many ridiculous lies to wreck his vengeance on the Guru. Akbar's ears were poisoned; but he was more than satisfied when he himself bowed before the Guru to find out the truth.

After the death of Akbar, the Emperor, Chandu and Prithia succeeded in poisoning the ears of Emperor Jahangir by saying that the Guru helped Prince Khusro in his war against the Emperor. This gave Jahangir an excuse to put a stop to the activities of the Guru.

The moth was for the candle-flame. The Guru bore cheerfully all persecutions that he had to suffer for the establishment of truth.

Guru Arjan's martyrdom heralded a new epoch in the life of the Sikhs, culminating in the advent of a perfect superman in the form of the tenth Master—Guru Gobind Singh.

We owe our existence to the martyrdom of Guru Arjan. His example was emulated by the ninth Guru, Tegh Bahadur; by Guru Tegh Bahadur's son, the tenth Guru, Gobind Singh and by Guru Gobind Singh's four sons, and by millions of other Sikhs, who danced to death with joy and ecstacy.

We bow with reverence to Guru Arjan, who gave us the *Granth Sahib*, the Harmandir Sahib, our religion, and the Sikh state.

He died so that we might live.

A noble life and a nobler death was his.

Our respectful homage to his blessed memory.

II

Sukhmani of Guru Arjan

With this issue, we are issuing a Supplement of English translation of the first five *ashtpadis* of the *Sukhmani*, a composition of the Nanak V., Guru Arjan (1563-1606), by Bhai Sahib Sirdar Kapur Singh National Professor of Sikhism. The Sirdar is no stranger to the readers of *The Sikh Review*. Some years ago this translation was published in monthly instalments. On demands from certain learned quarters to reproduce it in a compact form, a supplement has been made out so that the readers could preserve it as a record book.

Sukhmani is well-famed, amongst the admirers of the *Guru Granth Sahib*, as a scriptural text unrivalled in its melody and simplicity of diction, in its numenal content, and in its ouecumenical religious appeal, and as such its popularity is of a long standing. It has been translated already into various Indian languages, including, Urdu, Panjabi, Gujerati, Marathi, Bengali and about 25 years ago, the late Sardar Umrao Singh Majitha, discovered a Persian translation of it in Ms. form, made by some unknown writer, lying in the National Library at Paris, which has since been published by the Department of History of the Khalsa College, Amritsar.

It is held in special reverence by the sensitive-minded Sindhi Sikhs, and it was at the request of a Sindhi young lady, whose spiritual awareness had been extra-ordinarily enhanced by the onset of consumption of the lungs, that the present translation, with notes on the philosophical implications of the text, was undertaken by Bhai Sahib Sirdar Kapur Singh in 1950.

That the *Sukhmani* is one of the three or four richest-in-philosophical-content texts of the *Guru Granth Sahib*, along with the *Jap* (u), and the *Siddh* (*a*) *Gost* (*i*), is not generally appreciated, though it is known to many that it is, in its universal religious appeal, one of the half a dozen greatest texts of the world, including, the *Dhammapada* and the *Immitations of Christ*.

The present translation fills a wide gap in the genera of *Sukhmani* literature by explicating its philosophical and metaphysical background and context.

—Editors

Satguru Arjan Dev

NARANJAN SINGH BASARKE (CANADA)

THE martyrdom of Satguru Arjan Dev, the fifth prophet of Sikh religion, was celebrated in the month of June. He was born in 1563 A.D., succeeded to the pontificate in 1581. He was a great organiser, a poet and a great master of classical music. His tenure of spiritual ministry was remarkable for several events: He was the first martyr in Sikh history and is commonly believed that it turned the tide of Sikh history as instead of pacifists as they were earlier, Sikhs were turned warlike and became invincible in the battlefield.

Sikh religion was founded by ten prophets and the first prophet in the line was Satguru Nanak Dev born in 1469 A.D. in Punjab. He was a contemporary of Martin Luther. His nine successors enlarged and nurtured the young developing faith into a mature and independent religion by 1707 A. D. All the ten prophets are called "The Divine Enlighteners"

The general conditions at the time of birth of Satguru Nanak Dev were simply chaotic. Hinduism began to show lopsided tendencies and was overshadowed by caste system, ceremonial piety, untouchability and meaningless rituals. Around this time the crusading hosts of Islam which was expanding rapidly in all directions from its homeland in Arabia had marched victoriously into India and became the rulers of the country. On the soil of India, the two great religions of the world, Islam maturely dynamic but essentially a western family of religion, and Hinduism an eastern faith, met face to face. The impact was most violent.

Satguru Nanak and his successors preached the Fatherhood of God and Brotherhood of Man. He collected around him, men of discerning spirit from both faiths who began to realise from Nanak's teachings that Hinduism and Islam are each an expression of the same fundamental truth, reconcilable and of extreme value when brought into harmony. The Sikh religion might be described as a vision of Hindu-Muslim accord, and Nanak and his successors, "The Great Integrators".

The Sikh religion is a monument of spiritual intercourse and creative understanding with good will towards all other faiths.

Nanak preached that the way to knowledge of God is through self surrender and service to humanity. Those who through utter humility of self surrender have stilled their ego, are taken over by the superhuman Reality in the wonder of an indescribable love. The soul rapt in ecstatic state sees the Vision and thus in possession of great beauitude merges in the Oversoul.

All the ten Sikh Satgurus were top mystic poets and great classical music lovers. They

sang the inspired mystic hymns which they claimed were direct revelations from God.

The two notable events of the period of Satgutu Arjan Dev were : (1) He built in the heart of the city of Amritsar, a temple which came to be known as the Golden Temple, open on four sides to signify that it was open to all four castes and four corner of the world. He asked a Muslim Sufi saint Mian Mir to lay its foundation stone ; (2) The compilation of *Guru Granth* called *The Adi Granth*. He collected the sacred hymns of his predecessors and his own, in a volume which came to be known as *Adi Granth*. He left pages for the successor Guru's hymns. Included in this *Granth* were also the hymns of the saints of other faiths : Muslims, Hindus, untouchable caste saints, and others. For this monumental work he was subjected to inhuman tortures and died a martyr to uphold the cause of freedom of worship.

The *Adi Granth* is remarkble in several ways. This is the only sacred scripture in the world which was compiled by one of the founder of a faith and one which has come down to us in its original purity. The *Adi Granth* is venerated as a "Living Embodiment of Satguru" and therefore a perpetual spiritual guide. It was formally invested with this function by the tenth Satguru Gobind Singh —the last in the series of Sikh Satgurus.

The *Adi Grānth*, the sacred scripture, is the only scripture which contains the hymns of saints of other faiths even though they did not subscribe to the tenets of Sikh religion. These were included in *Adi Granth* because the Sikh Satgurus wanted to bring out and emphasize the universal truths contained in all faiths. The Sikh Satgurus had the noble quality of appreciation of whatever was noble in other faiths. According to Satguru Nanak Dev the saints belong to the whole world. They are universal men who free our minds of bigotry and superstition. No other religion has shown such catholicity of outlook in bringing together views of such diverse opinions even when these are diameterically opposed to the tenets of the faith of whose scripture these now form an integral part. The Sikh religion might rightly be described as a vision of East and West Spiritual Common Ground.

The hymns in *Adi Granth* have a wide range of mystical emotion, intimate expressions of personal realisation of God and rapturous hymns of Divine Love. The most popular composition of Satguru Arjan Dev is *Sukhmani* or the Paslm of Peace.

The Satguru is the indwelling Divine who teaches all through the gentle voice of the conscience. Satgurus are the light bearers of the mankind and messengers of the Timeless. The Word of the Satgurus contained in *Adi Granth* is the Voice of God arousing the soul to spiritual effort and is a music which the seers hear in the moments of ecstasy. By communion with the Word we attain the Vision unattainable. The Sikh Satgurus transcend the opposition between the personal and the impersonal, between the transcendent and the immanent. God is not an abstraction but an actuality. He is

truth, formless, absolute, eternal, infinite and beyond human comprehension. He is yet revealed through creation' and through Satguru's Grace to any one who seeks him through worship of love. He is given to us as a Presence in worship. The ideas we form of Him are intellectualization of that Presence. A great Muslim saint Rumi observed, "who beholds me formulates it not and who formulates me beholds me not."

Modern civilisation with its scientific temper, humanistic outlook and secular view of life is uprooting the world over the customs and beliefs persisting over centuries and is creating a ferment of restlessness. The void created by the abandoned beliefs call for a spiritual filling. Science has given enormous control over non-human nature but it has not helped us to control our own nature. Unless man grows in his spiritual character in proportion to his gigantic technological stature the future of the man's survival is in danger. Man is not the last word of creation. If a man cannot do the work demanded of him he is likely to yield his place to a species more sensitive and less gross in nature.

"*Adi Granth* is a part of the mankind's spiritual treasure. It is important that it should be brought within the direct reach of as many people as possible. Mankind's religious future may be as obscure as its prospects for survival, yet one thing can be foreseen : In the coming religions debate, the Sikh religion and its scriptures the *Adi Granth* will have something of special value to say to the rest of the word", said the world renowned philosopher historian, Toyenbee.

Guru Arjan Dev, the First Master to Lay Down Life at the Altar of Sikh Faith

WG. CDR. MOHAN SINGH

MAY be, it is a mere coincidence or an accident of history that in the 15th Century, while Babar laid the foundation of Mughal Empire in India, Guru Nanak was busy setting up the Sikh Church, by preaching the Sikh Faith. And in the 18th Century, when Guru Gobind Singh, the Tenth Guru of the Sikhs breathed his last, the Mughal Empire was already on its way out.

The contemporary Mughal emperors and the Sikh Gurus lived in amity as long as mutual understanding prevailed, but crossed swords as and when doubts and misunderstandings crept in. Kings generally prone to heresay, were mainly responsible for enmosity. Interestingly enough, from organisational angle, the Sikh Gurus had set up 22 diocese in keeping with the 22 Provinces of the Mughals.

The Sikh history is drenched deep in the blue blood of its heroic martyrs—martyrdom is writ large on the Sikh faces. No race, religion or community in the world can boast of as many martyrs on its records. Guru Arjan, the apostle of peace, believer in universality of all humanity, with profound humility as the sheet anchor, gave to the world the sublime scripture, the *Adi Granth*—abounding in praise of God Almighty. He, the first ever martyr at the altar of Sikh faith, will ever shine as a guiding star on the Sikh horizon.

It is futile to delve all the time, deep into the causes of Guru Arjan Dev's martyrdom. The hard fact remains that he, in accordance with the Divine Will, ungrudgingly laid down his life so that Sikh faith may survive. Such events just like wars, have some latent and immediate causes that spark off wars.

The latent cause, in this case was the ever increasing popularity of the Sikh faith amongst Hindus and Muslims, which was unpalatable to Jehangir, as mentioned in *Tuzak-e-Jehangiri*. Prince Jehangir in his efforts to ascend the Mughal throne, was committed to the bigoted *kāzi* and *mullāhs*, to jealously guard Islam against any influence and particularly the fast spreading Sikh faith under the dynamic guidance of Guru Arjan.

The second latent cause of Guru Arjan's applying *tilak* on Khusro's forehead and providing him aid against Jehangir, does not hold much water. The Sikh Gurus never applied *tilak* to any one. On ascendency to *Guru-gaddi*, *tilak* used to be applied by revered Bhai Budha, from 2nd to 6th Guru and there is hardly any mention about it in *Tuzak-e-Jehangiri* either. Guru Arjan, a religious saintly person had no worldly ambitions which could have prompted him to extend aid to Khusro against Jehangir.

As to Chandu taking revenge on the Guru in rejecting Chandu's daughter's hand for his son, could at best be termed as an immediate cause. But that too is doubtful, since Guru Arjan Dev was done to death under direct orders of Emperor Jehangir, under the Law of Yasa i.e., death by torture, without shedding blood.

Let us think of Guru Arjan Dev's attainments, his aims, ideals and belief which are as much relevant to our present day life as those were then and are likely to be remain ever in future.

To this unique martyr, caste, creed had no significance—Hindus, Muslims, Christians, in short the humanity all over the world was alike. His abiding faith in univarsality pours forth from every word and deed of his.

His biggest gift to the humanity in general and the Sikhs in particular, is the *Adi Granth*, that he so assiduously compiled. It is all in praise of one God, lays down no rites or rituals, propounds no asceticism, propounds normal human life with good for all at heart and submission to Divine will. In short, the holy *Granth* is the Universal Bible af Man, as it speaks of universal truth.

About this holy *Granth* of Guru Arjan, late Dr. Radha Krishnan says :

"...the barriers of seas and mountains will give way before the call of eternal truth which is set forth with a freshness of feeling and fervour of devotion in the *Adi Granth*."

Late Principal Teja Singh, an authority on Sikh scriptures, hails the holy *Granth* thus :

"The Guru's religion was for the integration of India and unification of the people who needed a Book which should synthesise their beliefs and cultures. *Holy Granth* is the only inter-communal book in India, if not in the whole world....The universality of outlook is another outstanding of the holy *Granth*......"

The Nobel Laureate-late Pearl S. Buck reading through the 4 Volumes of English Translation of the holy *Granth* by Dr. Gopal Singh, goes into raptures and says :

"*Sri Guru Granth Sahib* is a source book, an experience of man's loneliness, his aspirations, his longings, his cry to God and his hunger for communication with that Being...I do not find elsewhere the same power of appeal to the heart and mind as I find here in these volumes...There is something strangely modern...They speak to persons of any religion or of none. They speak for the human heart and the searching mind...From them we see a Beyond that belongs to us all. The result is a universal revelation......"

How one can ever think even in one's wildest dreams, that the 'giver' of such a sublime scripture could ever be accused of aiming at political power, though no doubt that the Sikhs have always stood up against tyranny and oppresion.

Again holy *Granth* is only religious scripture of recent times, 500 years old. In keeping with Guru's implicit faith in universality, with no distinction between high and low, caste and

creed and in consonance with all embracing traits of Sikhism, it is no wonder that compositions i.e., *banis* of Pipa, a king; Sain, a barber; Farid, a Muslim Sufi saint; Ravidas, a cobler, and Sadhna, a butcher are enshrined in the holy *Granth*. Surely there couldn't be a better practical example of a casteless society with emphasis on equality inherent in the Sikh faith.

Guru's second gift to the humanity is Harimandir (now known as Golden Temple), which he got constructed. Guru Nanak with Bala and Mardana during his travels had stayed there for respite by the side of a natural pond in a wild jungle. Guru Ram Das got the area surrounding the pond dug into a huge tank, in centre of which Guru Arjan Dev got constructed the Harimandir. In keeping with his ideal of casteless society, he got the foundations of Harimandir laid by a renowned, revered Muslim Saint Mian Mir of Lahore. Unlike most places of worship with one door, Guru Arjan provided four doors opening on all four sides (East, West, North and South), welcoming people from four corners of the world, irrespective of their faith, religion, status, caste or creed.

In the precincts of Harimandir, *Kirtan* (recitation of *gurbāni* in accompaniment with musical instruments) is recited at all hours round the clock, with the exception of a couple of hours at night to allow time for meticulous cleaning of the place. In the surcharged atmosphere of this place, prevails peace, which is the high light of the holy of the holiest Sikh temples.

In the year 1975, an Anglo-Indian a close friend of mine in the Air Force in his early forties paid a visit to Golden Temple. This devout Christian had gone there for the first time and more for sight seeing. According to him, as he descended the steps from Clock Tower side enterance into *'parkarmā'* he sensed peace in the air. He was taken in by the serenity and peace pervading the atmosphere there. On entering the precincts of Darbar Sahib, in that surcharged atmosphere with *gurbāni*, though he didn't understand a word of it he felt at peace, for the short period of time that he was there. 'It was a very welcome experience and feeling' he says.

On coming out, at the shops, he purchased a *kanghā* and *karā* for me since he thought of me then, as he says. Apparently a minor thing though, yet it has some significance in it too.

Such words coming from an endearing person, a man well known for integrity, maturity and experienee, blessed with an analytical mind beloging to a different faith made an immediate impact on me. Though words somewhat to that effect had been said earlier by some foreigners including a Canadian lady (a distant relative) in her mid-twenties about their visits to Harimandir, but I used to take those with a pinch of salt, said out courteous nicety.

Think of Guru Arjan—the First-Ever Martyr at the altar of Sikh Faith, who submitting to 'Divine Will' surrendered himself to the tyrant Mughals to undergo most tortuous death as they may choose to in their wisdom! *Wāho Wāho* Guru Arjan Dev—the saviour of Sikh Faith!

Martyrdom of Guru Arjan Dev

PROFESSOR HAZARA SINGH*

THE Fifth Nanak, Guru Arjan Dev (1563-1606) made a distinct contribution to the social transformation in the Punjab. He compiled the *Adi Granth*, the holy scripture of Sikhs, founded Hari Mandir at Amritsar and through his martyrdom showed a way of hope and honour to mankind.

Compilation of Adi Granth

For compiling the *Adi Granth*, Guru Arjan Dev sorted out the works of all religious teachers belonging to the *Bhagti Movement*. It had been a cult which believed in religious tolerance. Three tests were prescribed for the selection of hymns to be included in the *Adi Granth*:

i) such works should preach oneness of God;
ii) they should neither advocate communal hatred nor incite religious fanaticism, and,
iii) last but not the least, they should not deride woman.

In addition to the preachings of the Sikh Gurus, *Adi Granth* contains the works of Muslim divines like Baba Farid and Hindu saints like Nam Dev. It is, in fact, *Bhagtān di Bani*, i.e. the word of saints, who preach about the reality of mortal life:

Meditation, Meditation, sublime is the meditation of the Lord Master's Name
Of all the renunciations, the excellent renunciation is the renunciation of lust, wrath and avarice.

None of them either tends to tempt people to lead a virtuous life by assuring them the reward of heaven after death, or frightens them from a life of sin with the warning of suffering in hell. According to the Sikh faith the blessings of a virtuous life and sufferings of a mode of living addicted to vice, are mostly enjoyed and borne during the span of mortal life itself:

No brother or sister accompanies them
Leaving behind their property.
Youth and wealth they march off
They know not their kind
and beneficent Creator Lord
shall press like the basket full of sesame.

If the Lord shows His grace, then alone, meditate I upon the Lord.
Associating with the saints, one falls not into hell.
O Lord, bless Thou Nanak, with the gift of Thine Nectar Name.
He ever sings the songs of Thine praise

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Guru Arjan Dev also popularised the Gurmukhi script so that the words of saints could be presented to people in their own language.

Foundation of Hari Mandir

Temples and mosques had been the main places of worship then. Entry to them was restricted to the people of respective faiths. Temples open towards East and mosques face towards West, in which direction Mecca, the birth place of Hazrat Mohammad, is located. Guru Arjan Dev founded Hari Mandir at Amritsar. It opens in all the four directions thereby welcoming the people belonging to all faiths and castes to visit it :

The One Lord is the Father of all
We are the children of the one Lord-
Thou O Lord art our Guru.

The new religion not only believes the universal pervasion of God but also recognises the oneness of human race. For laying the foundation stone of Hari Mandir, Guru Arjan Dev invited the Muslim Divine, Mianmir. It was very sagacious as it demonstrated that the new faith regards all human beings as equal and extends the same respect to all God-fearing people irrespective of their religious beliefs :

Some call on the Lord, '*Rām, Rām*' and some '*Khudā*'
Some serve Him as '*Gosāin*', and some as '*Allāh*'
He is the Cause of causes and bountiful.
Some talk of the Extender of mercy and some of the Merciful.
Some bathe at the Hindu pilgrim places and some make the pilgrimage to Mecca.

... ...

Says Nanak, he who realises God's Will knows the secret of the Lord Master.

Langar or community kitchen is a part and parcel of a Sikh *gurudwārā*. Every visitor, high or low is required to interdine there. This helps in bringing about social equality among people. The service in the kitchen of Guru is complementary to prayer.

Persecution of Guru Arjan Dev

The foundation of Hari Mandir at Amritsar enraged the Mughal Emperor, Jehangir. He lacked the largeheartedness of his father Akbar. The Muslim fanatics did not favour the new faith, as it was emerging as a force equally acceptable as Islam. The brahmins opposed it, as their hold on people was waning. Jehangir had also a personal grouse against Guru Arjan Dev because the latter had blessed Prince Khusro who had revolted against the Mughal Throne. The regal representative at Lahore was ordered to persuade Guru Arjan Dev to give up his new faith, failing which he was to be persecuted to death. It was the scorching month of May. On the refusal of Guru Arjan Dev to give up his path, he was made to sit on an iron sheet under which fire was burning. Hot sand was poured over his body to break his iron will through physical torture. He neither sighed nor groaned, but sang in a sublime voice :

'He who chooses the lover's role,
must also choose to walk through death'

Mian Mir happened to learn about that inhuman treatment being meted out to Guru Arjan Dev. He rushed to the place and in his rage was about to curse the persecutors, when Guru Arjan Dev forbade him saying that God willed like that :

Thine doings seem sweet unto me.
Nanak craves for the wealth of God's Name.

He died with a complete repose of mind without uttering a single word of illwill. All the saints of the past suffered from an inexcusable habit of cursing people in a fit of anger. Such rash curses are the themes of many epics. None of the Sikh Gurus cursed even their worst foes, as they believed in the inevitable will of God :

No one is my enemy. nor is anyone
a stranger to me and I am the friend of all.

Effect of Martyrdom

The martyrdom of Guru Arjan Dev was the beginning of a new epoch in the history of the East. So far the cult of non-violence preached by Lord Buddha had remained an academic creed. Guru Arjan Dev was the first to practise it. It had a double purpose. It tended to arouse, through noble and brave sufferings, the hardened and inhuman conscience of the wicked rulers from slumber. It also inspired the oppressed and the abandoned for an honourable way of life, by impressing on them that non-cooperation with evil is as much a moral obligation as is co-operation with good. Non-violence and passive resistence were fearlessly preached and successfully practised by the Fifth Nanak more than two centuries before the American political theorist, Henary David Thoreau, who is regarded as the preceptor of both Leo Tolstoy and Mahatma Gandhi, wrote about them in his famous book *Walden* : "The inspiring martyrdom of the Sikh Gurus (5th and 9th) marked the advent of an era of hope and honour for our people. The social revolution which got stirred, the political emancipation which became a war-cry and the economic exploitation which was vehemently denounced strove to forge the Indian society into an order which preceded Rousseau's slogan of equality, fraternity and liberty by more than a century."

Guru Arjan Dev—Apostle of Supreme Culture

K. V. ADVANI*

GURU Arjan Dev's love of Lord is vibrantly alive in all the 2218 hymns composed by him and incorporated in the Holy *Granth*.

"O blissful night long be thy hours,
O wretched sleep, be brief,
I have a tryst with the Lord of love ;
I long to touch Lotus Feet of the Lord."
(*Rāg Behagra M. 5*)

Guru Arjan Dev is the brightest star in the galaxy of divine saviours. His vision was beyond confines of man-made barriers of caste, colour, creed or worldly position.

Nicholas Roerich's comments on *Sukhmani* (Psalm of Peace) are so very relevant. In *Psalm of Peace* he discovers 'language of heart' and rediant aspiration for cosmic harmony and peace. Quoting him... "If Truth is one and culture is one, the concept of Unity and Peace, reveals itself in full understanding. Verily it is a reality for those hearts which are aflame. The call for peace is indeed a call for creative labour for good and bliss ! May the '*Psalm of Peace*' kindle many searching hearts."

Modern savants of America and Europe have awakened to the reality of global unity so that supreme culture of divine saviours may be able to transform sordid lot of mankind. This theme is very much popular all over the globe, and deserves tangible realisation on all levels of universal life.

Spiritual Therapy

Guru Arjan Dev's poetic thought is replete with healing *mantrās*. His honeyed muse is rich in cadence and intonations of supreme music of soul. He aims at healing mankind of misery and spiritual penury. But there is a serious hurdle : Lethargy of soul, which needs vigilence and deep awareness. Man can get the healing balm in abundance from Guru Arjan Dev's hymns. His words have magic and stimulating effect of elixir vitae or azure wine.

God's Realms

Sardar Gopal Singh believes that we must recognise that Satguru's Grace alone has "catapulted us on to the starry heights of manhood, where we may through discrimination, meditation, right action, choose God or Demon."

Guru Arjan Dev's conception of Society of God is lucidly transparent in this hymn :

"Blessed is poverty if one cherishes,
One's God in the society of the holy.
Blessed is the grinding of corn and wearing
Of a coarse blanket, if the mind and soul,
Be content ; but cursed is the kingdom
Which satiates not our craving for more.
In the *Society of God*, one may
Wander about naked and yet feel fulfilled."
(*Suhi-M-5*)

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Prof. William James of U.S.A. has discussed the theme of God's realms in his books. But Guru Arjan Dev's conception is more practical. God's realms have no meaning without association with saints and sages. Only humility and divine richness can lead man to realms' of God. And this needs a heart that can commune and be in tune with God, through the *sādhanā* of *Nām*.

Some faint glimpse of this Divine Realm is visible to the intuitive soul, in these lines from Sri Aurobindo's *Savitri*...

"A soul not wrapped into its cloak of mind,
Could glimpse the true sense of God's realms,
Illumined by a vision in the intuitive thought,
The divinity and puissance of effulgent Truth."

Guru Arjan Dev's role as a Humanist

Humanism cannot be made into a jargon. It is a philosophy and a religion to men like Lord Bertrand Russell, and all lovers of mankind. Guru Arjan Dev loved masses. For him emotional sympathy was incomplete without living vibrant love, empathy and divine elevation. Quoting Sardar Ranbir Singh..."The Guru recognised that the reform of a nation meant the reform of its masses. It is the common man that was of utmost significance." Sikh history give graphic account of Guru Arjan Dev's myriad deeds of abiding salvation of common man. In fact the great Guru inspired his followers to transform existential hurdles into stepping stones. He made every Sikh to share responsibilities on social, national and religious levels.

Guru's Martyrdom and Legacy

Guru Arjan Dev's martyrdom was indeed peerless. Whereas Socrates and Adolf Hitler died of poison and deadly phial, Guru Arjan Dev was inflicted brutal injuries in a very inhuman manner, which sucked up his life. The historical impact of these martyrs was different, because of different factors and different situations. In case of Guru Arjan Dev, due to personal enemity, Jehangir became instrumental in eliminating him. There was air of tenebrous callousness towards Guru Arjan Dev and all that he had established. Instead of patronising his great cause, the Muslim king, showed rank intolerence and fanaticism. Only Muslim masses enjoyed true liberty of culture and Sikhs and Hindus were treated as slaves.

Guru Arjan Dev's legacy to India is indeed supreme, in respect of culture, which transformed human nature into divine beauty, and heroic virility. Golden Temple and *Guru Granth Saheb* will continue to enrich spiritual life of common man and nurture dying seeds of love, sacrifice and service. So long as these monuments survive onslaughts of time, war and penury of culture, mankind has hope and solid basis to forge a bright future for posterity.

The Editing of the Holy Granth by Guru Arjan

LATE PRINCIPAL TEJA SINGH

SIKHISM, as founded by Guru Nanak, was essentially a religion of the 'Name'. In it the most obvious religious exercise is the recitation or the singing of the Guru's 'word':

In this world the best practice is of the 'word'
My yoga is practised when I sing Thy hymns.

Seeing the importance of this practice, many clever people, like Prithi Chand, elder brother of Guru Arjan, had begun to mix their spurious writings with the true compositions of the Gurus and to make them current among the Sikhs. There was a danger of confusion occuring in the creed and the ritual: and Guru Arjan, as the leader and organizer of the Sikhs, felt bound to ensure uniformity of belief and practice among them. He under-took, therefore, to collect and collate the genuine writings of his predecessors and by adding his own to them to prepare an authentic volume of them.

The idea of making this collection was not new. It was inherent in the cosmopolitan nature of Sikhism, and began with its founder, who during his long tours must have come across many compositions similar to his own. That Guru Nanak had with him the writings of the medieval saints is proved by the facts, that many expressions, sometimes whole lines, are the same in Guru Nanak's composition as in Kabir's.

The famous line of Guru Nanak's *Japji*, 'To conquer the mind is to conquer the world', is found in Kabir's *Mārū*.

'Impurity will enter into our kitchens' is found in Guru Nanak's *Vār Āsā* as well as in Kabir's *Gauri*.

'Live pure in the midst of the impurities of the world' is word for word the same in Guru Nanak's *Suhi* as in Kabir's *Gauri*.

'Without the true guru they shall not find the way', found in Guru Nanak's *Vār Āsā*, is found also in Kabir's *Basant* and Beni's *Parbhati*.

Many verses in Guru Nanak's Ode in *Rāmkali* are identical with Kabir's verses about a qazi in *Bhairo*.

'Whatever is in the cosmos is found also in each single body' is common to both Guru Nanak (in *Mārū*) and Pipa (in *Dhanāsri*).

Some couplets of Farid are embodied in the writings of Guru Nanak (e.g. 113-114)

Likewise there is similarity in expression between the second, third and fourth Gurus, on the one hand and Farid and Kabir, on the other. This could be explained only by the supposition that Guru Arjan's predecessors had access to the writings of these saints, and that Guru Arjan was not the first to think of making a collection of their verses.

Guru Nanak carried about his own compositions as well as those of the *bhagatas* collected by him, and when departing, handed them over to his successor. Guru Angad did the same to Guru Amar Das.

That Guru Angad's own compositions have direct bearing on Guru Nanak's and echo his very expressions is evidence of the fact that the former referred to his predecessor's sayings. See his staves attached to the 22nd stanza of Guru Nanak's *Vār Āsā.* Also compare the two staves of the 17th stanza of *Vār Mājh.*

Guru Amar Das, too, had Guru Nanak's compositions, as is evident from the following facts :

(a) Guru Amar Das used almost the same musical measures (17 out of 19) as were used by Guru Nanak :

(b) he composed an acrostic of the same kind, called *Patti*, and in the same measure, called *Āsā*, as did Guru Nanak ;

(c) his elegiac verses, called *Alahniān*, correspond to the elegiac verses of the same name and in the same measure (*Vadhans*) by Guru Nanak ;

(d) his *Sohle* verses in *Mārū* are of the same type as Guru Nanak's in the same measure ;

(e) he wrote his *Saloka* about Lahore : '*Lahore sahr amritsar sifti da ghar*'—the city of Lahore is a pool of nectar, a home of graces only in reply to Guru Nanak's pronouncement about the same city '*Lahore sahr zahr kahar savā pahar*'—the city of Lahore for some hours is full of poison, a veritable hell.

There are other verses of Guru Amar Das showing a wide reading in Guru Nanak's literature.

His own compositions, along with his predecessor's collections were put together by his grandson Sahansar Ram, son of Baba Mohan. He also made a selection on his own account of lyrics from the *bhagatas* whom he used to admire in his Vaishnavite days, and adding his own comments here and there left them for posterity. These collections, called the *Gobindwal Manuscript*, having come into public view recently, require a little closer study, which will throw interesting light on the work of Guru Arjan as editor of the Holy *Granth.*

It took Sahansar Ram two years (1570-72) to complete the manuscript. They are in two volumes, one containing 300 leaves and the other 224. Each page contains 13 lines and each line exactly 13 well-rounded letters. The script used is Gurmukhi. which bears close resemblance to Sharda and Takri. The short vowel marks are rarely used. On page 216 of the second volume appears a note in the margin : 'Guru Angad fashioned the Gurmukhi letters and presented in them the hymns'. The note is in a different hand, not that of Sahansar Ram.

The first volume contains 10 musical measures : *Sūhi, Parbhāti, Dhanāsri, Basant, Tilang, Gujari, Bhairo, Āsa* (only first two *slokas* of *Vār Asa* : one of Guru Nanak and the other of Guru Angad), *Mārū* and *Kedārā.* The second volume has only four measures : *Rāmkali, Sorath, Malhār* and *Sārang.* This

makes a total of 14 *rāgās* compared to 30 of Guru Arjan's volume.

The authors included are: Guru Nanak, Guru Angad, Guru Amar Das, Kabir, Namdev, Trilochan, Sain, Ravidas and Jaidev.

An author's name is given only once at the beginning. It changes only when the author changes.

The second volume bears marks of revision, which seems to have been made by Guru Amar Das.

Guru Arjan went personally to Goindwal, and with great difficulty was able to persuade Baba Mohan to lend these manuscripts to him. He brought them in a palanquin to Amritsar and showed great respect to them. While returning from Goindwal, the Guru stopped at Khadur and requested Baba Datu, eldest son of Guru Angad, to show him any manuscripts containing the sayings of the Guru. Datuji pointed to some loose papers in his room saying: "See if there is anything there to interest you." Guru Arjan took some material for his use. What material could it be? It must have been the compositions of Guru Angad, who does not figure much in the Goindwal collection. There must have been something of Guru Nanak too, whose *Sri Rāg* and other measures are missing from the above mentioned collection.

As this does not account for the whole content of the Holy Book, Guru Arjan must have resorted to some other sources as well, such as the big volume once kept at the *dharmsālā* of Bhai Buta Singh, a well known druggist of Rawalpindi. This volume had been brought to Delhi from Rawalpindi.

Guru Arjan with all this material, sat down at Ramsar—a beautiful solitary spot to the south-east of Amritsar—and began the work of composition and compilation. His amanuensis, Bhai Gurdas, a great scholar of Samskrit, Persian, Hindi and Panjabi was with him. He wrote down what the Guru dictated. The manuscript copy kept at Kartarpur bears traces of instructions given by Guru Arjan and carried out by Bhai Gurdas.

This is evident from such expressions appearing here and there as 'may be corrected' and 'corrected'.

The huge material selected for incorporation was arranged in three parts:

(1) daily prayers, consisting of Guru Nanak's *Japji* (taken from the carefully preserved copy of Guru Ram Das), along with devotional pieces culled from the rest of the Book to serve as morning and evening prayers;

(2) the main body containing 30 *rāgās* (to which was added by Guru Gobind Singh, a short *rāg* called *Jaijaivanti* by Guru Tegh Bahadur, as the 31st measure.);

(3) the concluding portion called the *Bhog di Bāni*, including the *phunhās* of Guru Arjan, *slokās* of Kabir and Farid, *sawayās* of Guru Arjan and of 11 bards, Penegyrics of the first five Gurus; extra *slokās* left over from the *Vārs*, miscellaneous staves of Guru Nanak,

Guru Amar Das, Guru Ram Das, Guru Arjan and Guru Tegh Bahadur, and a coping piece, called *Mundāvani*, in which Guru Arjan gives the purpose of the holy Book :

> In this book I have dished up three things : truth, harmony and discernment.
>
> These are seasoned with the Name of God, as the ground of all.
>
> Whoever partakes of it and assimilates it will be saved. And then he adds with an author's genuine pride :
>
> It is a thing you cannot afford to ignore : You must clasp it to your heart.

At the end is given *Rāgmālā*, a string of musical measures. The date of its composition is commonly supposed to be 1604 A.D. The book was brought to its present form by Guru Gobind Singh, who added Guru Tegh Bahadur's hymns under different *rāgās* and his *Slokās* at the end. As the book now stands it contains the following number of distinct pieces from different authors :

Guru Nanak : 976 ; Guru Angad : 61 ; Guru Amar Das : 907 ; Guru Ram Das ; 679 ; Guru Arjan : 2216 ; Guru Tegh Bahadur ; 118 ; and the *Bhagats*, bards, etc. : 937. The total is 5894.

Portents : "Jat" and "Bhapā"

PROF. KULRAJ SINGH

DOES Sikhism regard religion and politics as inseparable ? Will Sikhism not survive unless it had political power to sustain it ? These complementary propositions, thrown up by Dr. Bhai Jodh Singh in the course of a speech at a function, held in the Punjabi University, Patiala, to celebrate the tricentenary of the martyrdom of Guru Tegh Bahadur Sahib early in 1977, had given rise to a controversy in *The Sikh Review* between him and Bhai Sahib Kapur Singh. Dr. Bhai Jodh Singh had opined that State power was not necessary to sustain a religion, that association with politics (essentially a game of expediency) was baneful to religion (the concern of which was eternal verities) and that Sikhism would, therefore, benefit by being insulated from politics. Bhai Sahib Kapur Singh had, on the other hand, held that not only was political power indispenseble for providing to Sikhism the much needed safeguards against extinction, its pursuit had been sanctioned by the whole tenor of Sikh tradition and thought for that very reason.

The controversy between the two stalwarts was, for the most part, bare and terse. A detailed exposition of the subject, however, came in an article, in our February '78 issue, by Mr. Iqbal Sara, who—the contents of the article, though not the author's name, leave no one in doubt—is an acutely concerned Sikh. The article should be of interest to the thoughtful Sikhs much more an account of its reflecting the percolation of highly insidious thinking affecting the unity and integrity of the Sikh Panth even to deeply committed Sikhs, who should be totally immune to it, than as an exposition of the proposition, which is its subject.

Mr. Sara, who is a strong protagonist of politics being an integral part of Sikhism interprets Bhai Sahib Jodh Singh's views as a response to the current Sikh situation characteristic of the *bhāpā* Sikh component of the Panth which is at variance with the aims and ideology of Sikhism and fervently appeals to the *jat* and *bhāpā* components of Sikhism not to allow their "social and trade variations" to alienate them from each other or "keep them from a common planning as a nation." And as he follows up the exposition of his propositions, he moots or accepts some very dangerous propositions, which, mercifully, do not square up with the facts of history :

(i) The differences that divide *jats* and the *bhāpās* are basic and ineffaceable being racial and hereditary ; naturally because

(ii) the *jat* represents Scythian ruggedness while the *bhāpā* represents Hindu docility ; and

(iii) the *jat's* loyalty to Sikhism is complete and irrevocable, Sikhism being the *jat's* only emotional refuge, the *bhāpās* loyalty is equivocal due to his contact with the parent Hindu stock, and

(iv) the compulsion of the *jat's* situation is that he should pursue politics while the compulsion of the *bhāpā's* situation is that he should shun them.

Mr. Sara's statement charged with the darkest forebodings, however, is that the *bhāpā* specializes in discriminating against (running down) Maharaja Ranjit Singh. This is news to any educated Sikh ! Educated Sikhs, *bhāpās* and *jāts* both, have regretted Ranjit Singh's aberrations—such as his eve-of-death desire to donate the Koh-i-Noor to Jaggannath Puri temple and donations of hundreds of ornaments-bedecked cows to brahmins. But no Sikh has harboured any sentiment excepting pride for his political achievement.

The academic and anthropological cliches with which Mr. Sara's propositions have been clothed imparts to them a degree of respectability which should pose serious threat to the unity and integrity of the Panth. They are, mercifully, repudiated by the evidence provided by the history of the Sikh people.

The *jat-bhāpā* tussel which, let us frankly admit, has already done substantial harm to Sikh thinking and institutions and which, if not quickly scotched, may, in the course of time, give a severe set-back to the realisation of Sikh political aspirations, is the offspring of vulgar politics. (The term *bhāpā* which originally stood for the *non-jat* Sikh displaced person from the Pothohar region of un-divided Punjab has since acquired wider connotation and to-day virtually implies all Sikhs of *non-jat* origin). Sowing discord between the urban and rural protagonists of Akali politics was some pedestrian, back-row, anti-Akali politician's answer to the Akali Dal's remarkable strength with which no responsible anti-Akali politician associated himself, to begin with. When a *jat* Sikh of Ferozepur Distt. S, Sucha Singh Rode, raised the *jat-bhāpā* cry, the reaction was un-qualified denunciation by all sections of the Sikhs. But the mischief had come to be sown and has since been amply watered by the greed for economic loaves and fishes. One cannot avoid feeling that the *jat-bhāpā* consciousness has since proliferated to responsible politicians and there has been suggestive whispering that even some Akali politicians are not immune to it. The Sikh situation to-day seems to be a sorry anti-climax of the glorious saga of human unification enacted on the Baisakhi day in 1699 by making eighty thousand men drawn from disparate sections—including the traditional untouchables—of a caste-ridden society put their lips to the edge of common bowls to drink the ambrosia of consecrated water.

But, historically, this anti-climax is a very recent phenomenon. Individual Sikhs have been conscious of one another's diverse social origins. But this consciousness had never determined the election of leaders or courses of action. Administrative set-ups in all Sikh organisations, including the Sikh princely states, represented the most refreshing phenomenon of complete emotional integration of the Sikhs. The Singh Sabha, the Chief Khalsa Diwan, the Akali Dal High Command and their local set-ups demonstrated total absence of discrimination between one Sikh and another on the basis of social origin. Inhibitions as to inter-social-group marriages did b

and large exist—thanks to political instability all along, which checked the growth and proliferation of Sikh doctrine—but the Sikhs drawn from different social groups mixed freely and dined together. The only exception to this general rule occurred in the sphere of relations between the Sikhs drawn from sweeper community and other Sikhs. But this, too, is of comparatively recent origin and the Sikh religious elite have always unequivocally condemned discrimination against the so-called low caste Sikhs. In 1920 by which time brahminism had eaten deep into the tissues of Sikhism, leaders of the Singh Sabha movement wrested the right of admission into the Golden Temple for low caste Sikhs from un-willing hereditary custodians of the shrine in a most dramatic manner. This, however, has no direct bearing on the subject of the present discussion which is concerned with an entirely new kind of a seam in the Sikh panth. The dominant impression which the reading of the history of the Sikhs gives is that the Sikhs have lived and acted like one people, and if on any occasion there was lack of complete unity among them this did not arise from diversity of social or race loyalties.

If the differences that divided the components of the Sikh Panth were really ineffaceable, how was such remarkable cohesion achieved ? Besides, Sikhs drawn from different vocational and social backgrounds had developed common traits, common skills and even common physiognomy. To take, by way of illustration, just one quality of character—courage and stamina for physical suffering, which together constitute valour—this was shared by all Sikhs irrespective of their social backgrounds. It showed up in the field of battle, in the struggle for Gurdwara Reform, during which the Sikhs non-violently suffered heinous physical torture —the degree of which made Father Andrews of Shanti Niketan exclaim that he was seeing innumerable Christs suffering crucifixion—and, lately, in the Sikhs' resistance during the 1946-47 communal riots in the north-western Punjab and the Frontier Province (where they were overwhelmingly outnumbered by their Muslim persecutors) and during the tribal invasion of Kashmir. In the course of these last sagas of sublime resistance to brute force, the male members of a predominantly business and priestly Sikh community fell fighting against rioters and invaders and its female members saved their honour by jumping into wells and streams and burning themselves alive. The Sikh daring showed up most dramatically in Haripur Hazara (N.W.F.) where a several thousand strong Muslim mob consisting mainly of Frontier tribesmen menacingly marched to a gurdwara, after the Friday prayer, and was met outside the gurdwara by a score of Sikhs—drawn from business community—with unsheathed *kirpāns*. In Hazara, the Sikhs were not even 5% of the population.

Political acumen, military skill and aptitude for business management too were shared by all Sikhs irrespective of their social backgrounds. The Sikh political organisation in the period immediately succeeding the Guru era took the shape of mutually independent confedracies—designated *Misls*—which were led by, among Jat Sikhs, Ramgarhia and Ahluwalia Sikhs. All Sikhs acknowledge

Jassa Singh Ahluwalia as their first uncrowned king and Hari Singh Nalwa, a Khatri Sikh, was one of Maharaja Ranjit Singh's most daring andskilled generals. The Sikh steel magnate, S. Inder Singh, was a Ramgarhia, and Sir Sunder Singh Majithia, a *jat*, was the envy of many a businessmen in sugar industry.

The fact of the matter is that the Sikh Panth is the diverse cross-section of tyrannised Indian populace fused into unity and raised to greatness by the electrifying gospel of Guru Nanak—Guru Gobind Singh and the proud historical heritage this gospel's effect on the people begot. The Panth's individual constituents, whatever their racial traits and hereditary attributes, had existed for centuries ; but as the doyen of Sikh history, Dr. Ganda Singh (a *jat* Sikh, by the way) is in the habit of pointing out, they never threw up a single leader of any note for centuries. With the Guru's magic touch this mass of men became a community of saints, soldiers and martyrs, which has given birth to innumerable heroes and has become a massive reservoir of collective energy. How many other communities have converted deficit areas into surplus ones ? Which other communities have built bridges over big rivers like the Godawari by voluntary labour and voluntary material contributions ? The study of the history of the Sikhs leaves no one in doubt that the Sikh Panth's extraordinary prowess and greatness is the gift of the Guru's teachings and personal —of courting a martyr's death by torture, of sacrificing own life for securing to others their rights and of sacrificing own family and worldly possessions for principles—and not of the racial and hereditary traits of its constituents. The crux of the proposition is that the achievements of the Sikh people were the achievements of one people prompted by the same collective impulses and aptitudes and inspired by the same collective aims.

The contrary view is not only not consistent with the conclusions which emerge from the study of the history of the Sikhs, it is positively insidious and fraught with serious consequences for the unity and integrity of the Sikh people. What damage it can do is dramatically illustrated by Mr. Iqbal Sara's article. Mr. Sara is a deeply committed Sikh, who inspite of his deep sincerity has been affected by the distortions traded in the course of *jat-bhāpā* controversy. So overwhelming is the impact of these distortions that he has felt persuaded to regard Bhai Jodh Singh as more representative of the *bhāpā* Sikh stock than Master Tara Singh— and this inspite of the clear phenomenon of the urban Sikhs having been solidly behind Akali politics, the main plank of which has been that religion and politics are inseparable.

The dissection of the Sikh Panth into its so-called racial-social constituents in the name of academics, history or anthropology is a sinister exercise. One would be strongly inclined to think that this is being designedly popularised by agencies, matching the C.I.A. in its astuteness, enemically disposed to Sikh aspirations, which aim at subverting the Sikh thinking to bring about the organisational disintegration of the Sikhs who unitedly constitute a major political force. No amount

of fervour for a belief that politics and religion are inseparable in the Sikh scheme of things can make up for the lack of a belief in the one-ness of the Sikh people and the equally important belief that the good of the Panth can be ensured by putting the right Sikh in every place in the Panthic dispensation irrespective of what his social or vocational background is.

We have been vaguely debating the propositions that religion and politics in Sikhism are inseparable and that political power is essential for the survival of Sikhism. It may do us a word of good to clearly analyse our aims and the means we need to adopt for attaining these. If we want political power (a means) to ensure survival of Sikhism (an end), will our aim not be defeated by driving a wedge of the type of the *jat-bhāpā* wedge in the ranks of Sikhism—which will greatly weaken it ?

To attain political power, we must have the capability for effective political struggle. And the most important factor conducive to the subsistence of such capability will be our unity, involving complete emotional integration, as a people. Our unity as a people was historically an accomplished fact till recently. But now a growing awareness of *jat-bhāpā* discordance has begun to cause potentially dangerous seams in the structure of the Panth. With what ominous portents for the unity and integrity of the Panth, the *jat-bhāpā* awareness is fraught is indicated by the fact that such a well-meaning Sikh as Mr. Sara has been affected by it so profoundly that he has not only accepted the *jat-bhāpā* discordance as a fact of life, he has also felt impelled to furnish an academic basis for it which does not square up with the facts of the history of the Sikhs. What is more dangerous about the *jat-bhāpā* awareness is that it has the potentiality of completely eroding Sikhism's vital defence mechanisms.

The enemies of Sikhism could not have wished it to be in a worse situation than it is in. There already is a tendency among Sikhs to delink Sikh nationalism or social organisation from Sikh formal discipline—to say nothing of other Sikh spiritual and social commitments, such as baptism, recitation of scriptures and social service (*sewā*). So, a *jat* Sikh, according to Mr. Sara, would still be a Sikh when he has shaved off because he has nowhere else to go to. This is a highly damaging trend of thought. Sikh formal discipline not only binds the Sikhs together into a well-knit socio-political entity, thus furnishing a solid basis for Sikh nationalism, it also is the source of strength to individual Sikhs, being a continuous exercise in loyalty and a factor which keeps a Sikh close to the founts of his spiritual inspiration. This should explain why the Sikh drawn from agriculturist stock is so different from and superior to Hindu or Muslim drawn from the same stock. It is inconceivable that without the Sikh formal discipline, the Sikhs would be an effective socio-political entity. There, thus, can be Sikh politics without the Sikh form. And how does the *jat-bhāpā* awareness affect the Sikh form ?

Our argument will be better followed if we recapitulate the principal aim of all our socio-political activity. This is the preservation of

Sikhism, that is, the Sikh ideology with all its adjuncts of philosophy, ethical values and organisation. If we want to be true to this sovereign aim, the Sikh socio-political organisation—let us call it "Panth" should not be substituted for the totality of the Sikh ideology of which Sikh organisation is just a part. What is extra-ordinary about Sikhism is its philosophy and ethical values which invest the Sikh organisation with a unique form and content. Sikhism stands for the full all-round growth of human personality within a social organisation which is committed to the defence of the legitimate rights of all. The awareness of *jat-bhāpā* discordance—a mere illusion—can be fatal to the attainment of this sovereign aim.

The link of the rural Sikh with Sikh orthodoxy is already weakening due to lack of religious education. The better educated urban Sikh, who is the major bulwark of Sikh orthodoxy, who feels acutely concerned over his rural brother's drift and who could be made to stem that drift, is denied the opportunity of doing that by a conspiracy of circumstances—not the least potent of which is *jat-bhānā* disaffection—which makes even the most well-meanihg Sikhs play the game of the enemies of Sikhism.

The urban Sikh's credit with his rural brother is being undermined. He is being excluded from positions from which he could influence his rural brother by even well-meaning Sikhs who are unable to resist the dictates of bias or personal advantage for which people with weaker commitments to Sikhism but potentially more helpful in elections must be patronised. The wedge of mutual suspicion excludes the urban Sikh from the Panth's effective counsels, which should be guided by sincerity and earnestness alone if Sikhism is to survive and prosper. This gives rise to frustration among the urban Sikhs who thereafter seek fulfilment in other creative pursuits. They, of course, remain firmly committed to Sikhism. But their creative faculties which could have enriched Sikhism and helped re-establish rural Sikhs' link with Sikh orthodoxy are devoted to the service of other causes. The loser in this process are Sikhism and its collective aims. Its less educated adherents become indifferent to Sikhism due to lack of knowledge of its power and excellence and its educated adherents become indifferent to it due to lack of opportunities for mending its defences and making it an effective and vigorous idealism-based organisation. Hence the observation that the enemies of Sikhism could not have wished it to be in a worse situation.

There is, however, no need for us to be depressed. The respect, among all sections of Sikhs, for all those institutions, which bound us into a strong cohesive whole the *Guru Granth Sahib*, that mystic entity "Panth", the Sikh formal discipline, every Sikh's right of access to all Sikh shrines, a common history, etc.,—is intact. We have had remarkable resilience and capacity to survive and overcome crisis. We rose from ashes within ten years of the *Wadā Ghalukārā* (major massacre of Sikh people)—which was considered by contemporary political observers to have wiped us off —to challange our oppressors. Ideologically, we had very nearly been finished when our activist remants retrieved the mass of Sikhism from indifference and prostration to enact sagas

of unparalelled non-violent struggle for the reform of the Gurdwara management. We shall surely overcome this latest crisis the neo-casteism in our ranks. But to overcome it we have to know the nature and ramifications of the crisis and what remedial action is needed to overcome it.

We have analysed the implications of the mischief. We may now consider how we can effectively combat it. We may straightaway recognise that the remedial action has to be three-fold : (i) securing repudiation of any type of casteism by the Sikh collective conscience by mass education ; (ii) placing in positions, from where opinion and conduct of large numbers of Sikhs can be influenced, only those Sikhs whose living is examplary whatever their social backgrounds and (iii) small but highly significant changes and adjustment in our individual lives.

All Sikhs must be reminded that Sikhism not only unequivocally condemns casteism, it seeks positively to obliterate it by making the Khalsa initiates drawn from different social backgrounds and strata drink *amrit* by putting their lips to the edge of the same bowl. The sermon at the initiation ceremony expressly proclaims that admission into the Khalsa brother-hood is destructive of previous (i) religious (ii) family and (iii) caste affiliations. The Guru declared in very clear terms that the Khalsa "is my body and life". The Khalsa, therefore, is as much a unity as the Guru's person.

Hours of sermons cannot achieve as much as the example of a person who commands envy—a person in authority, or one who commands admiration on account of sweetness of manner, strength of character or intellectual attainment. The commanding officer in the army, an executive in a civilian or business establishment, a capable teacher in an educational institution inevitably influence the style of living of the ranks, the subordinate staff and the pupils. We should certainly be advancing the interests of Sikhism by placing in positions of influence and authority good, sincere, competent Sikhs in Sikh institutions in total disregard of their social backgrounds and holding out such Sikhs elsewhere as worthy of our admiration, and envy irrespective of which stock they hail from. The criterion for selecting Sikhs for Panthic counsels should be their moral, intellectual and spiritual attainments and not which group they belong to.

Individual Sikhs have an equally vital role to play in preventing the growth of casteism in the Panth. While they banish all group considerations in arranging their relations with other Sikhs, dramatic results could be achieved by small changes and adjustments. Until about two decades ago, hardly any Sikh attached to his name his caste name—*Sahni*, *Sethi*, *Anand*, *Grewal*, *Bajwa*. Shedding these caste names would once again unite all Sikhs into a single homogenous body. Similarly shedding of village or city names from our names would banish regionalism from amongst us.

We have observed how by nourishing divisions in our ranks, we shall be achieving exactly the opposite of political power, which may be essential for our survival. It is in this context that we have to view the "*jat-bhāpā*" awareness, which is an evil omen charged with dark forebodings for all that we Sikhs have achieved and stand for.

An Old Sikh

K. S. Bhindir

Amid a degrading sartorial change
Of a mod style of loose-moral code,
How I find this old Sikh so refreshing strange
In his ancient dress of spiritual mode.

Turbaned, white flowing beard and robe, armed with sword
From his village as he comes riding a horse,
O so majestic he looks there in a crowd
All alone where he is reckoned as a force !

In him a culture I read, in his eyes mystic fire
A glowing countenance for a legend alive,
A mighty heritage, builder of an empire
Is he of olden Punjab of river five.

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Case For A Sikh Public School In England

RAJINDER SINGH (GERMANY)

As a lay Sikh it came as an exhilarating news to me to read in a recent issue of the *Times Educational Supplement* that the possibility of establishing the first ever Sikh public school was being discussed in England. I salute these pioneers in our community, who despite the pressures of this selfish and materialistic industrial society are still able to devote their attention to such matters concerning the welfare of our community. The case for such a school seems to be well founded and a new initiative in this direction is now called for.

The British themselves established their schools in India long ago. I wonder how many Christians were actually living in Punjab when the first convent school was established at Lahore, Simla or Rawalpindi, or when the Christian Mission Hospital and Medical College was established in the heart of Sikh land at Ludhiana, and I wonder at the year of founding of the Baring Christian College at Batala. Of course, we were the subjugated then and the victors had a free hand to teach and even preach what they liked all over. They had also the resources (ironically, plundered from our own country) to found and run these schools and colleges. employ better teachers and raise educational standards, thus creating further demand for places at these schools.

The Sikhs in the U. K. have a good case. There are thousands of us living there and yet not a single school where we could teach our children in an environment inspired by the teachings of our ten Gurus. Our children must attend the State schools and their day begins with the Assembly, often the Christian Act of Worship. Before their mothers have had a chance of whispering Guru Nanak's name into their ears, or of telling them the sacrifices of Guru Gobind Singh and the martyrdom of his four sons, the stories of valour and courage of Akali Phoola Singh and General Hari Singh Nalwa, or of the humbleness and grace of Guru Angad Dev and Guru Ram Das, they are given a thorough dip in the religion of the host community despite our contribution to the country's exchequer. Our children are often confused and the parents are not even aware of this. I wish to give just one isolated incident, but which might have changed the course of my daughter's life. One day she came home and seemed to be pensive. On closer questioning I discovered that her friend at school had asked her, "Do you have a Jesus in your religion ?" Twelve years old Kashmierin said, "No," and felt beaten at this negative vacuum in her religion. When I said, "Tell your friend tomorrow that we Sikh have not one, but TEN Christs in our religion", and told her a little about their lives, her face beamed up. I know this may sound illogical, but for our children such small encounters on very uneven ground can be shattering.

I wonder which teacher at school would have restored my child's confidence on learni r

of her predicament. The incident opened my eyes, too. I procured a set of those excellent books for children, *Stories from Sikh History* published by Hemkunt Press, New Delhi at a total price of no more than the cost of a single meal in a restaurant, and a set of song and *kirtan* cassettes trom the Sikh Dharma Headquarters, Washington, at a price of no more than a meal out for the whole family.

I hope that all Sikh parents will be aware of these pressures from peers and co-pupils on our children and build up a small stock of books on Sikh religion and history at home. Our children at school should by all means acquire knowledge about other religions, but this should be to supplement their own and not to re-place it. The establishment of our own school will at least reverse the trend some where. It will be a tiny start but a step in the right direction.

A public school is a symbol not only that a community is alive, but also that it cares for its standards and values, for its young and their future and above all that is capable of carrying on (and passing on its traditions. The school would generate progressive and educational impulses for our community. These would not be confined to the shores of United Kingdom alone. It will endeavour to keep high academic standards and also develop outdoor activities and sports. Sikhs are known for the latter, especially hockey and golf. May be, in years to come the teams of our school in London or Birmingham will bring home an Olympic gold medal. At present all these aspirations are buried very deep. The school will house a comprehensive library and it coul even become an evening institute or communit centre after the children have gone home. could be a centre for Sikh studies and researcl too. Scholars in Sikh history in the U. S. and Europe won't always have to go to India.

It should be mentioned that private, com munity and even church schools are not rarity in England or elsewhere in Europ There are literally hundreds of them ever where. Simply refer to the vacancy advertise ments in the *Times Educational Supplemen* available at newspaper stands every Frida morning. These schools have a better atmo sphere, better standards and better environmen both for children and staff than is to be foun in state schools where one hears more often assaults on teachers, foul language, indisciplin and a fall in educational standards than an thing praiseworthy. Much of the current stree violence in England today is really a result of fall in standards at school. A visit to typical state school and a typical private church school will convince anyone of th difference of atmosphere. There is a ragin debate going on at present about educationa standards in the state sectors. Many parent disillusioned and with no confidence in thei are sending children to private schools an even as far as Punjab and elsewhere in Indi A Sikh public school in England will keep suc boys and girls here and attract many mor from elsewhere, and will also enable parents keep in close touch with their children.

The fear of the majority community tha the school will engender sectarian views

totally misplaced in the case of a Sikh public school. The very nature of our Gurus' teachings based on universal equality of man is unique. We as Sikhs cannot be imparting any ideas to instil indifference or hatred towards the rest of community. Sikh religion is unique which says, "You don't have to be a Sikh even to go to Heaven. Your own deeds here will decide your fate after your death." There are no promises or threats held out that salvation is conditional upon belief in any individual or any particular religion. And what about, *"awal Allāh nūr upāyā..."* (All are equal before God). This is our unique superiority and of this we should be rightly proud. This fundamental view is honest, truthful and frank and timeless. Hence there can never be a divisive teaching within the precincts of our school. On the contrary, its pupils wil be taught values of life and prepared to become good citizens of this country. An Englishman, Landen Sarsfield writes in his book, *Betrayal of the Sikhs* (The book was published in 1946, just before India's partition and made a very good case for a Sikh homeland):

> "...In the course of many years in India I have studied the history of this (Sikh) community, both past and present, with what I hope to be a perfectly open mind. I have seen Sikhs in the villages, in the town and on the farms; the labourer, the factory-hand, the college student and the business-man ; while studying their characteristics and endeavouring to understand their psychology. Pride in their race and their institutions I have found, but never once religious intolerance. Possibly it may be said that this conclusion is based on observations of a one-side nature, and so I will add that I have discussed the Sikh community with many people who could by no means be described as its admirers, and even they never attempted allegations which might have supported such a view.

One of the peculiarities of Maharaja Ranjit Singh's reign was that he governed an area predominantly Muslim ; Dera Ismail khan, the Western Punjab, the North West Frontier province and finally a section of Afghanistan but in no history will you find a suggestion that religious persecution took place under his rule. In the same way the administration of all Sikh States has been entirely lacking in any favouritism at the expense of the Muslim or Hindu communities. Comparisons are generally invidious, but a comparison between two states in Northern India is not entirely out of place at this stage. Until recently the Prime Minister and the Inspector General of Police in Patiala were Muslims, while many other posts of importance were also held by persons from that community. Can anyone imagine a Sikh Chief Minister or commissioner of police in Bahawalpur ? I think not.

In the same way many Muslim and Hindu officers held important posts under Ranjit Singh, and afterwards. Leaving out entirely the Europeans in his service, it will be seen that Gulab Singh, who afterwards became Maharaja of Kashmir was a Hindu, and the Faqir brothers became equally important in his reign—one being a minister of State

and the other a high officer in Ranjit's army. Fort Gobindgarh, after being rebuilt by the Maharaja, was manned by two thousand men and twenty five guns under a Muslim officer.

The Sikh religious teachers have always enjoined tolerance, and emphasised the equality of all in the eyes of God. It is an entirely democratic religion and does not acknowledge the barriers of caste ; neither does it encourage forcible conversions or the persecution of other sects because of their faith...

History shows no example of such intolerance on their part, and a close study of the average Sikh will show that he is remarkably broadminded in this respect. He may be filled with the greatest enthusiasm for his own religious beliefs, but he has no desire whatever to interfere with those of anyone else.

Taken all in all, therefore there should be little ground for imagining that any minorities in a future Sikh State would be denied absolute freedom of worship and developing their own culture. If any person thinks so he should disabuse himself because he is suffering from a misapprehension unfair to the Sikhs and moreover one which indicates that he, himself, is not free from baseless prejudice."

There are pressures, no doubt aggravated by the critical economic situation. England is at present to discriminate against us, especially in job and housing. Despite official announcements and setting up of the Equal Opportunities Commission little has changed the situation for the better. Runnymede Trust's recent finding that racial discrimination is systematic and widespread shows yet again how subtle pressures from the top are pressing the Sikhs alongwith other immigrant communities down and down to the bottom of the society, ultimately to fossilize and petrify us to such an extent that in the year 2050 when you would question a brilliant and intelligent 15 year old Sikh boy about his future career, the answer should be a conditioned conviction, "Bricklayer, office messenger or a gate-keeper with a bit of luck or chance." As a further irony then perhaps in that year the Government of the day would set up another Commission to do something about raising the aspirations of this sunken coloured strata of our British life so that some of these United Kingdom citizens could make a better contribution to the country's social life, or one wished to see fewer smashed telephone booths, broken shop windows, street fights and stone pelting, or at least we could look a more just and fair society to the foreign diplomatic missions in London. Thus each time an employer refuses an eligible applicant of my community, he has pushed our splendid people a little more towards this bottom. It is this danger that we have to fight now. Our school or college will be a shimmering silver thread suspended vertically through the murky water of British social scene of today (as far as we are concerned) where some people still don't accept the idea that we are here to stay but think that we'll move out if they made the going more

and more difficult for us. East End mob is a sinister phenomenon and whenever a rowdy throws a stone at an Asian's shop or sets fire to the dress of an Asian girl the thought invariably strikes me, "he could have done it against Buckingham Palace or the person of Her Majesty the Queen". After all not only there are no two ways of breaking the same law but also before law all are equal and finally we all live under the protection of the Crown. People ought to realize now that we have come here to work and stay. We shall adjust to the local way of life, and do everything in fact to confirm to what is expected of us. But not the last bit which will rob us of the conviction, 'we are all equal in a just society.'

In our own public school at least a tiny number will grow up with this spiritual nectar. That will be a fine trace of our individuality and of our glorious contribution to the human history in future. Finally, I quote Sarsfield again about what he called the debt of the British towards the Sikhs.

"Many times in different countries one has heard the taunt that we British have little use for a friend once he has served his purpose ; and reluctantly one must admit that, with or without reason, many people think that of us. Now it seems to me that such a reputation is best lived down, and that we should not give further grounds to people to think this degrading thing of us. Furthermore, as far as the Sikhs are concerned I do not think they have finished their usefulness to us, and even if we are prepared to forget the thousands who have laid nown their lives in our service, we should remember that some time, may be in the not-too-distant future, we shall have need for at least one friend in India. If we do not forget the Khalsa now, may be they will not forget us then".

Sikhs have a very fine martial tradition and are dynamic, adventurous, highspirited and enterprising—qualities which are sterling not only in time of peace but also in times of war. The British discovered this very early in the 19th century and recorded innumerable incidents, like the one below. The extract is taken from the book, "*A History of the Reigning Family at Lahore*," written by Major G. Carmichael Smyth of the Third Bengal Light Cavalry (1847), footnote on page XXVI :

"A great deal has been said of the gallant bearing of Moreau (the "Arch Traitor," as Hazlitt called him) when he lost both his legs at the Battle of Dresden, where he was engaged with the allied powers against France ; but I doubt much if the General bore his misfortune with the stoic courage of a Seik (early British spelling of the word Sikh) Sergeant, who had both his legs taken off by a round shot at the Battle of Aliwal : I conversed with him for about ten minutes, during which period not a muscle of his countenance indicated that he was in pain ; and he spoke out boldly, like a Spartan, smiling at the idea when I told him one of our surgeons would save his life, and remarking, he had no wish to live without his legs ; he then asked for water, and, after washing his face, gave a silver ring with a ruby in it to the water carrier, and requested some of the men of M.M.'s 31st,

who were standing by, to put an end to him with their bayonets. He was a fine, handsome looking man, between 50 and 60 years of age, with a grey beard covering his chest."

Major Smyth writes further, in the Introduction to his book on page XXV :

"...after the war was over, a Foreign officer in the Seik service observed to a friend of mine, "If it had not been for your European soldiers, we would have driven you from Ferozepore into the sea ;"—and I must confess, I could only painfully acknowledge to myself, the truth of his remark ; for, as it was, the troops under their excellencies Sir Hugh Gough and Sir Henry Hardinge had but dearly gained a victory over a portion of the Seik army when Sir John Littler came to their rescue,—and, after his arrival, from all that I can learn, the Europeans had almost formed as high an opinion of the Seik soldiers as the natives ; and it was long undecided whether we were to be the victors or the vanquished".

Sikhs as a community today must rank among the finest in the world. Here are a few questions, the answers to which would make you think so. Western social researchers, too, are invited to find answers to these. These questions are not posed here in the context of a Utopian society we are in at present. On the contrary ! Ask the police how many break-ins are taking place, or cars stolen every minute of the day, round the clock, or how much violence is being perpetrated all over. See if you can yourself dare to go to the next letter-box in the street at around 11 p.m. without entertaining the fear of being hit on the head or mugged when you hear footsteps behind you !

(a) How many broken homes or battered children are to be found among Sikhs ?

(b) How many Sikh criminals are in jails at present ?

(c) How much public money does the Government have to spend on anti-smoking campaign in their case ?

(d) Have you ever heard of any Sikh girl who might have taken to the street, (apart from an isolated case perhaps, brought about through estrangement from own culture or pressurized entirely through the prevailing standards of ethics and practices of the host community itself (many more visions could have been blurred through the prevailing dust and smoke) ?

(e) How many psychiatrists' clinics are attending to curing depression or nervous breakdowns among the Sikhs ?

(f) How many Sikh boys do you find starting a brawl, indulging in stone throwing ?

(g) How many Sikh children are "for sale" or available for adoption ?

The answers will be enlightening and will obviously make one think, who are we talking of here, as a group, as a community and as a people. It is this outstanding quality or way

of life which our community's school in England will be expected to perpetuate. The Sikh community has a lot to contribute to England and it will certainly be a lot more than their numbers would suggest, as in the case of the defence of the Empire in the past, and economic prosperity of the Punjab at present (please go there and see it for yourself the economic miracle or the "Wirtschaftswunder" brought about *without* the Marshall Plan ! There are of course good reasons for the Government of India, heavily dependent of foreign aid, not to put Punjab on the tourist map and you can guess these yourself), and that of England in future. Some of us are even thinking of making a representation to Her Majesty, the Queen, grant us the extreme honour of raising a Sikh military unit on the soil of England. Could there be a better proof of our loyalty to the Crown and the country of our adoption ?

In England our tiny community is still struggling to find a new bearing and I can only appeal to all our friends and well-wishers and particularly those offiecrs who served with the Sikh Regiments, to help them in finding one soon. A sympathetic viewing of the establishment of a Sikh public school will be one small but positive step in this direction.

What I have said so far is not to establish a case for our community's first school in England (it is already established), but merely to go a little along the line of thought of those who are actively trying to establish such a school there. I can only end with a prayer that may God give them redoubled energy and impart into them a sense of urgency and historic timing to press ahead with renewed vigour and overcoming all obstacles, see that by the next Baisakhi Day we have the first enrolments taking place.

Macauliffe And His Monumental Work

NANCY SINGH, IOWA. USA*

WHO would guess that an Englishman, born in 1837 of Irish descent and stationed in Punjab as an Indian Civil Servant would write the monumental book which is still read with as much enthusiasm to-day as it was in 1909, when it was first published. The man was Max Arthur Macauliffe and the book is *The Sikh Religion, Its Gurus, Sacred Writings and Authors.*

When this book was prepared it was a completely novel plan ; as every line of Mr. Macauliffe's work was submitted to the most learned Sikhs of that time for criticism. Previously, other translators would complete their work and proceed to publish it without subjecting themselves to criticism—as such was the case of Dr. Ernest Trump.

Dr. Trump was a German missionary who translated the *Guru Granth Sahib* at the expense of the India Office of the British government. His work, published in 1878, was highly inaccurate and especially in his introduction he defamed the Gurus and the religion of the Sikhs. Dr. Trump's translation was not only incorrect but also injured the Sikh feelings. One time when Dr. Trump was in Amritsar consulting the *Guru Granth Sahib*, he was seen smoking a cigar and this outrageous incident is still remembered by the Sikhs, till today. So one can tell Dr. Trump was not a worthy translator as he had no respect imbued in his heart for the holy Book or its people.

Because of Dr. Trump, Mr. Macauliffe resolved to undertake the new translation of *Guru Granth Sahib*. He resigned his prestigious official job in 1893 with the British government and spent more than two lakhs of rupees in those good times and two decades of his life on this work. His first thought was to only translate the *Guru Granth Sahib* but later he realized that background material of its authors and Sikh religion itself was needed in English. His intention was "to write this book from the orthodox Sikh point of view, without any criticism or expression of opinion of his own.

Macauliffe employed numerous scholars including Bhagat Lakshman Singh who translated *Japji Sahib* which was incorporated in Macauliffe's book as were works by other Sikh scholars. For literary assistance, Mr. Macauliffe had one of the most renowned scholars of his time, Sardar (Bhai Sahib) Kahn Singh of Nabha, who even accompanied him to Europe to help in the reading of the proofs and publication of the book.

Mr. Macauliffe wanted his translation to be in simple language, as intended by the Sikh Gurus but he does not claim complete success. In translating from one language to

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another it is sometimes very difficult to get the precise meaning in simple language. Obtaining details of the authors' lives whose work were part of the *Granth Sahib*, was a great task and Macauliffe expresses his regret that it was accomplished without a total success. His translation was done with the love of a truly dedicated soul. Toward the end of his life, Mr. Macauliffe became a Sikh and always recited *Japji Sahib* as his morning prayer.

He had his trials while doing his work. The British Government refused to recognize his work but he had earned the gratitude of the Sikh community and to this day is still remembered. He was finally offered Rs. 5000/- from the Government as a gift which he flatly refused. The India Office published Dr. Trump's work at a great expense. Trump's insult to the Sikhs and their religion apparently was the intention of the British Government and to offer Macauliffe the small sum of Rs. 5000/- for his unique work was hardly done in fairness.

A word of caution must be stressed that Mr. Macauliffe's book is no scientific history and was written without the research of recent times. His six volumes have never been revised and should be read in the light of modern research. Macauliffe should not be blamed for this as the Sikh scholars of that time were guiding him and gave their approval to this version. Some of the references that were inserted due to the orthodox mythology of the *gyānis*, have no historical basis and must be rejected outright. But on the whole, it is a very good beginning reference book, keeping in mind that it was written more than sixty years ago.

Max Arthur Macauliffe, was at his home in West Kensington, England, when he passed away on March 15, 1913. On March 18 of the same year, a public meeting was held at Rawalpindi (now in Pakistan) to mourn the loss of a great friend which Mr. Macauliffe had been to the Sikhs. In that meeting a resolution was passed to set up a committee of fourteen members with the Secretary being Bhagat Lakshman Singh under the name of the Macauliffe Memorial Trust. It was met with much enthusiasm with money contributions which included donations by Bhai Vir Singh and Sardar Bahadur Sunder Singh Majithia. This committee tried to set up a library in Rawalpindi in memory of the respected Macauliffe but due to the European War the money was tight and not easy to come by. Finally with Rs. 3245/- collected after a hard struggle, it was decided to donate the money to Khalsa College, Amritsar, for the endowment of a medal, in Mr. Macauliffe's memory, to be awarded for research work in Sikh history. This idea was rejected by the Managing Committee of Khalsa College, Amritsar in March, 1921, on the grounds that the medal was open only to the Sikhs and not to members of all communities.

Finally, in June, 1921, the money was given to the general fund of Khalsa College. It was desired by the Macauliffe Memorial Trust that the Managing Committee of the College would supplement the amount and keep the memory of the great Englishman alive. This dream is still to be realized and it is my hope that with

he fine Universities which Punjab now has ncluding Punjab University, Guru Nanak Dev University and Punjabi University, yearly medal or scholarship in Macauliffe's onour could be awarded to students who have one work of excellence in Sikh history.

Besides his remarkable book *"The Sikh Religion"*, Macauliffe wrote numerous articles and papers about the Sikhs; among those, pecial attention is given to his papers on the *Holy Writings of the Sikhs* in 1900 and *How the Sikhs Became a Militant People* in 1905. Macauliffe's hope was that his book would not become one of the many dusty volumes in the libraries which are never read; but which were the result of years of toil. In this respect Mr. Macauliffe has his hope fully granted for his work is in as great a demand now as it was sixty years ago—if not more so.

Macauliffe's service to the Sikhs has earned him respect with the most eminent people as well as the masses. If the Sikh religion continues to produce as dedicated man as Max Aruthur Macauliffe throughout the world, then Sikhism will indeed grow and inspire such hard working souls to contribute in flourishing the Sikh literature,

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Song of A Punjabi Girl

Translated by : SATPAL SINGH (U.S.A.)

I am a damsel of the Punjab
And the fairy of the Five Rivers.
My arms are round
From churning buttermilk,
My waist is winsome,
From swinging the swings.
My pretty fair colour
From eating pure butter.
My crystal clear eyes
From the puffs of fresh air
    But I won't be yours,
    O young man ! leave my arm alone.

Although you are in the prime of youth
Like iron you are strong and stout,
You are a celebrity in wrestling fairs
And you are well respected everywhere,
You are on the lips of the girls
When they sit in spinning session.
Although you are a big landlord,
Your plowing tools are silver studded,
You have under you the costliest horse,
And you wear gold embroidered shoes,—
    Even then I won't be yours,
    O young man ! leave my arm alone.

The day my country is under ferocious attack
Like bees the enemy emerges and swarms,
The day the pride of Five Rivers
Is about to fall in enemy hands.
The one whose blood boils first
The one who goes to fight first,
The one who fights in front first,
Oh ! I shall be his
Oh ! I live for him
Oh ! I die for him.

I am the damsel of the Punjab
And the fairy of the Five Rivers.

* Original poem by LATE PROF. MOHAN SINGH in "*Kusambhrha*".

The Martyrdom of Pir Buddushah of Sadhaura

KONURI KANNAIAH*

SADHAURA is in Ambala District, Haryana. Pir Buddushah and Guru Gobind Singh were contemporaries and their association depicts the History of the hoary past.

Sayed Bader-ud-din alias Pir Buddushah was born on 13th June, 1647, and attained martyrdom on 21st March, 1704. He was a Sufi Saint. He was 7th in succession in the family started with Sayedshah Nizamuddin. He had brothers and sons. He was married to Mata Nasrin, sister of Sayed Khan, one of the Military Generals of the Mughal Empire.

Pir Buddushah's sense of devotion and sacrifice were of a high order and he was fully, conversant with the philosophy of the Unity of God and the Universality of Man, preached and practised by Guru Gobind Singh. Consequently he was supporting and participating in the work of Guru Maharaj, till his Martyrdom in 1704 commencing with the battle of Bhangani near Paonta in the present Himachal Pradesh located on the North bank of Jamuna. In this battle, the Pir Maharaj lost Sayed Bhureshah, one of his brothers and two of his sons Sayed Ashraf and Sayed Mohamadshah. In this context, the great Pir said to his wife Nasrin, "Your sons have sacrificed their lives in a sacred cause and they will find their place in Heaven. No better death could be wished for. They have become immortal." In the same context, Pir Maharaj said to Guru Maharaj, "I am not at all sad. My sons and followers have sacrificed their lives for a sacred cause." The Pir had not grieved half as much on the death of his two sons as he grieved over Guru Gobind Singh's four sons' deaths. In this context, after the success in the battle of Bhangani Guru Maharaj presented to his great associate Pir Buddhushah, his turban, wooden comb, his combed hair and a *katār* as mementos of the war (Bhangani) at the place called Dastar Asthan. Later on, around 1704 AD, when the Mughal forces surrounded the House of Pir Buddushah, knowing the presence of Guru Gobind Singh there, Sayed Mohammed Baksh, to save the life of Guru Maharaj told his father with a smile that he would cut his own throat and that the blood may be sent in a vessel to the Mughal Darbar through Mohammad Usman Khan, the General. Thus the son of the great Pir made the sacrifice to the satisfaction of his father and mother. When Guru Gobind Singh was found alive later on, the Mughal Emperor Aurangzeb got the Pir and his family rooted out and his property devastated and thus the Pir died as Martyr in 1704 at Sadhaura.

* B.A., B.L., DIP (ECON)

The tragic and inspiring tale of the Pir proves that those who have the courage of their convictions have to be prepared for the highest sacrifice. There was no point in fearing death which was inevitable and the Pir was prepared to make any sacrifice for the sake of Guru Gobind Singh. Thus the great Pir Buddhushah was behind Guru Gobind Singh so stead-fastly and zealously despite the fear of dire punishment from the Government of the day.

The supreme sacrifice of the saint of Sadhuara, his life and work blaze a new tra of tolerance and understanding among people of different faiths and ideologies in this great land of ours, India.

Why The Martyrs of Amritsar Sacrificed Themselves ?

SARDARNI SAHIBA RAM DAS KAUR KHALSA (USA)

WE have heard the story of the Martyrs of Amritsar. We have felt the surge of pain and pride upon hearing of their sacrifice. And we are left standing in ourselves wondering at the workings of the Creator, and wondering of the greatness of these Saint-soldiers. Why did these men among men walk unto death with joy in their hearts and the Name on their lips? Why did these beloved of God run to defend the honor and integrity of their father, Guru Gobind Singh and their Guru, *Siri Guru Granth Sahib*? Surely, the Name and fame of Guru Gobind Singh needs no defense. All know of his greatness. Surely, the word of God and Truth of Truth stands unto itself infinite and indescribable. What can slander do to the word of God, which is above purity and impurity—Truth it was, Truth it is and Truth it ever shall be. What power drew them on their final mission ?...LOVE.

guru merī pūjā gur gobind.
guru merā pārbrahmu gur bhagwant.
(*Gond m.* 5.)

I worship only my Guru. My Guru is himself the Lord. My Guru is the Transcendent Lord and my Guru, the Auspicious Master.

The Martyrs of Amritsar had already died. They had long ago given their heads to the Guru. They belonged to the Guru. When the call for a head came, they had already given it. They were merged into Khalsa. The Guru was in them and they in the Guru. They lived in *ang sang wāhegurū.* Their father, their seed, their lifeblood was Guru Gobind Singh.

vāhu vāhu gobind singh āpe guru chelā.

"Hail, Hail unto Gobind Singh, the Guru and disciple are one."

There was no separation. Guru Gobind Rai created the Khalsa and the Khalsa created Guru Gobind Singh. The Creator loves His creation, and the creation lives in the Creator. When the Name of Guru Gobind Singh was slandered, those Khalsas' life-blood was drained from their hearts, their lifeline, their breath. Their link to God was the *shabd*, the Word of God, as it came through their Guru. When *Siri Guru Granth Sahib* was belittled, those Khalsas' life breath was cut off. How could they continue to live hearing slander and belittlement ? Life without honour and dignity is lower than a worm's existence. Those noble Martyrs of Amritsar went to request that the Guru's honour and the Khalsa's honour be upheld.

The Martyrs of Amritsar had merged themselves in the Guru's instruction. *Waheguru* was on their lips and every hair on their bodies

vibrated *Waheguru*. They could not live without the Guru.

gur bin avar nahī mai thāo.

They, the shining lights went into the darkness to speak the Truth, that falsehood might listen. Their light was extinguished. Does not the match burn to light the candle? And their light revealed so much that day. It revealed treachery to the cause of One God and one Brotherhood of Mankind. But it also kindled inspiration the world over to rise up in commitment, to solidify our bonds of brotherhood of Khalsa, and to proclaim that traitors of the Guru's House shall be ostracized from the sight of Khalsa forever. The *mīrī-pīrī* Panth Khalsa shall not tolerate any distortion, pollution or dilution of the direct and indirect orders of Guru Gobind Singh any longer. And we will not listen to reasons, arguments and rationalizations of those weak Sikhs who want to be sheep rather than lions. Those who place their faith in the undying *Akāl Purkh* are the true "*Akālīs*",—not these politicians who compromise the values of Khalsa for name and fame in this temporary life on earth. The earthly values hold no strength in the Guru's House. Ego shall never be tolerated in the House of Guru Ram Das. And time shall prove it. We have felt the pinch and the pain watching the inner and outer betrayal of Khalsa Panth and Khalsa spirit.

It is no wonder why these great souls who in the radiance of Guru's love walked unto their Creator's gates. We have experienced the ecstasy of chanting God's Name; we have felt the burdens of suffering lifted in the *sādh saṅgat*; we have sat at the feet of a gr[illegible] saint, as wide-eyed children, drinking [illegible] stories of noble Sikh souls and the saints [illegible] sages of the past; we have felt the longing [illegible] give ourselves breath and bone to the missi[illegible] of Guru Nanak-Gobind Singh. We are lin[illegible] through the Khalsa Spirit to those great souls.

It is painful that mankind needs disas[illegible] to bring about its unity. It is painful to ha[illegible] to see the death of righteous beings before [illegible] begin to live righteously. But, it is [illegible] negativity which creates positivity. God h[illegible] planted the roots of the pure, beautiful lot[illegible] in the mud. And, out of the trample[illegible] exploited masses rose the Khalsa. From [illegible] martyrdom of Guru Arjan Dev through t[illegible] Martyrs of Amritsar are many known an[illegible] unknown, who have given themselves to [illegible] cause of Truth. They are our examples [illegible] devotian and divinity, courage and convictio[illegible] dignity and nobility. Because of love an[illegible] obedience to their Guru, they live among [illegible] today in the hearts of millions, to inspire [illegible] by their virtues.

The story of the Martyrs of Amritsar is [illegible] story of the devotee and the Beloved:

gurū gurū gur kari man mor.
gurū binā mai nāhī hor.

"O my soul, think of the Guru, the Gre[illegible] Guru
Without the Guru, I have not another."

Out of love for their Guru these bein[illegible] obeyed every command, by Guru's Grace, reached the highest level of consciousness [illegible] SACRIFICE! "Those who perfectly obe[illegible]

became perfect before God." And in perfection of obedience they lived in ecstasy, because "obedience is the first law of ecstasy." God arranges the affairs of all his servants. Drawn to their radiance and purity, God came to live in them, and blessed them with immortality. Righteousness knows no death :

> ***martā martā jag mūā mari bhī na jāne koi***
> ***aisī marnī jo mare bahuri na marnā hoi***
> (*Slok Kabir*)

> "Dying, dying everyone dies in one's turn.
> But no one knows how to die.
> Whosoever dies let him die such a death that he may not have to die again."
> (*Slok Kabir*)

God blessed the Martyrs of Amritsar with the opportunity to stand for Truth with all their hair "till their last breath." They gave themselves so that the nectaral teachings of the Light of Nanak might continue to quench the thirst of longing souls. The Martyrs of Amritsar gave themselves because there was nothing else to do. They were filled with the glory of God's Name. The heavens rejoiced at their return and all we can say is : "***Wāhegurū jī kā Khālsā, Wāhegurū jī kī Fateh*** !!" "The pure ones belong to God, Victory to that wonderful Lord !!"

All Gurmukhi quotes taken from ***Siri Guru Granth Sahib*** ; *Gond*, Fifth Channel of Light.

Aftermath of Amritsar Killing of The Sikhs by Nirenkaris

SANT SINGH

IT is strange that a few parties have suggested arbitration between the Sikhs and Nirankaris to settle the issue. The so-called arbitrators either do not understand or have no inclination to comprehend the real issues involved in the Nirankari-Sikh episode. As every fair-minded jurist of the case would find, the whole issue has acquired political and communal dimensions which have been deliberately spun around a basically legal and religious issue.

Considered in its legal aspect, one wonders if there could be any arbitration in case of ruthless killing and murder. Does Criminal Procedure Code, dealing with murder conceive of any such arbitration. The arbitrators would first change the legal nature of the issue, lend it attributes of a civil dispute and would then sit in arbitration over it. This not only contradicts the law of the land but also enacts another crime to first dilute a heinous crime and then to wash it off. Arbitration is, therefore, not only legally untenable but it also tentamounts to perpetuating un-explored injustice of the nature of shooting, in human killing and naked offensive.

The primary cause, however, of the whole tragedy is the perennially explosive act of religious provocation and explicit tirade of abuse and denunciation of a religion by another sect. The tragedy is not circumstantial. It raises certain vital question which had been simmering before the tragedy and which culminated in the explosion of the Baisakhi happenings. The Sikh point of view is that there had been a naked offensive and open denunciation of Sikh tenets by Nirankaris. This was a dangerous challenge to the Socio-Political, cultural and religious identity of the Sikhs.

Nirankaris have made most sacrifegious attacks on Sikhism which have been more than inciting and abusive. 'My Sikhism is in noway related to the up-keep of long hair and beard' declares Avtar Singh. They have incorporated Corporal guru in place of *Guru Granth Sahib* and have, by implication relegated *Guru Granth Sahib* to a secondary position. They have deliberately modified *amrit* into *charan amrit*. All this is a purposive deviation, perversion and refraction of the Sikh tenets and not a new and original religion. Almost every Nirankari ritual is a deviation from or a modification of Sikh rituals. This is more than a clear indication of an act of misappropriation or tearing down of the scriptures or religious practices of a religion. No live community would allow this, much less Sikhs.

Again, *Hukamnama* which is purely a religious act of issuing commandments from the Central Seat of Sikh religion is much decried

by those who neither belong to this religion nor even understand its religious context. It is a part of Sikh religious practice since the time of Gurus to issue commandments on matters of importance and gravity to all the Sikh *sangat*. There is nothing more grave than the violation of inviolable purity of scriptures and a misappropriation of them. Sikh religious heads have every right to issue religious commandments in accordance with their religious practice. Those who denounce it, interfere with the fundamental right of Sikhs and are in fact stoking up a political and communal disorder, the responsibility of which would lie entirely on their shoulders. It is unfortunate that though it has been made more than clear by Jathedar Sadhu Singh that the *Hukamnama* enshrines a totally non-violent boycott of the Nirankaris yet those who must disturb the communal harmony are busy printing their purposive designs. Not the *Hukamnama*, therefore, but their vested interests pose a threat to the peace of the state.

Massacre of Sikhs at Amritsar

An open Letter to Sardar Prakash Singh Badal Chief Minister of Punjab

Dear Sardar Badal,

On April 15, the *New York Times* carried a one column news item that fourteen people had been killed and scores injured in a clash between two sections of Sikhs. The true story did not reach us till April 22, when the Sikh community of New York was informed, "Fourteen unarmed Sikhs were mercilessly butchered when they were caught in a crossfire of rifles and buck-shotguns fired by the Punjab Police and about a 1000 followers of Gurbachan Singh. They fired upon the Sikhs, beat them with lathis, threw acid on them and showered tons of brickbats, which had been accumulated over a period of a few days.

The only fault of the Sikhs was that they were agitated and had been emotionally provoked by the abuses and the derogatory and anti-Sikh utterances of this band of renegades. Some Gurmukh Sikhs proposed to go to the Narankaris and peacefully convey to them that they should stop and desist from abusing the Sikh Gurus and the Sikhs. They were stopped by the police a short distance from the meeting place of the Narankaris and police inspector offered to carry their message to the Narankaris. The Sikhs waited patiently hoping for an invitation into the meeting place, instead the Narankaris let loose a murderous barrage of gunfire, acid bottles and brickbats all along being aided and abetted by the police. The attack was merciless resulting in a gruesome carnage—Sardar Fauja Singh had 16 bullet wounds on his body.

It does not require a thorough examination of the events to conclude that the police and the Narankaris were hand in hand and their conspiracy is crying out loud and clear.

You were a Chief Minister once before too, and at that time your Ministry was termed as the most inefficient, corrupt, ineffectual and a total political failure. As a result the Akali Party came to cut a sorry figure. However during the 18 months emergency you changed, improved and grew in stature both politically and morally while your popularity sky rocketed. It therefore became necesarry for the anti-Sikh Central Govt. to order your political assassination and make you look like an outcast in the eyes of Sikhs everywhere. The Centre's anti-Sikh feelings have always lurked around the corner. Now the Centre wanted to score a direct hit at the leadership itself and you seem to have been caught unaware. How could your administration not know about this arsenal being collected in a city like Amritsar? You and your Home Minister were completely ignorant of this conspiracy brewing right under your noses. Were you really caught with your pants down? The unbelievable and impossible did happen!

This sad and heartbreaking news of 14 *Shaheed* Sikhs was conveyed to the local Sikh community on April 22 at a meeting. I donated Rs. 1400/- to be sent to you for payment of Rs. 100/- to each of the bereaved families. I further proposed that we should set up a fund from which the children of these fallen warriors be paid an annual amount to help them for their education and other necessities of life. About Rs. 15000/- was collected including an additional contribution from me of Rs. 4200/- and the Sikh Cultural Society, New York will soon forward the collection to you. This fund collection drive was however stopped by the Sikh Cultural Society after receipt of confusing and contradictory news in addition to the differing opinions which has been the bane of our community all over the world and have kept us from assuming our rightful place in spite of extreme sacrifices.

Hoewever, I have decided on my own to establish a fund of Rs. 100,000/- which will be utilised to help the families of these fourteen *Shaheed* Sikhs. This fund will operate under your advice.

Please let me have the names and addresses of these people. This is not a charity and neither is it to help orphans or destitutes. This is my homage and my wife Jagdish Kaur and my family joins me to pay our respects to these brave Sikhs and to let their families know that while we admire, appreciate and pray for the martyrs we also care for those they left behind and love them very dearly as they really are our kith and kin too.

Hope you take this opportunity to let the Narankaris, and other similar anti-Sikh organisations know that they have to stop slinging mud at the Sikhs. These renegades and scum were at one time born as Sikhs and though they continue to assume the identity of the Sikhs by virtue of their misleading outer garb, they are crawling around like so many worms and very fast skidding dowm a slippery slope. Their sins are piling up very high and our patience is running out and they will have to face the wrath of all the self respecting Sikhs in the not too distant future.

Please send your reply at my following address : 13001 Wheeler Place, Santa Ana California 92705.

A Sikh in Grief.
Dhanwant Singh

Dear Editor

Readers should address their letters to the Editor, *The Sikh Review*, Karnani Mansion, Room No. 116, Park Street, Calcutta-16. Every letter must bear the full name and address of the writer. Questions requiring private answers must be accompanied by a stamped self-addressed envelope. Correspondence received for the writers of letters published in this section will be redirected.

I

An Historical Episode

I take opportunity of expressing my unbiased and dispassionate views about the space provided by you to 'Historical episode on the tragic love of Zaibunnisa daughter of emperor Aurangzeb'. It has covered 5 pages (52 to 56) of *The Sikh Review* of April, 1978. Apparently, its thoughful reading does not incline the mind to link its contents even remotely with the Sikh history. Incidently, Mrs. Martha Panesar's letter from U S A, that appears in the same issue on pages 62-63, expresses her felicitations to you for the acclaimed successful world-wide circultion of Sikh thoughts through the esteemed journal *The Sikh Review*, which is propounded as the socio-cultural and religious journal. It is hoped that no irrelevant matter would be allowed to infiltrate.

Chandigarh **Kuldip Singh Chopra B. A. LL. B.**

Agreed the article under objection has no remote relation with the Sikh history. But it is a study of character of a historical contemporary personality. It is within the purview of The Sikh Review to publish articles on historical personalities and incidents of general interest.

II

Sikh Symbols—A Dialogue

The article 'Where are We Going ?' by S. Harjot Singh published on pages 5 to 24 of *The Sikh Review* of March, 1978 issue, is praise worthy and thought provoking. Exchange of two lenghty (17 pages) letters on 'We are not Symbols' between the young promising educated son and his esteemed father is remarkable. The apathy intruded in the thinking as expressed by the Sikh educated youth and the understandably convincing by his father depict fine narration ; but at the end this fiction happily turns into a scholarly and pleasing reality on knowing the identity of the envious personality of the *gursikh*. Its lucid reading gives very appropriate answer to the searching questions. It rarely comes across that instead of being let down and influenced by the glitter of polluted environment, the educated youth directly, however lovingly, confronts his father with his doubts based on certain reasons in an intelligent way ; and his affectionate father on his part dispels the doubts in the most understandable and convincing manner.

Usually, the Sikh youth influenced by the glitter and falsehood of the materialistically polluted enviroment as spread around by the bulk (majority), go astray from their righteous path that undoubtedly happens ; because they lack knowledge and understanding about their own heritage. Not only they falter and lose moral courage and good sense to create self-confidence ; they allow themselves to be led and guided by such unhealthy influences, which ultimately denegrate and wreck their character and personality, rendering them just to live a life without living a purposeful and meaningful life.

A study of the human mind and psychology reveals that the child by instinct remains under the influence of his/her mother. Through his own way of life in his struggle for existence, the father imparts courage to his child ; but mother's persisting influence, to great extent is effectively deeper ; which inculcates certain life-long instinct and infuses permanent source of inspiration in her child. Her influence never dies. It is, however, suppressed, when she unwittingly herself becomes negligent about her duty towards her child. She has the capacity and power to tame and command without any fear of rough confrontation, even if her child has gone astray. It is the woman and woman only, who grooms the character of her child or by negligence allows him to slip into the slush ; and when becomes conscious pulls him out to rejuvenate him. In the article 'O, Ye the Sikh Woman' published in the Sikh Review of March, 1977 issue, I attempted there in to analyse the eternal influence of the woman on the human race since the dawn of civilization. If the Sikh community is suffering on many aspects of the way of life, it is on account of step-motherly negligence on the part of the Sikh woman, who is not exercising her celestial wisdom and authority, with which she is fully vested and supposed to play her sacred role in a most dignified and affectionate manner and style for the uplift of her own progeny consequently refurbishing the dignity and prestige of the Sikhs all over the world.

Chandigarh **Kuldip Singh Chopra**

III

History for Archives

The article "Your History is not for Archives" by S. Harjot Singh published in *The Sikh Review* of May 1978.

I am neither a scholar nor an authority on Sikh religion.

I feel that it is easier to face the challenge of the external enemies of the Panth, like Nirankaris, but it will be a problem to face the crisis in our youth.

I had typed out a few copies of the said article and given to some friends and waited for their reaction. I was really ashamed to notice their indifferent attitude, as if nothing had happened.

After my retirement, I have been conducting Gurmukhi and *Nitnem* classes in Sachkhand Darbar Sion, Bombay during summer vacations, and my sad experience is that out of 40 to 50 Sikh boys and girls of age group between 8 and 16 years, hardly 4 or 5 Sikh children take advantage of the facilities offered. It may be noted that the majority of the membership of Sachkhand Darbar Sion consists of Sahijdhari Sindhis and its rules insist that a Managing Committee member *MUST know Gurmukhi and recite Nitnem without fail.*

My heart bleeds when I hear and read about our religious institutions wasting their time and energy for political or personal gains.

I may be wrong, but my feeling is that if this state of affairs is not checked, Sikhism will meet the same fate as Budhism i.e. there will be few Keshadhari Sikhs in India before the end of the century.

Bombay 39, **Kartar Singh**

News, Views & Reviews

Gift in kind

Trustees of Guru Nanak Niketan are grateful to the following well wishers for their gifts for the Niketan.

1) Shrimati Rjeshwari Kapur—Karol Bagh, New Delhi. : Three fans, three tube lights (complete), two steel buckets and two mugs.

2) S. Kartar Singh,—Rippon Street, Calcutta-16 : Three *thāns* of long cloth.

Milk of Compassion

Shrimati Rajeshwari Kapur, visited Guru Nanak Niketan and met the Niketan's little children. She has kindly sanctioned rupees one hundred monthly for milk for the children.

The *Sikh Review* is grateful to the donor for her noble gesture.

Donation : Guru Nanak Niketan

S. Amrik Singh, Calcutta
(*bhog* on 5/2/78 on death anniversary of his son) Rs. 31.00

Sardarni Kalyan Singh, Calcutta
(*bhog* on 3/6/78 on death anniversary of S. Kalyan Singh.) Rs. 133.35

S. Balbir Singh Dhingra, Calcutta
(*darshan bhetā* on *kīrtan* held in his house on 8/10/77 & 21/5/77). Rs. 74.60

S. Harbhajan Singh Dhingra, Calcutta
(*darshan bhetā* on *kīrtan* held in his house on 29/11/77 & 8/5/78). Rs. 78.34

S. Harbhajan Singh (Hotel Regal) Calcutta
(*darshan bhetā* on *kīrtan* held in his house on 24/12/77 & 8/4/77). Rs. 57.76

S. Hara Singh, Calcutta
(*darshan bhetā* on *kīrtan* held at his house on 6/5/78). Rs. 31.05

S. Amarjeet Singh, Calcutta
(*darshan bhetā* on *kīrtan* held at her house on 1/10/77). Rs. 39.45

Sardarni Manjit Singh, Calcutta
(*darshan bhetā* on *kīrtan* held at her house on 15/10/77). Rs. 61.80

S. Kartar Singh, Calcutta
(*darshan bhetā* on *kīrtan* held at her house on 5/11/77). Rs. 25.35

S. Amrik Singh, Calcutta
(*darshan bhe ā* on *kīrtan* held at his house on 19/11/77). Rs. 31.00

Sardar M.P.S. Sodhi, Calcutta
(*darshan bhetā* on *kīrtan* held at his house on 5/12/77). Rs. 232.67

S. Arjan Singh, Calcutta
(*darshan bhetā* on *kīrtan* held at his house on 17/12/77) Rs. 15.20

S. Balbir Singh Narula, Calcutta
(*darshan bhetā* on *kīrtan* held at his house on 31/12/77 & 4/6/78) Rs. 43.90

S. Amarjit Singh Kalra, Calcutta
(*darshan bhetā* on *kīrtan* held at his house on 11/2/78). Rs. 17.44

S. Balbir Singh, Calcutta
(*darshan bhetā* on *kīrtan* held
at his house on 18/2/78). Rs. 55.45

S. Ranbir Singh, Calcutta
(*darshan bhetā* on *kīrtan* held
at his house on 25/2/78). Rs. 12.45

S. Kanwaljit Singh, Calcutta
(*darshan bhetā* on *kīrtan* held
at his house on 4/3/78). Rs. 27.60

S. Harbhajan Singh Dhinga, Calcutta
(*darshan bhetā* on *kīrtan* held
at her house on 1/4/78). Rs. 23.63

S. Tarlok Singh, Calcutta
(*darshan bhetā* on *kīrtan* held
at his house on 2/4/78). Rs. 87.00

Sardarni Manjeet Singh, Calcutta
(*darshan bhetā* on *kīrtan* held
at her house on 25/3/78). Rs. 13.17

Regal Hotal, Calcutta Rs. 33.79

S. Jatinder Singh, Calcutta
(*darshan bhetā* on *kīrtan* held
at his house on 22/4/78). Rs. 28.82

S. Gurcharan Singh Kalra, Calcutta
(*darshan bhetā* on *kīrtan* held
at his house on 29/4/78). Rs. 30.22

S. Hara Singh, Calcutta
(*darshan bhetā* on *kīrtan* held
at his house on 6/5/78). Rs. 62.49

Reception to Dr. S. Inderjit Singh

A warm reception was given to Dr. Inderjit Singh Chairman of the Punjab & Sind Bank Ltd., by the International Punjabi Society at Chelmsford Club in New Delhi.

S. Meharban Singh Dhupia lauded the unique qualities of the Sardar and was glad that the 2 year extention granted to him as Chairman will add advancement of the Bank. S. Ujjal Singh, ex-Governor of Tamil Nadu, threw light on early period of the Bank and how he had persuaded Dr. Inderjit Singh to join the Punjab & Sind Bank which was a little known credit institution at that time.

In all humility, Dr. Inderjit Singh thanked all his well-wishers including the staff of the Punjab & Sind Bank, who had played a significant role in the phenomenal growth of this institution. He further said that the international Punjabi Society was playing a useful role in spreading Punjabi culture throughout the World.

S. Harbhajan Singh Rattan threw light on all aspects of the multi-splendoured personality of Dr. Inderjit Singh, through his poetic composition. A few other poems high lighting the achievements of Dr. Inderjit Singh were also read.

S. Autar Singh Bagga, General Manager of the P S B, Shri Ranbir, Editor of Daily *Milap* and many other prominent personalities from all over the country attended the function.

Bhai Vir Singh Sahitya Sadan Inaugurated

The building complex of Bhai Vir Singh Sahitya Sadan was inaugurated in New Delhi recently. The magnificent building houses a library, a research centre and lodging facilities for scholars.

The programme commenced with the melodious *Kīrtan of* Bhai Takhat Singh and party. The religious discourse was provided by Sant Kartar Singh Kamaliawal.

Dr. Inderjit Singh, Chairman of the Punjab & Sind Bank, S. Ujjal Singh, ex-Governor of Tamil Nadu, S. Charanjit Singh, Director of the P S B, S. Autar Singh Bagga, General Manager of the Bank, S. Harbans Singh Secretary of Bhai Vir Singh Sahitya Sadan, and other prominent personalities were present on the occasion.

Shabad Guru Samagam by Kendri Singh Sabha

Giani Gurdit Singh, general secretary of Kendri Singh Sabha has announced that a convention will be held on 12-13 August '78 at Delhi. Papers would be read on the subject of '*Shabad Guru*' by different scholars. Three best papers will be rewarded suitably.

Singapore Sangat Condemns the Nirankaris

A huge congregation of the Sikhs of Singapore, on the occasion of the martyrdom ***gurpurb*** of Guru Arjan, passed a resolution condemning the criminal assault of Nirankaris on peaceful Sikhs, at Amritsar on Baisakhi day, killing 18 Sikhs and injuring another 80. Homage was paid to the departed souls.

The resolution also demanded severe action against the culprits from the Government of Punjab and the Union Government of India.

A Young Sikh wins International Photo Award

S. Harcharan Singh (alias Harry), an amateur photographer of Chandigarh, has won a U N E S C O Award in June this year for his entry in the photo contest held at Japan by the Asian Cultural Centre.

Harcharan, who is employed in the Punjab & Sind Bank Ltd., is a talented young artist. *The Sikh Review* heartily congratulates him and wishes him greater success.

Special Prize For Professor Shan

Dr. Harnam Singh Shan, Guru Nanak Professor & Chairman, Department of Sikh Studies, Panjab University, Chandigarh has been awarded a special prize of Rs. 2500/- by the Government of Panjab in recognition of his research and in appreciation of his latest research-work, *Guru Nanak's Masterpiece, Japji* published by the Punjab University, Chandigarh.

The book comprises the critical study, literary appraisal and historical survey of this most important and best-known basic text of Sikhs, embodying a complete exposition of the Sikh faith and acknowledged all over as one of the worlds's noblest religious and devotional writings.

This outstanding contribution has already earned for itself as well as for Dr. Shan similar recognition and prizes from the Delhi Gurdwara Management Committee, Delhi and the Punjab and Sind Bank Ltd., New Delhi.

Rs One Lakh Collected in Martyrs' Fund

In a Press note the S.G.P.C. President, Jathedar Gurcharan Singh Tohra, M.P. has thanked those generous associations as well as individuals who have contributed to the Amritsar Martyrs' Families Welfare Fund. The fund would be utilized to help the distressed families of the Martyrs of Amritsar, killed by the Nirankary army on the last Baisakhi day, the 13th April 1975.

Rs one lakh has already been accumulated in the said fund, The money would be made into to a Trust.

The P. & S. B. Ltd. Opens an International Banking Division

The International Banking Division of the Punjab & Sind Bank Ltd. was inagurated at Connaught Place, New Delhi, by Dr. Inderjit Singh, Chairman of the bank. The division would provide professional expertise in the sphere of international trading.

Speaking on the occasion, Dr. Inderjit Singh said that the bank would endeavour to provide necessary facilities to exporters for encouraging export of Indian goods to foreign countries.

Being authorised dealers in Foreign Exchange in all currencies, the PSB would extend its services to customers in various parts of the country and thus help in accelerating economic development of the nation.

Leading exporters and industrialists were present at the inaugural function. Besides S. Autar Singh Bagga, General Manager, and other senior bank officials, Raja Bhalindra Singh, a renowned sports stalwart of the country, was also present on this occasion.

Patiala Girl Tops Wellesley College, U S A.

Miss Gunindar Kaur, daughter of Prof. Harbans Singh of Patiala, has majored in Religion and Philosophy at Wellesley College, one of the leading women's institutions in the United States. Miss Gunidar Kaur was a member of the Foreign Students Board of Admission and broadcast news on the college radio. She received Freshman's honours and departmental honours and was a Durrant scholar, having achieved the highest academic distinction. She was elected to Phi Beta Kappa. Her dissertation was on the Aesthetics of the *Guru Granth Sahib*. Miss Gunindar Kaur will now pursue her Ph.D. Studies in Religion at the University of Pennsylvania.

The Sikh Review congratulates Gunindar Kaur and wishes her all the best.

Mini Phulkaris Opened

Punjab State Small Industries Corporation Limited took over State Emporia from Govrnment in 1970. Since then Emporia progressed like anything. A number of branches outside Punjab have been opened. PHULKARIS have earned enviable reputation for pushing up sales of innumerable articles produced in the remotest villages as well as items of small Industries of Punjab.

Managing Director of Punjab State Small Industries Corporation, keeping in view the rising demand of Punjab Products, decided to open a "MINI PHULKARI" in E-27 Connaught Place, and the one in Lindsay Street, Calcutta, was inaugurated by the Punjab Education Minister, S. Sukhjinder Singh. MINI PHULKARIS will sell Government products, shawls and handlooms and other small industries products at a very nominal profit margin so as to help the common man.

BOOK REVIEW

Sant Khalsa by S. Gurmit Singh, Advocate, Published by Usha Institute of Religious Studies, Sirsa, PP. 100, Price Rs. 8.

Sardar Gurmit Singh in his lastest book, *Sant Khalsa*, traces the origin and history of the Namdhari Movement. The Namdharis claim to be strict followers of Guru Gobind Singh, but they do not share the general belief with the Sikhs that. Guru Gobind Singh before his demise, invested *Guru Granth Sahib* with Guruship and terminated personal Guruship. The author has successfully argued the point in this book to prove the hollowness of the claim of Namdharis that Guru Gobind Singh passed on the Guruship to Baba Balak Singh. He acknowledges the great work of Baba Ram Singh in awakening the Sikh masses to their spiritual and political heritage.

In the second part of the book the writer, however, pays a tribute to the sect by calling them forerunners of India's freedom struggle and reformers of some dangerous social evils. In so far as the propagation of hatred and ill-will towards the foreign rule is concerned, the book leaves almost no stone unturned in giving its valiant and devoted followers due credit for their heroic role. Nonetheless, the writer dissents with the sect over the issue of the Cow-slaughter by taking firm stand based on the teachings of the Sikh Scripture.

The third part deals with the post Ram Singh period, and the attitude of his so-called heirs, during the gurudoms of Baba Hari Singh and Baba Partap Singh, towards the politico-socio-religious situation of their times, while politically they succumbed to the low level by joining hands with the foreign rulers thus disassociating themselves from the national struggle for freedom, once a hall-mark of their predecessor. They further did harm to the adherents of their sect by not allowing them to take part in modern educational, literary and scientific programmes depriving them there by of the benefits of modern education, science, technology and medicine etc. The role played by Baba Partap Singh in unfair distribution of land purchased with the funds collected from his disciples by issuing base measuring chain unveils the material weakness crept in to the so-called founders of Sant Khalsa which ultimately exposed him further during the post independence era leading to his unnatural death. In the end writer is all praise for humble and humanistic qualities of the present pontiff Baba Jagjit Singh.

But for want of proper research facilities and methodology, the writer would have given a much better and more valuable work. However, this is a good product of his laudable yearning for scholarship. (**Bhagwan Singh**)

Prabandhak Committee, Sri Takht Harimandir Sahib Envisage a Huge Development Scheme.

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A Rs. 50 lakh Development Scheme has been approved by the Parbandhak Committee of Sri Takht Sahib. The plan provides for (a) Establishment of a modern Public Residential School at an estimated cost of rupees thirty lakhs ; (b) Dashmesh Nivas of 300 rooms at an estimate of rupees thirteen lakhs ; (c) Development of the existing 27 educational and religious institutions managed by the Sikhs in Bihar (Rs. five lakhs) etc.

To fulfil this ambitious programme, the Parbandhak Committee has sent out Hazuri Ragi Jathas, accompanied by accomplished lecturers to various directions out of India, West, East and North, to collect donations :

No. 1. To. U. K,. Continent, Iran, Kuwait, Persian Gulf & Afghanistan.

Ragi Jatha Bhai Bhupinder Singh Paras has returned from U. K. and Iraq. The Jatha is proceeding to U. S. A. and Canada via England. This Jatha is accompanid by Sardar Sant Singh Bindra of Tatanagar.

No. 2. To USA & Canada.

Ragi Jatha Bhai Jeewan Singh, accompanied by Bibi Jasbir Kaur M.A. (Div). She is already there for the last 5 months purely on Prachar purposes. The Jatha for collection will be sent with S. Manjit Singh, Ex : President, Sikh Students Federation, Calcutta.

No. 3. To Far East : Singapore Hong Kong, Thailand & Malayasia.

Ragi Jatha Bhai Daya Singh is already touring Far East. They will return in end of June.

No. 4. Jatha for M. East Countries.

One Jatha is being sent to Middle East Countries.

Introduction

GURU Arjan's *Sukhmani* the 'Psalm of Peace,' or, literally, the mystic jewel that brings joy, or bliss, epitomises his philosophy of spirtual life. It is his masterpriece incorporated in the *Adi-Granth*, the Sikh scripture, of which too he was the compiler and major contributor.

This immortal hymn, composed by the Guru between 1599 and 1600 at the age of thirty-six years, and during a comparatively short but eventful life of forty-two years, is, in the words of the late Principal Teja Singh, one of its early translators :

> '...designed to stir the deeps of human nature and to start a current of spiritual emotion that will cleanse and invigorate our tiny selves and unite them with the source of all existence. It soothes the heart in affliction and deepens the joy in life. The most characteristic feature of the Psalm is the soothing effect it has on nerves shattered by a life of hurry and furious activities and on souls tossed on the waves of passion and inordinate desire...

It is a lyrical cry rising from the heart that has known sufferings and has found peace, 'like the calm of the serene weather brought about by a shower of rain following a storm of dust and wind. In the words of the late Prof. Puran Singh, "when we read *Sukhmani* the mind mounts to some delectable height and the body becomes light and ethereal and soars with it.'

Sukhmani has been the most popular part of the Holy *Granth*. Wazir Khan, one Akbar's ministers was so enamoured of tl composition that he would not have breakfa untill the Psalm had been recited to him. Ev today, there are many thousands of Sikhs, a non-Sikhs, especially those from Sindh and the N. W. F. P, who will not begin the day work without repeating the Psalm.

It has been translated into Persian, Englis Urdu, Hindi, Sindhi, Telegu, and Bengali. Th Persian manuscript, known as *Dewan-Nanak Shah* was secured by the late Sarda Umrao Singh Majithia from a library in Paris One of the recent commentaries is in Gujerat by Shri J. D. Desai of the Nav Jewan Press Ahmedabad.

Primary Theme

The Psalm is divided into twenty-fou cantos, each consisting of a prologue in the form of a *slokā*, on the contents of the *ashtpad* that follows. The primary theme of *Sukhman* is practice of *Nām*, or *Simrin*, as is mentioned almost at the outset :

> ***sukhmani sukh amrit prabhu nām,***
> ***bhagat janā ke man bisrām.***

> *Sukhmani* is the ambrosial Name of the Lord, That dwells in the hearts of His devotees.

The first three cantos are devoted to inculcation of the practice, and the enumeration of the benefits arising out of it. In the Guru's opinion, it is a practice by far superior to all the conventional practices done in the name

of religion. Somehow the practice is mother of all virtues, and is calculated to fulfil the highest purpose of human life, moral or spisitual, and even mundane, whether private or public.

The *simran* is what may be called the practical attuning of all powers of the body, mind and soul, to God by a loving contemplation of His Name, or, in other words, by linking ourselves with the Divine, in a spirit of surrender, devotion and love. This in the opinion of Guru Arjan with its sequel, a life of good actions, is the highest and the noblest form of religion :

sarab dharam men sresṭ dharam
harko nām jap, nirmal karam

Of all the religions the best is contemplation of God's Name, with deeds of Purity.

A life of *simrin* is, however, not so easy to acquire. It is a gift from the Divine. But before this gift can descend on man, he must, by every reasonable effort on his part, and, in all humility, make himself fit to receive it. Or, to use another Punjabi metaphor, before his heart can be dyed with the love of God, it must be completely rid off the dirt of egoism, which adheres to it in so many subtle forms.

A Significant Reminder

The seeker after God is reminded of the transitoriness of human possessions and the futility of greed, whether for money or power, a veritable source of all the present-day discord and misery.

An index of Divine mercy to man is that he is shewn the way to the company of saints, being the channel for God's grace. Unaided, man with all his weaknesses, is unable to walk on the pathway to the Lord, or as stated further, to unfold the Name, which, as a seed is embedded in every heart. By saint is meant one whose code of conduct is described in *Rāg Asā* (page 392) and some of whose attributes have been given in Canto VIII on *brahm gyānī*, or the God-enlightened man.

The conception of cosmology given as follows, in canto X needs no comment :

Countless are suns, moons and stars,
Countless are forms of life and regions thereof ;
Countless the skies and countless the universes,
Countless have been the *avatārs* and the ways of the Lords' manifestations.
Many a time has been the process of creation,
Yet the one Lord remains ever and ever the same.

Incidentally, the Psalm deals with a variety of other topics, such as the Guru, a Sikh, the Divine Master and His servants, the omnipotence of God, the weakness of man, the futility of scholastic and dry discussions, the pitfalls of pride, the mystery of life and death, God as the Truth. However, we may not quite appreciate the degree of stress laid on certain matters, and some observations have to be interpreted not in a literal but metaphorical sense, partaking as they appear to do, in the words of Spinoza 'of the oriental tendency to high literary colour and ornament and exaggerated descriptive expressions.'

Two Aspects of Godhead

In the last four Cantos the Guru describes the two aspects of the Godhead : the Absolute, *Virgunal* and the related *Sarguna* and explains the genesis of virtue and vice, pain and pleasure, salvation and bondage, matter and mind. On the abode of God, he says :

so añtar so bāhar anañt...
The Infinite is within as without,
He pervades in everything.
He dwells in the earth, above and below,
As providence, filling all the regions
Working on mountains, in woods
even on blades of grass ; for
All that acts, is from His will divine.
His presence expands through the sun, the moon and the stars,
And in the flight of human thought,
As expressed in scriptures old.
All speaking the words of God.

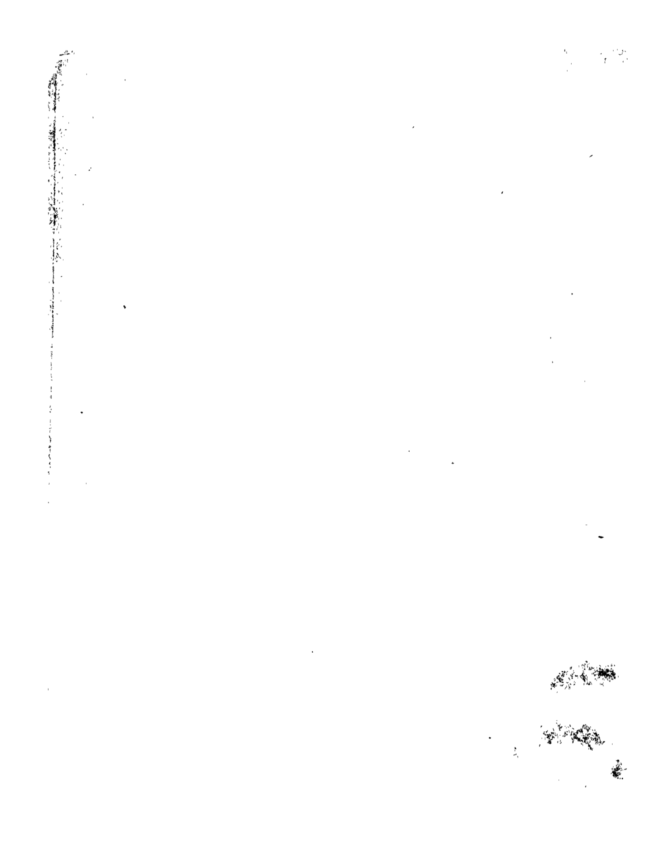
With all its felicity of expression and simplicity of basic concepts, the sublimity and profundity of philosophic thought contained in *Sukhmani* cannot be fully grasped by the uninitiated mind. Similary, the music of its words is too elusive to be conveyed in a translation.

Surely, *Sukhmani* can stand the test of the 'true sublime' as laid down by the Greek philosopher, Longinus, in his well-known essay 'On the Sublime,' as that which transports souls, exalts thought, calls up into mind ideas more enlarged than the mere sounds of the word conveyed ; and which, the more we consider it the greater idea we have of it.

We present to readers of The Sikh Review, in the following pages, the English translation of five *ashtpadis* of *Sukhmani* by our highly learned scholar, Bhai Sahib Sirdar Kapur Singh, National Professor of Sikhism.

We wished it to be completed but because of various commitments and lack of time the learned author could not complete the translation of the full text.

We consider, however, that the meaning given by the learned author will prove of considerable help to the reader in understanding the meaning and sense of the remaining text since the words explained are repeated quite a number of times in the text.



Supplement

Sukhmani Of Guru Arjan

Gaudī sukhmanī mahalā panjawan

slok (u)

ek oṁkār satgur parsād

adi gur e namah

jugādi gur e namah

satgur e namah

srī gurdep e namah······1

astpadī I-1

simrau simar simar sukh pāvau

kal kales tan māhi mitāvau

simrau jās bisambhar ekai

nām japat aganat anekai

bed purān simrat sudhākhar

kīne rām nām ik ākhar

kinkā ek jis jīa basāvai

tākī mahimā ganī na āvai

kānkhī ekai daras tuhāro

nānak un sang mohi udhāro

Sukhmanī : **In the Musical Mode, Gaudī[2] Prophet[3] V.**

Slok (u)[4]

One Absolute-Cosmos.[5] By the Grace of the true Guru[6]

Obeisance to the Guru at the Beginning of Time.

Obeisance to the true Guru.

Obeisance to the Guru, the Light (within)·········1

Octonary I-1

I remember, (and) by remembering, I obtain Bliss.

I, thus destroy the strife and impediments of life[7]

Him, I remember, who alone Himself fills the whole Universe.

Many repeat (His) countless Names.

The *Vedas*,[8] the *Puranas*,[9] and the *Smritis*,[10] all of literary accuracy,[11]

Were created (to exegetise) one Letter,[12] the Name of God.

One particle of which Name, He lodges. In the mind of an individual, (then)

That man's glory cannot be described.

Those who desire[13] for nothing but Thy Vision.

Nanak (prays), with them glean and exalt me also.[14]

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1. *Manī* in Samskrit corresponds to what in Arabic is termed as, *jauhar*, and in Persian, *gauhar*. Its literal meanings are, a gem of any kind. But this term has developed in Samskrit, as well as in Arabic and in Persian, many derivatives and secondary meanings. In metaphysics, it has become the broadest word for, substance, *essentia*. The word *manī*, is used absolutely, to denote a singular as well as the plural. It corresponds to the use

of the word 'Being' absolutely, side by side with the word, 'beings' to denote, 'becomings' of the 'Being'. In our text, *Sukhmanī*, would denote the Doctrine, or the doctrines which lead to the attainment of Bliss or God-realization. The concept of 'doctrines' would signify the doctrines which are true, because of their participation in the Doctrine, in which all doctrines are spoken of, simultaneously.

2. *Gauḍī* The system of Indian music, for there are more than one, adopted by the Sikh Gurus, for singing the hymns of the Sikh Scripture, is given in the Appendix to the Scripture, called *Rāgmālā*, a bead-string of musical modes.

In this system, given in the *Rāgmālā*, six major *rāgās* are given, *Bhairav*, *Mālkaus*, *Hindol*, *Dīpak*, *Srīrāg*, and *Megh*. The Sikh Scripture does not contain hymns adopted to all these *rāgās*, for the temper and atmosphere of some was deemed as unsuitable for the subjects of the hymns. The *Rāgmālā*, then mentions thirty sub-*rāgās*, and forty eight subsidiary *rāgās*. Each *rāgā*, sub-*rāgā*, and subsidiary *rāgā* has its own harmonic formula, and each one of them has a specific emotional evocation and spiritual aura, assigned to it. So are the particular periods of day and night. Each hymn or composition in the Sikh Scripture, if it is to be sung and not merely recited, is set to music, carefully by the Gurus.

Our text, the *Sukhmanī*, is thus to be sung in the *Gauḍī* mode of music. *Gauḍī* is not a major *rāgā*, but a sub-*rāgā* under *Srīrāg*, the spiritual area of which is that of the contemplation of the Absolute Truth, and the emotional evocation, that of quietness. The time assigned to it is the early hours of the morning, the fourth quarter of the night.

In the Sikh Scripture, the *Gauḍī* mode of music is further sub-divided into various subordinate modes, such as, *Guārerī-cetī*, *Dakkhanī*, *Dīpakī Pūrbī*, *Bairāgan*, *Mājh*, *Mālwā* and *Mālā*. These sub-divisions arise out of combinations with other sub-*rāgās* and subsidiary *rāgās*.

3. *Mahalā*, Samskrit, *mahilā*, woman, spouse. Arabic, *Mhl.*, n (i) the place of descent (*halūl*), the residence (of a distinguished person) hence, a palace. (ii) *haulīeh*, pl. *mahallāt*, un, high soul, God inspired souls, hence, Indo-Arabic, *mahalla*, prophet. The word is used in number of derivative or secondary meanings in the Sikh Scripture, some of which are (i) Conscience, enlightened conscience (*Mlār*. I.) ; (ii) Opportunity (*Sorath vār*. III) ; (iii) Place (*Gauḍī* V) ; (iv) God-realization (*Srīrāg*. III) ; (v) and *Kīrtansohilā*. I.) ; (vii) as Samskrit, *mahilā*, woman, spouse (*Mārū. vār*. I.)

One Mohsin Fani, a traveller from Central Asia, visited India in the forties of the seventeenth century and met the Sixth Guru, Guru Har Gobind. He confessed that he was greatly impressed by the exalted spirituality, lofty moral character and above all, by the Guru's complete freedom from all cant and hypocrisy. Mohsin Fani had prolonged meetings with the Guru, and discussed religious matters with him. He also maintained correspondence with the Guru over a number of years, mainly for the purpose of elucida-

tion of religious doctrines including those of the Sikh religion. He has written a short encyclopaedia on contemporary religions, in which he makes a somewhat detailed discussion and statement of the Sikh religion. This book is called, *Dabistān-i-masāhib* (1645), and in the *Dabistān-i-masāhib*, the author states that when the Sikh Gurus designate themselves as '*mahalā*' they mean by it, the human body on which the Light has descended, and that since the same identical Light which descended on Guru Nanak, descends on all succeeding Gurus, each Guru is a *mahalā*.

There is every reason to believe that this meaning and significance of the word, *mahalā*, has the direct authority of Guru Har Gobind, in its support, and we, therefore, take the word, *mahalā*, wherever it is employed to signify the person of a Sikh Guru to mean, God-inspired, Conscience, the nearest equivalent to which in the English language, is the word, Prophet.

4. *Slok(u)*. Sanskrit. (a) A Tantric mystery, literally, That Plane, *salokya*. Its significance is that the disciple or devotee, by severe psychological discipline or yogic exercises transports himself to the Plane of the Divinity. (b) S. *shaloka*, which means, praise, panegyric, a poem of praise, (c) In Hindi and Panjabi prosody, a couplet.

In the Sikh Scripture, where innumerable *slokās* occur the term is used in this triple sense of a Divine mystery, a hymn of praise and a couplet, the text determining the prominence of one sense over the other. In our text, the *Sukhmanī*, it invariably forms a prologue to an Octonary.

5. 1 *Omkār*. A triple concept of the Reality forms the basis of many ancient systems of metaphysics and the great religions of the world which are broadbased on such systems. The Buddhist triple concept of the *trīkāyā*, the three Bodies, the Hindu triology of *Brahman*, *Tsvara* and *Avtār* and the Christian Trinity are, in this connection, readily recalled to mind. In the Islamic theology the idea of a diversity, or disunity, even though purely discursive and conceptual, is abhorent, but, the *Allah*, the *Ruh-ul-quds*, and the *Rasūl* form, nevertheless, the basic concepts of Islamic religion and theology. It would appear that, it is a requirement of the basic constitution of the human mind, as such, that, in its discursive process of thought, it is capable of comprehending Reality, only by three leaps, as it were, just as its experience—continuum must wear the mask of Time, of past, present and future. It is in this sense that, the Buddhist metaphysics postulates that the Ultimate Reality, the Universal Essence manifests itself in three aspects or Modes. The first, the *Dharamkāyā* is the essential or true Body, the Primordial, Unmodified, Formless, Eternally self-existing, Essentiality of the Bodhi, the ultimate Principle of Consciousness. This is Divine Beingness. This is what the Hindus call, *Brahman*, and the Muslims, the *Wāhad-hu-lā-shirīk*. In the Sikh Scripture this mode of the Reality is expressed simply by the numeral, 1. The Second mode of Reality according to Buddhist metaphysics, the doctrine of *Trīkāyā*, is the *Sambhogyakāyā*, the Reflected Bodhi, wherein,

in the celestial spheres, dwell the Buddhas of Meditation the *Dhyānī Buddhas*, embodied in super human forms. It corresponds to the *Isvara*, the God who creates, in the Hindu metaphysics, and to *Allah*, the Personal Being, who presides in the Heaven and will be open to the gaze of the resurrected mortals on the Day of Judgement, in the Muslim theology. It is the Holy Ghost of the Christian Trinity, and in the Sikh Scripture, the word, *Om* is quite rightly used to signify this mode, for in the various systems of Hindu thought, the term, *Om*, invariably signifies first intimations of the Divinity to the human mind, in the form of the Primordial sound, *Om*. The human mind becomes cognisant of it, when, as the peculiar psychology of the *yogā* describes, the *kundalinī*, the nascent Primordial psyche, uncoils to enter into the human consciousness, and in this process, reaches the fourth psychic centre, called, *Visudha-cakra*, just above the heart. The third mode of the Reality is the *Nirmānkāyā*, the Body of Incarnation, or the Practical Bodhi, that is, Buddhas when on earth, in physical form. It corresponds to the concept of *āvtār* in Hinduism, and that of *Rasūl* in Islam, although the Muslims would vehemently protest against this analogy, and on certain considerations of a non-essential character, they would be quite right. In the Sikh Scripture this mode of Reality is indicated by the term, *ākār*, which literally means, the form. For good reasons, which distinguish Sikh metaphysics from some others, the term, *ākār*, is always used as conjoined with the term, *Om*. The term, *ākār*, however, is not written by so many letters, as is the word, *Om*. It is signified by a symbol, throughout the Sikh Scripture, consisting of a crescendic semifinished oval curve so as to indicate an ellipsis. Obviously, because, the phenomenal world of forms is a continuous process of inflection of the *Om*, the *Sambhogkāyā*, and the ellipse is incomplete till the curve returns back to its starting point. The *Nirmānkāyā* must be dissolved back into the *Sambhogkāyā* whence it is inflected. This view of creation and dissolution finds clear mention in the *Sukhmanī*. Plato, might call the first mode, the Idea, the second, the images, and the third, the perceptions. The first mode is the Numenal Source of the Cosmic whole, the second, the phenomenal appearances, and the third, the activity on the material plane. The first is humanly incomprehensible, and is knowable solely by realization. The second is the object of Pure Consciousness, and the third, of the finite mind, as informed by sense impressions. The Sikh formula, *ek omkār* which is repeated over almost every chapter, division and subdivision of the Sikh Scripture, is meant to refer to the Ultimate Reality, as an indivisible Unity, but comprehensible by the finite human mind in three modes. The extending frontiers of the human mind, of which western psychology has become aware during the last few decades, have furnished us with the three terms, conscious, subconscious and the unconscious, representing the three layers of the human mind, and recently, there has been in evidence a tendency in the writings of Dr. Jung himself, to identify these terms with the metaphysical concepts or modes of Reality to which we have alluded just now.

In the opening stanza of the *Sukhmani*, three obeisances are made to God in His triple Modes.

The fourth obeisance is made to the aspect of God which is ever present in the human mind, as the Heaven's Light, the conscience, not the social or tribal conscience, but as all mystics and men capable of disciplined introverted introspection, are aware, the Conscience. The concept of Conscience as Guru, is clearly present in the writings of Guru Gobind Singh and is familiar in the Sikh literature.

Many Sikh theologians are of the view that these four obeisances are to the four predecessor-Gurus, made by Guru Arjan, the Fifth Guru. When the term Guru is understood, as already explained, the gap between this later interpretation, and the one we have adopted, does not remain altogether unbridgeable.

6. *Gur*, *Guru*, *Gurū*, the word is used in all these three forms in the Sikh Scripture, and means the same thing. These forms of the word, however, have been used in secondary meanings also in the Sikh Scripture for instance, to mean, (1) a religious instructor, (2) founder of a religious system or philosophy (*Kīrtan sohilā.* 1.) ; (3) husband master, (*Srīrāg* III.) ; (4) *Vrihspatī*, the god, Jupiter, (*Gauḍī*, Kabir) ; (5) Inner conscience (*Āsā*. vār. I.) ; (6) Venerated (*Gujrī* III) ; (7) Chief, head, (*Sorath* IX.)

Samskrit, *Guru*, is a verbal root which means to endeavour, to vanquish, to exalt, Samskrit, *gurū*. n. is derived from, the root *gri*. which means to eat up and to assimilate, to enlighten, that is, that which assimilates, and eats up, the Ignorance (*avidya*) and enlightens human mind. There is a recorded tradition that Guru Har Gobind, the Sikh Guru, VI, explained that *gurūs*, in human form fell under four categories ; (1) *Bhringīgur*, *Bhringī* is a species of insects, which can transform other insects of a certain sub-species into its own species, but not every insect. (2) *Pārsgur*, *pārs* is the Philosophers Touchstone, which can transmute baser metals into gold, but cannot transform them into a Philosopher's Touchstone. (3) *Vāmancandangur*, A sandal-wood tree, that is, *candan* tree that makes all wood odoferous in its neighbour-hood in the season of spring, but it cannot, at any time make odorous a bamboo bush in its neighbourhood. (4) *Dīpakgur*, *Dīp*, a lighted lamp, can light any number of identical lamps. Bhai Santokh Singh (1778-1844), the great Sikh historiographer, poet and theologian, (on the authority of Bhai Mani Singh who, the latter claims to have learnt it from Guru Gobind Singh himself) has explained, the word, *gurū* to mean thus, "*gu*, means inertia, matter, ignorance and transience. *rū*, means, the Light which illumines the Principle of Consciousness." (*Nānakprakāsh* I. I. 62-63). Hence guru, is that Attribute of God, which sustains and illumines the Principle of Consciousness in the Universe The attributes and the substance, are ultimately one. The words, *gurū*, *gur*, *guru*, are used in this last sense in the Sikh Scripture, when they refer to God, or one, or all of the Sikh Gurus collectively, as the context determines.

That the physical perishable body of a Sikh Guru is never intended to be meant, nor the earthly career of any person, is made unambiguously clear in the Sikh Scripture. Indeed, in the whole Hindu religious esoteric tradition, this is universally so understood, as is stated in the Samskrit Tantric literature, in the axiom : *Gurūng mritiyam na labhyate*, the Guru is never to be regarded as mortal.

7. *Kal(a) kles tan māhin miṭāvau*

Literally, 'I destroy the strife and impediments in the body,' The Hindu metaphysical psychology regards the mind as materialistic in its bases, and since the 'strife' and the 'impediments', which must be destroyed before the mind can realize its true essence are obscurations of the mind, these strifes and impediments are correctly stated here, in our text. as pertaining to the human body.

Kal(a) kles : *kal'a*), Samskrit, *kalaha*, which means, strife, contention, quarrel, deceit, falsehood. In our text, it means, self-contradictions of the human intellect, and the antinomies of the human Reason. That what human mind and intellect consider as self-contradictory and permeated with antinomies, becomes self-consistent and clear to the purified mind and intellect which results from remembering God.

Kles'a). Derived from the Samskrit root, *klis*, which means, to suffer, to feel pain, or to be affected. Hence, *kles(a)*, means, affliction, impairment, impediment. In the terminology of the *yoga*, the term means, anything which obscures man's true nature, and impedes his self-realization, Five such impediments are enumerated in the texts, (1) *avidyā* which means, nescience, ignorance. *Avidyā* is that which lies at the base of our individual naive consciousness and makes us believe that our everyday perceptions reveal the Truth to our minds, and thus we never feel the urge to grope and investigate beyond our perceptions and prejudices. It is, in fact, the very foundations, on which our conscious thought rests. (2) *Asmitā*, which literally means the notion that 'I am I'. The belief that a man's real essence is that which is revealed to him in his consciousness as his crude egoism (3) *Rāg*, which means, attachment, and affection of every kind. (4) *Dvesa*, which means, the opposite feelings to *rāg* (5) *Abhinivesa*, which is, the will to live, the obstinate clinging to this little personal life on the individual plane. These are the five *klesās* which, hinder and impair the efforts at self-realization. By remembering God, these *klesās* are destroyed.

8. *Veda*, from Samskrit, *vid*, to know. Hence *veda* means, knowledge, true knowledge as opposed to misunderstanding. Derivatively, it means the knowledge of the Ultimate Truth. Thus, it connotes the ancient Hindu Scriptures, called, *Vedas*, which purport to deal with the Ultimate Truth. Traditionally, four *Vedas* are enumerated, the *Rig*, the *Sām*, the *Yajur* and the *Atharvan*, while the later addendums to these texts, called *Brāhmaṇas* and even *Upanisads* are also, sometimes, included in the term, *Veda*.

9. *Purāṇa. Paurāṇa.* Literally, the ancient one. A *paurāna* is a compendium of

ancient lore which, as a rule contains, a theory of cosmology, geneologies of legendary persons and kings, and theology-cum-astrology treatises. 18 main *purānas* are enumerated.

10. *Smriti*, Literally, 'that what is remembered'. These are teachings of ancient sages compiled in *dharamsāstras*, laying down rules of social conduct and household ceremonies. *Mānavdharamsāstra* or the Law-book of Manu, is a world-famous, *smriti*.

11. *Suddhākhar* Literally, accurate letters. *Mimāmsā* School of interpretation of Vedic texts, postulates that the verbal sound of a letter or word inalienably reflects and represents the essence of the thing it refers to. This verbal mystism has developed into the doctrine of the *Mantram* according to which each object and element of nature, and each organic creature, sub-human, human or super-human has a definite and fixed rate of sound vibrations. If this be known and formulated as a sound in a *mantram*, the object or element of which it is the keynote, or which is in vibratory accord with the aggregate of the sounds, the *mantram*, can be disintegrated, subdued or controlled, by an expert use of the appropriate *mantram*. This is the whole basis of the Vedic view of life and religion, of which religion the *yajna* the sacrifice and the recitation of the *mantrās* are the very modes. The habit of mind which this view of religion and life engenders easily leads to the belief that the essence of a scripture or sacred writing is its accurate recitation, in preference or even supersession of its preceptual content.

In our text, by mentioning scriptures of 'literary accuracy', the point is sought to be made out that the material part of such scriptures is their preceptual content, which is the one indelible word (*ikk akkhar*), the Name of God, and the rest is superfluity.

12. *Ikk akkhar.* Literally, one letter, Latin, *litera*, is derived from, *lino*, which means, to smear, just as the Samskrit word, *lipī* is derived from, *lip*, to smear. The Samskrit word *akshar* (the *akkhar* of our text) properly means, 'indelible', 'that which cannot be effaced'. Most probably, its origin is traceable to the use of letters for inscriptions on stone or metal. Similarly, the primary meaning of the word, *lekha* is, scratching with a sharp point, which again refers to inscriptions on stone or metal sheets. This primitive character of the *akshar*, its 'indelibility', has, in the highly imaginative and poetic minds of the Hindu philosophers and savants, imperceptibly led to its identification with the Absolute Being, which also is 'indelible' and 'cannot be effaced'. Thus, in our text *ikk akkhar* also implies that, in reality, there is only one letter, which represents the Name of God, and that any other letter, *akshar*, which is indelible, there is not.

13. *Kānkhī*. S. *kānksh* – to desire, to long for, *kānkshin*, desiring, longing for.

14. *Udhāro* S. *udhras*—together to glean, to throw upward.

astpadī 1-2

sukhmanī sukh amrit prabh nām
bhagat janā kai man bisrām—rahāo
prabh kai simran garabh na basai
prabh kai simran dūkh jam nasai
prabh kai simran kāl parharai
prabh kai simran dusman tarai
prabh simrat kach bighan na lāgai
prabh kai simran andin jāgai
prabh kai simran bhau na biāpai
prabh kai simran dukh na santāpai
prabh kī simran sādh kai sang
sarab nidhān nānak hari rang

Octonary 1-2

Sukhmanī is the the Bliss, that is Immortal Name of God.
It is the Peace[15] in the minds of devotees.
By remembering God, man is not lodged in the womb.[16]
By remembering God, the pain of Death is no more.[17]
By remembering God, the Time is taken away.[18]
By remembering God, the enemies retreat.[19]
By remembering God, no impediments retard.
By remembering God, man is ever wakeful.[20]
By remembering God. the Fear[21] does not grip the mind.
By remembering God, Pain[22] does not afflict.
In the company of the holy men God is remembered.
Nanak, all treasures[23] are in the love of God.

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15. *Bisrām*. S. (*visrām*)—to rest from labour, to repose.

15. *Garabh na basai*. Literally, 'does not reside in the womb'. By remembering God, the man is freed from the rounds of births and rebirths, the curse of transmigrations.

17. *Dūkh jam nasai*. Literally, 'pain inflictible by the God of Death runs away'. That is, the physical death is no longer a terror and a torment to those who have engaged in remembrance of God.

18. *Kāl parharai*. Literally, 'the Time is stolen away'. By remembering God, human mind can partake in the Eternity.

19. *Dusman ṭarai*. 'The enemies, are the equivalent of the Satan in Semitic theologies. All that hinders the progress of the soul upwards, Godwards, that retreats, flies away, by remembering God.

20. *Andin jāgai*. It is 'the wakefulness of the soul', of which the mystics in all ages and climes speak.

21. The great unnamed fear of the 'death', so to speak, of the world around,

which gnaws at the vitals of every thinking mind, the fear of what may happen next, that is destroyed by remembering God.

22. *Dukh.* The pain inherent in the very factum of existence, the sense in which Gautam, the Buddha, declared, *sab dukkha*, all existence is pain. That pain, the misery of individualised personal existence, is ameleorated by remembering God. In his First Sermon, at Sarnath, Gautam, the Buddha, explicated the doctrine of *sab dukkha*, thus :

> 'Now this, monks, is the Ariyan Truth of Pain. Birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful. Not getting what one wishes is painful. In fact, the five groups of grasping, the *skandas*, the constituents of human personality, are painful'.

23 *Nidhān.* S. *nidha*, to put, to deposit, to preserve, hence *nidhān*, a place of cessation or rest, hoard, treasure (especially, of *Kubera*) Nine treasures of *Kubera* are counted ; *padmoisnyam mahāpadmah shankhò makra kaccapa, mukanda kunda nīlasça vracoipi nidhyo nava*, (*Harīwalī*).

In 68th Chapter of *Mārkandey Purāna*, it is stated that the goddess of knowledge, *Padmini*, is the custodian of these nine treasures, *padam, mahapadam, shankh, makar, kachappa, mukand, kund, nil, vrac.* It is stated here that *padam* is *sātvik* in quality and it confers sons, grandsons, gold silver, etc. *Makand* is *rājas* in quality and it confers music and poetry that is, by it, musicians and poets remain in attendence. *makar* is *tamas* and confers, science of armament and power to rule etc. *Nidhān, nidhi*, therefore, is not significator of material wealth as such, but rather the source of all that a man can desire on earth, wealth, knowledge, power, glory, etc.

astpadī **I-3**

prabh kai simran ridh sidh naunidh
prabh kai simran giān dhiān tat budh
prabh kai simran jap tap pūja
prabh kai simran binsai dūjā
prabh kai simran tīrath isnānī
prabh kai simran dargah mānī
prabh kai simran hoi so bhalā
prabh kai simran suphal phalā
se simrahi jin āp simrāe
nānak tākai lāgau pāe

Octonary I-3

By remembering God, all success,[24] supernormal accomplishments,[25] and the nine treasures,[26] are obtained.

By remembering God, true knowledge,[27] meditation[28] and power of intuition[29] (is got).

By remembering God, (fruits of), recitation,[30] austerities,[31] and worship,[32] (are achieved).

By remembering God the other[33] is destroyed.

By remembering God, all the merit of dips in holy waters is achieved.

By remembering God, man is honoured in the eyes of God.[34]

All that proceeds from remembering God, is good.

Through remembering God, there is evolution and maturity.[35]

They remember, whom He Himself impells to remember.

I, Nanak, make obeissance at their feet.

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24. *Ridh*-S. *ridha*, ripe. P. *ridhā*

25. *Sidh*. S. *siddha*, one who has attained his object. In religious sense, beatified endowed with supernatural faculties. These supernatural faculties acquired through the discipline of *yoga*, are enumerated as eight ; (1) *Aṇimā*, to reduce the size of the body at will, (2) *Mahimā*, to increase at will the size of the body : (3) *Garimā*, to increase weight, (4) *Laghimā*, to decrease the weight, (5) *Prāpati*, to obtain anything desired, (6) *Prakāmya*, telepathy, (7) *Istā*, to persuade at will (8) *Vasitā*, mesmerism. These powers are also counted as eighteen. In addition to the above eight, the following ten are also included in the list of *siddhīs* : (1) *Anurami*, to be above hunger and thirst (2) *Dūrsravan*, to hear inaudible sounds, from far distance, (3) *Dūdarsan*, to see objects at invisible distances. (4) *Manovega*, conquest of space so as to be physically present, anywhere at will, (5) *Kāmrūpa*, to assume any physical form at will, (6) *Parkāyāpravesh*, to enter into a foreign organism

at will (7) *Svaccanda-mrityu*, to die at will (8) *Surakrīdā*, free intercourse with gods of Heaven. (9) *Samkalapasiddhī*, power of wish-fulfilment and (10) *Apratihatgatī*, No physical impediment to retard going anywhere.

25. *Naunidh*. Nine Treasures (see foot note 23.)

27. *Giān*, S. *jnān*, usually, means knowledge of God.

28. *Dhiān*, meditation, control of mental activities so as to harness them for divine realization.

29. *Tat budh*. S. *Tattvabuddhi*, power of intuition,

30-31-32. *Jap Tap Pūjā*, Three modes of religious activity, recitation of holy names or scriptural texts, austerties or penances, and worship of idols, *ikons* or at altars.

33. *Dūjā*, literally, the other. The duality of subject and object, which is the whole basis of individual mind, and which is the polarization sustaining the conscious awareness of the *samsār*, the Cosmos of appearances, the sum total of experience and that of which it is the experience. This basis of the duality is annihilated by remembering God, and the finite individual mind merges with Infinite Mind, where there is no object and no experience of it.

34. *Dargah*, the entrance-hall. Its secondary meaning is, the Presence of God.

35. *Suphal phalā*, creative growth in the right direction, and eventual maturity.

Asatpadi I-4

prabh kā simran sabh te ūcā
prabh kai simran udhre mūcā
prabh kai simran trisnā bujhai
prabh kai simrān sabh kich sujhai
prabh kai simran nāhi jam trāsā
prabh kai simran pūran āsā
prabh kai simran man kī mal jāi
amrit nām rid māhi samāi
prabh jī basahi sādh kī rasnā
nānak jan kī dāsan dasnā

Octonary I-4

Remembrance of God is higher than everything.
Many have been gleaned and exalted through remembering God.
By remembering God, the Desire[35/a] is extinguished.
By remembering God, all becomes[36] clear.
By remembering God, the fear of Death goes.
By remembering God, Hope[37] is fulfilled.
By remembering God, the mind is cleansed. 5
(And) the Immortal Name[38] resides in the heart.
God resides on the tongue of the holy man.[39]
Nanak is the slave of the slaves of such a man.

35/a *Trisnā bujhai.* The Desire extinguishes. This Desire is that which every serious minded person, longing for nothing but the Vision of God, entertains. This Desire is fulfilled by remembering God.

All other human desires, lead but to frustration and further desires It is an instance illustrative of the pronouncement of Gautam, the Buddha, '*sab dukha*', the first line of the Buddhist litanic triology' '*sab dukhā, sab annita, sab annatta*, which is repeated in Buddnist Chapel prayers. '*sab dukha*' means, all life is pain. This is explained by saying, with reference to human desires, that a desire fulfilled leads to satiety and further hunger, and therefore, engenders pain, while a desire unfulfilled gives rise to disappointment, and therefore, engenders pain. This very argument is adopted by Guru Arjan, in the following Octonary.

36. *Sabh kich sujhai.* The apparent inconsistencies of human experience are resolved. All that appears as mysterious or unjustified or ugly, is known and seen as clear, justified and beautiful in the ultimate context, of the God-filled mind.

37. *Pūran āsā.* It is not the hope of fulfilment of any mundane desire, but the Hope of the fulfilment of the Desire, for Vision of God.

38. *Amrit nām.* God being essentially that which is beyond the experience open to individuated mind, not contained in the temporalia of the flux of appearances, the *sansār*, has neither form, nor name (*rūpa nāma*). He is, therefore, accessible to human mind only through symbols. In the Sikh Scripture, the Name stands for the primary Symbol, through which God becomes accessible to human mind. It is mentioned in the triple aspect of, the Symbol, the Discipline, and the Significance. Name, is the God of human mind. It is the process through which God is realised, and it is the Realisation. This threefold aspect of the Name, is but a single movement of the human mind, till it merges in the Infinite Mind, when Name becomes identical with God. Only the context in the Sikh Scripture can show in what aspect, the Name is being mentioned there.

39. *Sīdh.* S. *sīdh,* (connected with *siddha* and *siddhu* see Octonary 1. stan. 3) Verb *sīdhati, te* ; etc. to go straight to any goal or aim, attain an object, to be successful, to bring straight to aim, further, promote, advance and complete. Hence, *sādhan*, leading straight to a goal, effective discipline. Therefore, N. *sādhū* (as in our text), straight, right. One who has hit the mark, succeeded, well disposed, kind, obedient, not entangled. In classical Samskrit, a good virtuous man (*Mahābhārata*). a holyman, saint, sage, seer (*Kālidāsa*), a chaste-deified saint, or a *jīva* (Jain literature). In Sikh Scripture, the term means (a) One who is unerringly persuing the path of virtue and religion and (b) One who has realized God. The second sense is meant here in our text.

astpadī I-5

prabh kau simrahi se dhanvante
prabh kau simrahi se patvante
prabh kau simrahi se jan parvān
prabh kau simrahi se purakh pardhīn
prabh kau simrahi se bemohtāje
prabh kau simrahi se sarab ke rāje
prabh kau simrahi se sukhvāsī
prabh kau simrahi se abināsī
simran te lāge jin āp daiālī
nānak jan kī mangai ravālā

Octonary I-5

They who remember God, are rich.
They who remember God have honour.
They who remember God, are accepted (by God).
They who remember God, are the Chief amongst men.
They who remember God, are independent.
They who remember God are sovereign.[40]
They who remember God, live in happiness.
They who remember God, have life-ever-lasting.[41]
They engage in remembering God, over whom He Himself is compassionate.
Nanak begs for the dust (of the feet of such as these.

40. *Sarb ke rāje*—Supreme rulers over all and ruled by none. Hence, sovereign.
41. *Sadā abināsī*—literally ever non-destructible. Hence, of life ever-lasting.

astpadī **I-6**

prabh kau simrahi se parupkāri
prabh kau simrahi tin sad balihāri
prabh kau simrahi se mukh suhāve
prabh kau simrahi tin sūkh bihāvai
prabh kau simrahi tin ātam jītā
prabh kau simrahi tin nirmal rītā
prabh kau simrahi tin anand ghanere
prabh kau simrahi basahi hari nere
sant kirpā te andin jāgi ॥६॥
nānak simran purai bhāgi

Octonary I-6

They who remember God, are philanthropists.[41]
They who remember God, praise[42] be unto them, forever.
They who remember God, their countenances are brightened.
They who remember God, their lives are felicitous
They who remember God, conquer the self.
They who remember God, their conduct is pure.
They who remember God, many are their joys.
They who remember God, reside in God's nearness.
They are ever-wakeful, through the compassion[43] of the saint.[44]
Nanak, to remember (God), is the best of lucks.

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41 a. *Parupkāri*—Philanthropist. One F. H. Humphreys, an Englishman, joined Indian Police, and was posted in Bombay Presidency in 1911. He was spiritually inclined and while in search of *mahātmās*, he met, the *Brahmjnānī Yogī*, *Bhagvān* Ramna Maharishi in 1924. The following conversation as between them, is recorded in, *Ramna Maharishi*, by Arthur Osborne, published by, Rider and Co., London (1954), P. 99

H.—Master, can I help the world ?

Bh.—Help yourself and you will help the world.

H.—I wish to help the world. Shall I not be helpful ?

Bh.—Yes, by helping yourself you help the world, you are in the world. You are not different from the world, nor the world different from you."

It is in this sense that one who remembers God is a philanthropist.

42. *Sad balihari*—literally to be a sacrifice to.

43. *Kirpa*—S. *kripā*, pity, tenderness, compassion.

44. *Sant*—S. *samyat*, from *samyam*, to hold together, to hold fast, to restrain, curb, supress, control, govern, (the senses and passions.) n. *Samyat*, self-controlled. One who has supressed and controlled his mind through *yogic* discipline and has thus purged it of all impurities (*avidyā*), and is, thus, in tune with the Infinite Mind, a man, who has realized God, a saint, A saint not in the technical, restricted sense of 'canoni ed and officially recognised as having won a high place in Heaven, and exceptional veneration on earth,' and thus admitted to the Calendar of Saints, by an episcopal church, but a saint, in the sense of a truly holy person, who has realized God, irrespective of whether he is venerated on earth and canonised by a church or not. *Sant* or *sat*, is the Samskrit participle, related to the verbal root, *as*, which means to be. *Sant*, thus means, "being', 'essence'. As a noun, it means, one who has realized his true essence, the essential being. Hence, a man who has realised God.

asṭpadī I-7	Octonary I-7
prabh kai simran kāraj pūre	By remembering God, the schemes are successfully completed.
prabh kai simran kabho na jhūre	By remembering God, there is no occasion for regrets.
prabh kai simran hari gun bānī	By remembering God, His praises are on the tongue.
prabh kai simran sahji samānī	By remembering God, the Equanimity[45] is achieved.
prabh kai simran nehcal āsan	By remembering God, (is reached) the Quiescent[46] posture.
prabh kai simran kamal bigāsan	By remembering God, the Lotus-buds open.[47]
prabh kai simran anhad jhunkār	By remembering God, (is heard) the *anahat* music.[48]
sukh prabh simran kī ant na pār	There is no limit, no other shore[49] to the beautitude, that is remembrance of God.
simrahi se jan jin kau prabh maiā	They remember, to whom God, is kind.
nānak tin jan sarnī paiā	Nanak seeks refuge in them.

45. *Sahiji*-S. *Sahaj* ; *saha*, together, along with *ja*, born or produced. Hence, literally, *sahaj*, means, born or produced at the same time. Its secondary meanings are, innate, original, natural, and, always the same as from the beginning or birth, natural state or disposition.

According to Sankhya metaphysics, the *samsār*, the whole temporalia of physical universe and mental flux is conditioned and sustained by the interplay of three qualitative principles of creation, the *Sattava*, the *Rajas* and the *Tamas*. These are called, three *gunas*. *Sattava* is from the verbal root, as "te be", *ess*, and hence, *sat*, means being as it should be, good, perfect. *Sattava*, therefore, is the ideal state of being, pure, good, true and perfect. *Rajas*, means, impurity and represents, passion and obscurantation. The first *guna* or qualitative principle predominates in the gods, *suras*, the celestial beings, and the second

in titans, *asuras*, the antigods and demons. Amongst *asuras*, it is the will to Power, and amongst the men it is represented by our struggle for existence. It is the root of our desires, likes and dislikes and the will to live. *Tamas* means, darkness, blindness and it is the lack of conscious direction and control, characteristic of animal and mineral kingdoms. It is the blind instinct amongst men, and is the basis of their ruthlessness and insensibility. It makes us acquiesce in any moral wrong, no matter how enormous, as long as it does not disturb our own safety, interests and spiritual slumber.

As the whole Cosmos, so the human mind, is constantly in a state of flux, through the interplay of these three *gunās*, sometimes one predominating, sometimes, the other. When in the mind of an individual a perfect equilibrium between these three contending forces is reached, it is called a state of *sahaj*. As has been indicated, state of *sahaj*, is neither present amongst gods, nor antigods, neither in the animal nor the mineral kingdom. The possibility of its achievement is the supreme prerogative of man, of human beings, only if they would strive for nothing less than realization of God. By remembering God, this *sahaj* may be achieved.

46. *Nihcal āsan*,-literally, the undisturbed posture. The *yogic* systems of physical discipline and mental training as developed by the Hindus aim at a physical posture of the body. Which is and remains undisturbed, This consummation is ultimately achieved only when the mind is so restrained as to assume a state of pure fluxlessness, transparency and, quiescence, which results, when the mind becomes completely one-pointed. This is the , *samādhi*, the trance. By remembering God, such a posture can be achieved.

47. *Kamal bigāsan*-literally, opening of the Lotus-buds. It is a technical term which refers to the psychology of the *yoga* system, the science of mental discipline and evolution. This psychology postulates that the macrocosmic Psyche lies dormant in every microcosmic entity, and hence in human individuals also. To destroy the mask of personality, behind which its pure lustre is obscured to the human mind, a strict and prolonged physical and mental discipline is necessary. This discipline is called, *yoga*. Through this discipline, this dormant macrocosmic Psyche, which is pictured as lying asleep, coiled as a snake (*kundalini*), at the root centre, near the lower end of the spine, called *mulādhār*, is cajoled to wake up and arise. Its rise progresses up the spinal path, through various centres, called, *cakrās*, or *padama*, that is, Centres, or Lotus-buds Such Lotus-buds are six in number, 1. *mulādhār*. 2. *svadhisthān*, 3. *manipūra*, 4. *visudha*, 5. *ajnā*, and 6. *sahasrāra*. These centres or lotus-buds are pictured as situated near the base of the spinal column, near the genital organs, near navel, near throat, near eyebrows, and near the apex of the head, respectively. The first three are the centres from which the lives of an average human individual are governed, while the other three represent higher types of experiences. At the fourth centre,, the *visudha*, lotus bud, the first experience of Divinity is realized. Here, in the heart of man, God reaches down to his devotee, so to speak. It is here, the

fourth centre, that the Primeval Sound, 'the *anahat* music', the sound which is no material or produced by the striking (*hat*) of material objects, is first heard, as an intimation of nearness of God. Thus, when the macrocosmic Psyche, after 'piercing' the various centres, or opening the various lotus-buds, reaches the highest lotus-bud, the *sahasrāra*, that the egoism and the mask of individual personality is destroyed completely and man becomes one with God. He has realized God. All the lotus-buds then have been opened. These lotus-buds can be opened by remembering God, instead of by the tedious, and involved disciplines laid down in the *yogasutrās* of Patanjali and other exponents of the various *yogic* systems.

48. *Anhad jhunkār*—that is *anhat* music, The first intimation of God to the heart of man. Literally, *anhat*, without striking, non-material.

49. *Par*-S. *pāram*, the other shore, the limit.

astpadi I-8	Octonary I-8
hari simran kar bhagat pragtās	By remembering God, *bhaktas*[50] became known.[51]
hari simran lag bed upāe	By engaging in remembrance of God, they revealed the *Vedas*.
hari simran bhae sidh jatī dāte	By remembering God, men became *siddhas*,[52] *yatis*[53] and humanitarians.[54]
hari simran nīc caho kunṭ jāte	By remembering God, lowly men[55] gained respect every-where.[56]
hari simran dhārī sabh dharnā	Through mentation, God sustains all the universes[57]
simar simar hari kārān karnā	By remembering remembering, God creates causes.[58]
hari simran kīo sagal akārā	By remembering God, created the worlds of forms.[59]
hari simran mahi āp nirankārā	The essence of God-without-Form, Himself, is the God's remembrance.[60]
kar kirpa jis āp bujhāiā	He to whom God Himself, through compassion reveals this secret,
nānak gurmukh hari simran tin pāiā	Nanak, such a one, through the Grace of the Guru engages in remembrance of God.

50. *Bhagat*-S. *bhakta*, plural, *bhaktas*, those who seek God, or gods, through loving devotion.

51. *Pargtāe* – from Samskrit, *prakṭa*, the manifest, to make known, to make public, to appear.

52. *Siddha*—one who possesses, the *siddhi*, powers, For *siddhi*, see f. n. 25. Oct. 1.

53. *Jatī*—from Samskrit *yātī*, restraint, control guidance, stopping. *yatākshāsūmanobuddhi*, one who controls his mind, breath, soul and mind.

54. *Dāte*—plural of *dātā* (Panjabi), a philanthropist, an alms-giver. From Samskrit verbal root, *da*, which means, to give, to bestow.

55. *Nīca*—S. means lowly, short, dwarfist. In our text, it means, men of low or obscure origin.

56. *Chahun kunt*—Literally, in the four corners, that is, everywhere.

57. *Dhārī sabh dharanā*—Samskrit, *dhara* noun, bearing, supporting, sustaining preserving. *dhārī*, the bearer, sustainer, supporter, etc. Samskrit, *dharanā*, n. the World the Sun. *dharnī*, the earth, which bear and support creatures. In our text, *dharnā*, is the plural of *dharna*, and means the universes.

58. *Harī kāran karnā,*—*kārnkaran*, Samskrit, means Creator of Causes, an epithet of God, the Creator.

59. *Sagal ākārā*—The world of forms, the phenomenal universes.

60. *Hari simran* (i) *mah*(*i*) *āp*(*i*) *Nirankārā*—God has created the universes and is continuously creating the universes. He creates through Remembrance, *simran* (*i*). Compare with the Biblical declaration that 'In the Beginning was the Word.' The 'Word' the 'thought' is the very essence of God, for, He is the Universal Mind.

slok

din darad dukh bhanjnā
ghaṭ ghaṭ nāth anāth
saran tumārī āio
nānak ke prabh sāth

astpadī **II-I**

jaih māt pitā sut mīt na bhāī
man ūhā nām terai sang sahāī
jaih mahā bhaiān dūt jam dalai
taih keval nām sang terai calai
jaih muskal hovai ati bhārī
hari ko nām khin māhi udhārī
anik punaih caran karat nahī tarai
hari ko nām koṭ pāp parharai
gurmukh nām japho man mere
nānak pāvho sūkh ghanere

slok

O, Thou, Destroyer of pain and sorrow of those afflicted with[1] misery,
Thou, the Master[2] of hearts[3] and Protector of the helpless[4]
I ask for Thy protection :[5] Be with Nanak, O, God.[6]

Octonary II-1

There, where is neither mother nor father, neither son nor friend nor brother[7]
There, my heart,[8] the Name is your comrade and your helper.
When that great Terror,[9] the Messenger of Death[10] strikes,
Then the Name, alone keeps you company.
Where there is the difficulty,[11] excessive grief, the Name of God exalts in the Moment.[12]
Many devices[13] enable (a man) not, to swim[14] across,
But, the Name of God destroys loads of sin.[15]
O, my mind, as the Guru instructs, repeat the Name.
Nanak, thus obtain much happiness.

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1. *Dīn*.-Samskrit, from root *dī*, decay, ruin and *dā*, verbal root, meaning causing ruin or decay. Thus, *dīn*, (n) afflicted, miserable, sad, wretched.

2. *Nāth*—S. (v. t.), to have power, be master, to cause a person ask for anything, to grant a request. (n), refuge, help, a protector, patron, possessor, owner.

3. *Ghaṭ ghaṭ*—From S. *ghaṭ*, (n), meaning an earthern jar, and (v. i), to shine, to speak, to unite or put together. Thus. *ghaṭ* is used in the meanings of the body as well as

the animating principle of the body, and the act of animation. In this text *ghat ghat* means mind and body The contextual sense is, hearts of men.

4. *Anāth*—See f. n. (2) supra. (n), He who is without a helper or protector. Hence, helpless.

5. *Saran*—S. *saranī*, to seek protection, to ask for refuge.

6. *Prabh*—S. *prabhū*, to become, prevail and be powerful, to rule, control and be master of, (n). Master, powerful ruler. In our text it means, God.

7. Reference is to human problems which are strictly personal, which are between the individual and his God, so to speak. It is almost a repetition of the warning given in the *Mānavdharamaśāstra* (IV.239) that, "in the next world, neither mother nor father, nor son nor wife, or friend can render any help. Only *dharma* can be of assistance there."

8. *Man*-S. *manas*. It is a comprehensive term which applies to mind in all the layers and levels of the psyche. But in our text the appeal is to that layer of the mind where the will and emotions, coalesce. Heart, is the nearest equivalent to the term, *man*, here.

9. *Bhaiān*.—S. *bhayana*, fear, alarm. *mahābhaiān*, great fear, terror. The fear of the death is a universally recognised terror by humanity, throughout different ages and climes, and is recorded in the literature of the world, ranging from the six thousand years old, the *Egyptian Book of the Dead*, to the present day fiction A Medieval Christian Ms. lying in the British Museum, entitled *Lamentation of the Dying Creature*, bewails the hour of death saying. "Alas, Alas ! the day and the time is so dreadful".

10. *Dūt Jam*-*Jam* is *Yama*, the god of Death, *Dūt*, messenger. This idea of the dying man being visited by the servants or messengers of the 'god of death' is also common to human beings in almost all ages and climes. In the *Ms*, aforementioned (f.n 9), the hour of death is thus described : "To me is come this day the dreadfullest tidings that ever I heard. Here hath been with me a Sergeant of Arms whose name is Cruelty, from the King of all kings, Lord of all lords and Judge of all judges ; laying on me the mace of his office, saying unto me : 'I arrest thee'. Sikhism, unlike polytheistic forms of Hinduism, and like our Christian Ms., declares one Absolute God, to be the only God of life and death, and Guru Gobind Singh, in *Akālusat*, hails God as "The Death of all deaths."

11. *Muskal*—This great Difficulty is the "great darkness of the soul" of which Eckhart speaks and to which mystics in all ages have made references. It is the period of exhaustion of the body and soul after prolonged spiritual discipline, when no light remains there to guide onwards and no strength left to persue the final Goal.

12. *Khin*, S. (i) *kshin*. from root, *kshi*, to pass, *Khin*, that which has just passed, in the sense of the minutest span of time, a moment.

(ii) S. *Kaṇ*, minutium, mote, drop, atom, etc. In reference to the time continuum, it signifies a moment of time, which has no divisible duration.

(iii) S. Obsolete *ikshnam*, glance, lightning, hence a moment. This Moment is not to be conceived as a span of time howsoever minute, for even the minutest span of time, must have at least three moments to it, a past, a present and a future, otherwise no movement is thinkable and hence, no time.

'Lightning' and 'glance' are standard symbols for revelation of God or divine illumination of soul, and the union of human soul with the World Soul, in the religious and mystical literatures of the world. *Maitri Upanisad* speaks of God-realization as 'like lightning in that it lights up the whole body at once'. (7.II). Plutarch in *De Iside*, says "that principle of knowledge, that is conceptual, pure and simple, flashes through the soul, like lightning and offers itself in a single moment's experience to apprehension and vision" (C.77). Eckhart declares that "the moment of illumination is short-lived and passes like a flash of lightning, (*Evan's Editions, I. 55*). *Biblical Acts* mention that 'suddenly there shone from Heaven a great light' (22.6). The Mahayan Buddhist, *Abhisamālankār* describes the final Full Awakening (*abhisambhodhi*) of a Buddha as a 'Single-instantaneous Awakening (*ekakṣaṇisambodhi*). It is in this sense that the Rumi in his *Mathnavi* calls a *sūfi*, '*ibn-ul-waqt*' the 'Son of the Moment.' In our text, Guru Arjan reverts to this momentous enlightenment in the Octonary XI-8. and, as Gautam the Buddha, counsels, in *Sutta Nipāta*, 'Get ye across this muddy mire, let not the Moment pass (*khano ve māupaccogā*), for they shall regret whose Moment is passed (*khaṇatitā hi socanti*) (33) ; so Guru Arjan exhorts and prays, 'May there be no reversion from that Station, for that Station is not subject to decay or destruction.' Such a difficulty (f.n.11.), when it besets the soul, can be overcome by the God's Name, according to our text, and the final Goal is thus reached.

13. *Punaih caraṇ*.—S. (i) *Punah*, making again, *ācaran*, religious conduct, deed. Hence, the discipline and ceremonies undertaken with the object of nullifying the evil effect of the past evil deeds. Religious devices to counteract the evil *karma* of past lives.

(ii) S. *Puna-āciran*, purifying. cleansing, (plus) practised *Dharma*, or, (iii) *Punācār*, deeds and conduct which cleanses. In our text, the reference is to prescribed ceremonies and penances, accepted in various organised religions, as capable of cleansing the soul of sin, or potent to avert evil effects engendered by the past *karma*.

Such practices and devices may not have the desired effect, but the Name of God is certainly efficacious to cleanse the soul of sin and ensure felicity, it is potent to ensure final emancipation.

14. *Tarai*—'To swim across', to swim across the sea of *samsār*, the phenomenal existence. In the religious and philosophic literatures of India, the Phenomenal Existence

is symbolized by the 'sea', for, as the man, not being, or, to be more correct, in knowledge of scientific evolution, no longer, an acquatic creature, is not naturally fitted for crossing the sea, without mechanical aids, so the mind of man cannot, unaided pierce through the Veil of Phenomenal Existence, and behold God. The Guru, the Grace, the *Dharma*, are therefore, often referred to, as, the ship, the boat, etc.

15. *Kotipāp.*—Literally, ten million sins. Hence, loads of sin.

astpadi **II-2**

sagal sriasti ko rājā dukhīā
hari kā nām japat hoi sukhīā
lākh karorī bandhan parai
hari kā nām japat nistarai
anik māyā rang tikh na bujhāvai
hari kā nām japat aghāvai
jih mārag eho jāt ikelā
taih hari nām sang hot suhelā
aisā nām man sadā dhiāīai
nānak gurmukh paramgati pāīai

Octonary II-2

Man is miserable, (even though) king of all men[16]
He obtaineth happiness (true) by repeating the Name of God.
Hundred thousand, and a hundred times more (wealth) are so many fetters,[17]
By repeating the Name of God man achieves final liberation.[18]
Many diversions[19] of maya[20] are sateless,
By repeating the Name of God, the thirst[21] is slaked.
The road[22] which man must tread alone by himself
There the Name of God provides comfort.[23]
Ever think[24] of such a Name, O, my mind,
Nanak, through the instruction of the Guru, the Yonder Station[25] is reached.

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16. *Sagal Sristi*—Literally, the whole creation.

17. *Bandhan*—S. *Bandh*, to *bind*, fasten, fetter, *Bandham*, to catch, take, or hold captive—to attach to world, or to sin. *Bandhna* (Punjabi) singular and plural, fetters.

18. *Nistarai*—S. *Nistri*, to come-forth from, to get out of, to pass over or through, or cross (sea), to overcome and master an enemy. Hence, *nistaran*, rescue, acquittance, crossing over the ocean of life, achieving final liberation. *nistarai* (Punjabi), achieves final liberation.

19. *Rang*—S. *ranga*, colour, place for public amusement or dramatic exhibition ; a dancing place, mirth, love, diversion.

20. *Māyā*—S. Art, illusion, unreality, deception, fraud, sorcery. In Philosophy, illusion ; in Samkhya, identified with *prakriti* in Vedanta, regarded as the source of visible universe ; with Saivities, one of the four nets, which entangle ; with Vaisnavities, one of the nine energies of Vishnu ; Illusion personified. In the Sikh Scripture, it is the universe of phenomena.

21. *Tikh*—P. Thirst. S. *trishnā*, thirst, desire. In Buddhist psychology, *trishanā* is generated by *vednī* and gives rise to *upādāna*. Here the reference is to the basic thirst for living, for the continuation of individual existence, out of which all human desires spring, leading to an unending chain of frustrations and fresh desires. This basic Thirst is the cause of all human suffering, which is inherent in the individual existence. This basic Thirst is quenched by repeating the Name of God.

22. The human problems which are strictly personal.

23. *Suhela*—P. Comfort-giving, ease-conferring.

24. *Dhiāiai*—S. *Dhi*, to perceive, think, wish, reflect, desire. *dhiāīai* P. One ought to *dhī*.

25. *Paramgati*—S. Yonder Station. Here, as in all religious literatures of India, it means the state of final liberation, God realization.

astpadi **II-8**

chūtat nahi kot lakh bāhī
nām japaī taih pār parāhī
anik bighan jaih āe sanghārai
hari kā nām tatkāl udhārai
anik joni janamai mar jām
nām japat pāvai bisrām
hao mailā mal kabho na dhovai
hari kā nām kot pāp khovai
aisā nām japho man rang
nānak pāīai sādh kai sang

Octonary II-8

A hundred thousand and a hundred times more arms cannot liberate,[26]

By repeating God's Name, men reach the Yonder Shore[27]

When many evils[28] crush[29] a man,

Then[30] the Name of God liberates.

Many rounds of lives[31], birth and death, and birth again,

By repeating the Name, they cease.[32]

Ego is dirty ; it cannot cleanse itself (by itself)

The of Name God destroys (its) loads of sins[33]

O, my mind, repeat such Name, with love[34]

Nanak, this is achieved in the company of the holy men[35]

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26. *Chūtat nahī kot lakh bāhī*—No one can solve one self's problems for another self. Each individual must take the steps himself which lead to his final emancipation.

27. *Pār parāhi*—The Yonder Shore of the sea of phenomenal existence.

28. *Bighan*—S. *vighana*, injuring, hurting, slaying, killing. P. hinderance, evil.

29. *Sanghārai*—P. v. *sanghār*. S. *samghātā*, striking, killing, crushing.

30. *Tatkāl*—S. *tadātkāl*,. *tadā*, at time, then, in that case. *kāl*, time. *tatkāl*, at that time.

31. *Joni*—S. *yoni*, also *yonī*, the womb, vagina (together with the *lingam*), a typical symbol of divine procreative energy. Its derivative meanings are, family, stock, the form of existence, biological species. Our text uses the word in the last derivative meanings which is the exact sense of the Punjabi form of the word used.

32. *Pāve bisrām*—Literally, achieves cessation. For *bisrām* (S. *Vishram*), see, Oct. I, f. n. 15.

33. *Kot pāp*—Literally, ten million sins.

34. *Rang*—See f. n. 19 Here, it means love, passion.

35. *Sādh*—See Oct. I. f. n. 59

astpadī II-4

jih mārag ke gane jāhi na kosā
hari kā nām ūhā sang tosā
jih paidai mahā andh gubārā
hari kā nām sang ujiārā
jahā panth terā ko na sinjānū
hari kā nām taih nāl pachānū
jaih mahā bhaiān tapat baho ghām
taih hari ke nām kī tum ūpar chām
jahā trikhā man tujh ākarkhai
taih nānak hari hari amrit barkhai

Octonary II-4

The road,[36] the lengths of which
cannot b counted,
The Name of God is a provision on that.
The journey which is utter dark, and
scarcely lit,
There the Name of God, keeps
company as a light,
The road on which thou hast no one[38]
familiar,
There the Name of God, acts as a guide
Where, it is terrific hot and muggy[39]
There the Name of God, is a Cool
Shade on thy head
Where the thirst, O, mind, afflicts thee[40]
Nanak, there, God, God[41] falls
from above, as the nectar of Immortality.

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36. *Mārag*—Throughout this stanza, our text, refers to tbe after-death state of the man, when his soul has left, discarded off, its physical body and is in a state of intermediate existence, before reincarnation, of course, in the case of those whose *karmās* make a reincarnation necessary. For those who pass on to or have already by the accumulation of their *karmic* excellence qualified for, final liberation, the message and teachings of our text are not directly meant. That the individual phychic life countinues uninterrupted, after the initial swoon of the death, is a point common to most of the ancient religions, Buddhism, Hinduism, Islam and Christianity, and modern cults and testimonies confirm ths belief. The modern spiritualists, or spiritists, to be more exact, assert continuation of the life after death, as preceding it. Swedenborg speaks of this intermediate stage by asserting that the first state of man after death is like his state in the world, as if he is still in the world, not withstanding his death (*De Coelo* (1868) pp 493-97). In *Bardo Thodol* popularly called as, the Tibetan Book of the Dead, an English translation of which made by Lama Kazi Dawa-Samdup has been edited by Dr. W.Y. Evans-Went and published by the Oxford University Press (1927), are contained interesting details of this intermediate Plane, owe their origin to the ancient Indian teachings, familiar and passed from lip to

lip to successive generations of those Indians who take to religion seriously. In our text, Guru Arjan has presumed familiarity with these doctrines and details, and the stanza of the *Sukhmanī* II-4. is to be understood in this context.

"The road, the lengths of which cannot be counted" of our text is described in the *Bardo Thodol* thus, "O, nobly-born when thou art driven hither and thither, by the evermoving wind of *karma*, thine intellect, having no object upon which to rest will be like a feather tossed about by the wind riding on the horse of breath. Ceaselessly and involuntarily will thou be wandering about". (p-161).

37. *Andh gubāra*—The *Bardo Thodol* speaks of this aspect of the experiences of the soul, on the intermediate plane, by assering that, "there will be a grey dark, twilight like light, both by night and by day, and at all times" (p. 161). Again, "thick awful darkness will appear in front of thee continually" (p. 162). It is explained that since this after-death body is a mental body, the nervous system of the physical body is lacking, and so the light of the sun, moon and the stars is not visible to the deceased at this plane.

38. *Sinjānū*—Compare, the statement of the *Bardo Thodol*, "As to friends, at this time, there will be no certainty" (p. 164). Again, "Thou seest thy relative and connections and speakest to them, but receivest no reply" (p. 160).

39. *Mahābhaidān*—The *Bardo Thodol* is equally explicit and says that, "O, nobly-born, at about this time, the fierce wind of *karma*, terrific and hard to endure, will drive thee onwards, from behind in dreadful gusts". (p. 161).

40. *Ākarkhai*—S. *Akarshin.* Drawing near to attracting. *Ākarkhai.* P. Attracts. In our text, it means afflicts. "The thirst afflicts" refers to that state of the psyche on the intermediate plane, which is termed, *preta* in Hindu religious treatises, the condition of an unhappy ghost, to help which condition, the *pretshrāddha* rites are performed at sacred Gaya.

41. *Hari-Hari*—"God-God", the repetetion of God's Name.

astpadī II-5	**Octonary II-5**
bhagat janā kī bartan nām	The Name is the daily commerce of the devotees,[42]
sant janā kai man bisrām	It rests the hearts of saints.[43]
hari kā nām dās kī ot	The Name of God is the refuge[44] of His slave.
hari kai nām udhre jan koṭi	Countless men are liberated by the Name of God[45],
hari jas karat sant din rāt	A saint is he who, day and night, says the praises of God.
hari hari aukhadh sādh kamāt	A holy man[46] is he who cures his self with the medicine[47] of the Name,
hari jan kai hari nām nidhān	For the man of God, the Name of God is the treasure.
pārbrahm jan kīno dān	This (treasure) is the gift to him from the God transcendental Himself,
man tan rang rate rang ekai	(Of such men), the minds and the bodies are ecstatic with the joy[48] of One God.
nānak jan kai birat bibekai	Nanak, such a man has a mind[49] endowed with sharp discrimination,[50]

42. *Bhagat*—S. *Bhakt.* Is Rigvedic Samskrit, the word means assigned, alloted, distributed. Panini (IV. 2 54) uses it in the sense of served, worshipped, engaged in, occupied with, attached or devoted to, loyal, faithful, worshipping, serving. Later, in classical Samskrit, as in the *Mahābhārata*, it means a worshipper, votary. Since the *Bhagavad-Gītā*, believed to be a slightly later interpolation than the *Mahābhārata*, the term is used in the sense of a votary or worshipper of *Bhagvān*, and epithet of Krishna in the *Bhagavad-Gītā*, but generally understood as an epithet of all the incarnations of Vishnu, mentioned in an Addendum to the *Mahābhārata* called *Harivamsa*. The Sikh Scripture advocates personal devotion to God, but though it states that God is a Person, it unambiguously disapproved of worship of a personal God, incarnated in human flesh, as religious activity or as a means of emancipation. In Oct. XVIII-4 of our text, this disapproval is explicit. Throughout the Scripture, and Sikh religious

literature, where the term *Bhagat*, and its derivatives, frequently occur, intense personal devotion to God alone is meant.

43. *Sant*-S. *Saint*, See Oct. I-1 fn.44

44. *Ot*-P. Literally, fortification, wall. Here, protection, refuge.

45. *Koti*-Literally, ten millions. Here innumerable, countless.

46. *Sādh*-See Oct. I fn. 4.

47. *Aukhadh* (*u*)-S. *Oshadhi*. Etymology uncertain, probably from *osha* meaning, above, light-containing, hence, a light-containing herb, any medicinal herb *aushadha*, consisting of herb, herbs used in medicine, a medicament, drug, medicine in general. In our text, the meaning is that a holy man is one who cures the sickness of his soul with the medicine of the Name of God.

48. *Rang*-See, f. n. 20, Supra. Here it means, enjoyment, hence, joy.

49. *Birti*-S. *Vritti*. Literally, rolling down. Has a large number of meanings, such as mode of life, functioning, moral conduct, character, nature, condition, state, practice, etc. Patanjali uses it in the sense of mentation, mental activity. In our text it refers to the mind in its functional aspect.

50. *Bibek*-S. *Viveka*, discrimination, distinction, hence, faculty to distinguish and classify things according to their real properties, right judgement, true knowledge. In Vedanta, the power to separate the invisible Spirit from the visible world. It is in this later philosophic sense that the term is used here in our text.

astpadi II-6	Octonary II-6
hari ka nām jan kao mukat jugti	For man, the Name of God is the way[51] and the goal[52]
hari kai nām jan kao tripat bhugti	For man, the Name of God is the all satisfying[53] food[54]
hari kā nām jan kā rūp rang	The Name of God, is a man's (real) form and colour.
hari nām japat kab parai na bhang	While repeating the Name of God, there is no frustration[55]
hari kī nām jankī vadiāi	The Name of God is a Man's exaltation.
hari kai nām jan sobha pāī	Through the Name of God, a man gets good reputation.[56]
hari nām jan kao bhog jog	The Name of God is acceptance[57] and renunciation[58].
hari nām japat kach nāhi biog	For a man while repeating the Name of God, there is no separation[59].
jan rātā hari nām kī sevā	Engrossed[60] in devotion[61] to the Name of God,
nānak pūjai hari hari devā	Nanak worships, the God, the God of gods.

51. *Jugti*-P. device, the way of doing a thing, the 'know-how'. From S. *Yukti*, union junction, combination, preparation, application, trick, contrivance, artifice, device, magic. In our text, the sense is the Punjabi meaning, 'know-how', that is, the way of life.

52. *Mukti*-S. *Mukta*, loosened, set free, liberated, emancipated, hence, *mukti*, liberation, emancipation, final beatitude. In our context, it means, the final destination, the Goal.

53. *Tripti*-S. *Trip.* to satisfy one's self, to become satisfied or pleased with. Hence, *tripat*, to one's satisfaction.

54. *Bhugti*-S. *Bhukta*, enjoyed, eaten, the thing enjoyed, eaten, hence, food.

55. *Bhangu*-S. *Bhanga*, break, breach, disturbance, distraction, abatement, downfall, ruination, destruction, frustration.

56. *Sobha*-S. *Sobha*, splendour, lustre, beauty, grace. In Punjabi, the word is used in the sense of public recognition and avowal of the aforementioned intrinsic qualities, hence, good reputation. In India, where, from time immemorial, religious activity has been regarded as the main, if not the only activity which serious minded men ought to and must pursue. Public reputation is necessarily contingent upon such activity. It is, therefore, natural that, by pursuing religious activity in its purest and highest form, that is, the cultivation of the Name of God, a man should acquire excellent reputation amongst his fellow-men. It is to this fact that our text makes a reference here.

57. *Bhog*.-P. Enjoyment, acceptance of the world and its enjoyment, It is a cognate word with *bhukta*. See. f. n. 54 supra.

58. *Jog*.-S. *Yoga*. As Patanjali describes it 'the *yoga* is the withdrawal of the mind from outer spheres'. Hence, renunciation of the world revealed through the senses.

59. *Biog*.-P. *Bijog* S. *Vi-yoga*, disjunction, separation. While repeating the name of God, a man is not separated from God.

60. *Rātā*.-S. *Ratā* from root, *rā*, to grant, bestow, give, yield, surrender. Hence *rātā*, pleased, delighting in, intent upon, devoted or attached to, engrossed in.

61. *Sevā*.-S. *Sevā*, to dwell or stay near, wait or attend upon, to worship, to cherish, to devote, *Sevā*. n. worship, service, attendance upon, devotion, homage.

astpadi II-7

hari hari jan kai māl khajīnā
hari dhan jan kao āp prabh dīnī
hari hari jan kai ot satānī
hari pratāp jan avar na jānī
oti poti jan hari ras rāte
suni samādh nām ras māte
āth pahar jan hari hari japai
hari kā bhagat pragat nahi chapai
hari ki bhagat mukat baho kare
nānak jan sang kete tare

Octonary II-7

For the man of God, God is his wealth and treasure.
This wealth-divine, God Himself giveth to man.
To the man of God, God alone is his fortification and armour[62]
When man shineth with the power of God,[63] he knoweth not the other.
Those who are engrossed, body and mind[64] in the joy[65] of the (Name of) God,
They are drunk with[66] the true essence of the Name of God, which is the seedless trance.[67]
The man who engages in the repetition of the Name of God, day and night.[68]
He is a (true) devotee of God and he doth not remain obscure.[69]
Devotion to God, liberates many.
Nanak, with (the aid of) such a one, many swim across.[70]

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62. *Stānī*.-S. *Tani*, S. *trā*, a protector, defender. Hence *trānī*, protection, shelter, help, protection for the body, armour, *Stānī*, with armour.

63. *Pratāpi*-S. *Pratap*, to burn, glow, shine, hence *pratāp*; n. heat, warmth, splendour, glory, majesty, dignity, power, strength, energy.

64. *Ras* S. the sap or juice of a plant or fruit, the essence or marrow of anyting. Milk or *ghī*, Nectar, soup or broth. The primary juice of the human body, believed to be mercury or seminal fluid. Mineral or metallic salt. Taste, flavour, the principle quality of fluids, of which six *ras* are counted: *madhura*, sweet; *amla*, sour; *lavana*, salt; *katuka*, pungent; *tikta*, bitter; and *kashāya*, astringent. In poetry and rhetoric, the term *ras* indicates the feeling or sentiment prevailing in it and ten such *ras* are usually counted: *sringāra*, love; *vira*, heroism; *bībhastā*, disgust; *raudra*, anger and fury; *hāsya*, mirth;

bhayānaka, terror, *karuna*, pity; *adbhuta*, wonder; *sānta*, tranquility and *vātsalya*, paternal fondness. Disposition of the heart and mind, the religious sentiment of which five *ras* or *rati* are mentioned as degrees of devotion to God: *sānti*, *dāsya*, *sākhya*, *vātsalya*, and *madhūrya*, depending upon the emotional attiude adopted towards God. Here, in our text, the word *ras* has a meaning in which the primary sense of the word, juice, essence, is the predominant note, with its poetic and emotive-response sense, as an undertone.

65. *Otpot*-P. Warp and woof. Here, body and mind.

66. *Māte*-S. *Matta*, excited with joy, drunk, intoxicated.

67. *Sunnsamādhi-Sunn samādhi*. S. *shūn samādhi*; *shun*, zero, nothing, naught, *Sunnsamādhi*, the state of trance when the mind has no other object but itself for contemplation, complete introversion of the mind, when the conscious layer of the mind fully merges into the unconscious. *Sunnsamādhi* is the final goal of *yogic* contemplation.

68. The yogic system of discipline, which is propounded as the discipline of the Name in the Sikh Scripture in its formal aspect, consists of the constant and breath-regulated repetition of the Name of God, grounded in the subconscious layer of the mind. At this stage this process of the repetition of the Name of God, continues without conscious volition, and remains so, even during sleep. This is the stage when the mind is emptied of outer sense impressions and is ready to receive the impulses of the higher unconscious mind. When this stage is reached, the supernormal powers, known as *siddhīs*, in the texts of *yoga*, prescience, telepathy, clairvoyance, etc., become the normal powers of the human mind and thus such a man, even though unwillingly, attracts the attention of his neighbours, and he, therefore, becomes renowned and cannot remain obscure.

The *sidīhs*, or, miracle-working powers are inevitably acquired in the course of *Nāmsimrin* or other forms of genuine initiation. They Cannot be avoided; they constitute the new experimental categories, *riddh siddh nāvai kī dāsī*, as the *Guru Grantha* says, - and they pertain to the mystical body which a Sikh, the initiate, is engaged in building for himself. The Sikh must die to his earthly life in order to be reborn in an unconditioned state. Death to the profane condition is manifested on the physiological, psychological and spiritual planes by a series of mystical experiences and magical powers which announce the Sikh's passage from the conditioned state to freedom. The possession of the *siddhīs* is not equivalent to deliverance, *riddh siddh avrā sād* (*Japu*). It merely proves that the Sikh is in the process of deconditioning himself, that he has suspended the laws of nature in whose cogs he was being crushed, and condemned to suffer the *karmic* determinism. *Siddhī* is not harmful but one must not succumb to its temptation.

This is one objection to *siddhīs*, succumbing to their temptation and thus neglecting the true goal. The second objection is that a possession of *siddhis* is not *perse*, any proof that the possessor has acquired it as a by-product of *Nāmsimrin*, of genuine spiritual

practices. It may be acquired through means, medicines, charms etc. Thus, there is possibility of deception.

The *Guru Granth* mentions, in passing, the irrelevancy of the *siddhis*, their non-importance to a Sikh, on these grounds, and Gautam the Buddha, also objected to *siddhi* on the aforementioned grounds: "You are not, O Bhikkus, to display, before the laity, the superhuman powers of *siddhi*; whosoever does so, shall be guilty of a *dukkata* (evil deed)". (*Vinaya*. II. 112).

69. See f. n. 51.

70. Those who have realised God, aid many more to do so. The *gurū-chelā* institution, hallowed since time immemorial in India, is based upon these two premises: (a) Final emancipation cannot be achieved through mere study and unguided discipline, unless personal guidance is available; (b) Such personal guidance can be successfully given only by person who has himself realised God. In Sikhism the *gurū chelā* institution is replaced by *sangat*, the divine congregation which by definition, must include men who have realised God. The Guru, in a Sikh congregation, is always the Word of the Guru, embodied in the *Guru Granth*. And such constituents of the *sangat*, who have realised God. become the vocal instruments of the Guru, and they thus aid many to realise God.

astpadi II-8	Octonary II-8
pārjāt eho hari ko nām	The Name of God is *pārjātu*,[71] the wish-fulfilling tree of the gods.
kāmdhen hari hari gun gām	Repeated singing of the praises of God, is *kāmdhenu*, the all-providing Cow.[72]
sabh te ūtam hari kī kathā	The talk of God, is the best of all (the talks).
nām sunat dard dukh lathā	By hearing this Name (of God), pain and misery leave.
nām kī mahimā sant rid vasai	In the heart of the saint resides (this) glory of the Name.
sant pratāp durat sabh nasai	By the spirituality[73] of the saint, all evil[74] flies away.
sant kā sang vadbhāgī pāīai	It is a rare luck, to have the company of a saint.
sant kī sevā nām dhiāīai	By attachment[75] to a saint, reflection[76] on the Name is achieved.
nām tul kach avar na hoi	There is nothing which compares with the Name.
nānak gurmukh nām pāvai jan koi	Nanak, rare the man, who through the instruction of the Guru takes to the Name.

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71. *Pārjātu*—S. *Pārijāt*, the coral tree, *Erythrina Indica*, which sheds all its leaves in summer and becomes laden with fragrant crimson flowers. In ancient Hindu mythology when gods and titans made a co operative churn of the primordial milk-ocean, many wonderous objects came up to the surface, *pārijāt* being one of the five trees, amongst the objects. It was taken possession of by the king of gods, Indra, and planted in heaven. Afterwards, Krishna, an incarnation of God Vishnu, brought it to earth for one of his girl-devotees. This tree produces any fruits, that may be wished for, instantaneously. In our text, the mythical tree of heaven is referred to as that which is believed to fulfil any human wish with regard to a fruit. The Name of Gad fulfills all wishes. 'Fragrance' is also a meaning of the word.

72. *Kāmdhen* S. *Kāmdhenu*,—the mythical Cow of the sage, Vasistha which satisfies all desires, the Cow of plenty.

73. *Pratāpi* —See f. n. 63 supra.

74. *Durtu*—S. (I) *Duradrishta*, ill luck, (2) *durānta*, having a bad end, evil, (3) *durādhī* distress, anxiety, (4) *durādhī*, malignant. In our text, the word, *durtu* is a composite *apbhramsh* form of all these four words and hence the word in Punjabi means evil, generally.

75. *Sevā*—See f. n. 61 supra.

76. *Dhiāiye*—S. *dhī* see f. n. 24 supra.

Slok (u)

boh sāstar boh simirtī

pekhe sarb dhadhol

pūjas nāhī hari hare

nānak nām amol

slok (u)

Many the *sastras*,[1] the books of Science and Philosophy, and those of divine origin, and many the *smritis*,[2] the rules of conduct laid down by sages and prophets, have I seen and studied carefully.

Nothing therein is as excellent,[3] as the God, the Name of God.

Nanak, the Name is invaluable.

astpādī **III-1**

jāp tāp giān sabh dhiān

khat sāstar simirat wakhiān

jog abhiās karam dharam kiryā

sagal tiāg ban madhe phiriā

anik parkār kie baho jatnī

pun dān home baho ratnā

sarīr katāi homai kar rātī

varat nem karai baho bhātī

nahī tul rām nām bicār

nānak gurmukh nām japīai ik bār

Octonary III-1

The *Jap*,[4] the *tapas*,[5] the *jnān*[6] and *dhyāna*[7], all these

The six *sāstras*,[8] the *smritis*[9] and their exposition,[10]

The practice[11] of *yoga* the path of *karma*[12] and following the rules[13] of caste-conduct,

Wandering[14] in the forests, after renouncing all possessions,

In many (such) ways, hard endeavours,[15] made.

Good deeds,[16] alms giving[17] and oblations[18] of much excellent stuffs[19] in sacrificial fires,

If a man were thus to make[20] oblations even of the bits of his own body,

Observe special vows,[21] undergo prescribed disciplines of various kinds,

All these, equal not the Pondering[22] on the Name of God.

Nanak, one ought to repeat the Name as instructed by the Guru, as the first and final step.[23]

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1. *Sāstra*-S. *Sāstra* n. An order, command, precept, rule, teaching, instruction, direction, advice, good counsel. Any instrument of teaching, any manual or compandium

of rules, any book of treaties. Any religious or scientific treatise, and sacred book or composition of divine authority, such as the *Veda*, *Qurān*, and as some believe, the Christian *Bible*. In our text, it is in this generic sense that the word *sāstra* is used, as well as the word, '*smritis*', and it is made further clear in Oct. X. 4. where it is said that 'there are innumerable *vedas*, *purānīs*, *smiritis*, and *sāstrās*'.

2. *Smriti*-literally, remembered. Books having the authority of sages and prophets, and containing rulers of good conduct, such as *Mānavdharamsāstra* of the Hindus and the books of *hadīth* of the Muslims. See Oct. 1. f. n. 10.

3. *Pūjas*-P. *Pujjnā*. v. to reach, arrive, equal to. Here *pūjas nāhīn*, do not equal to, do not excel.

4. *Jap*-S. Literally repetition, whispering. muttering prayers. In Tantric practice God is to be realised by a fourfold activity, consisting of *jap*, *homa*, *dhyāna*, and *prānpratisthā*. That is, by recitation of the litany of the goddess, *sakti's* names, and unrelenting verbal recitation of *mantrams*, word-sounds, which contain her essence, making mental and material offerings to her idol, and imagining her as divine and alive. Believing himself to be the divinity, a *tāntric* devotee transforms material idols into gods through this fourfold process, and thus becomes the god himself, for, "no one who is not himself god can worship god" (*nādeva devam arcayet*, and *devam bhūtvā devam yajet*), as the *Gāndharva Tantra* declares. In its origin, this practice of *jāp*, is grounded in the metaphysical magic rituals of the *Rig Veda*, based on the theory, fully developed in the *Pūravmīmāmsā*, that the meaning or Being, *sat*, is inherent in sound, *sabd*. This is the doctrine of *mantram*, which is the essence of Vedic way of life, and since *Tantra* is nothing but a restatement of the Vedic way of life, *jap* is a basic doctrine of *Tantra* also. See f.n. 12 *infra*. It is to this *jāp* and *dhyāna*, that our text refers here.

5. *Tāp*. S. *Tapas*. Literally, burning, burning off. The term originally belongs to the Jaina literature, the Pre-Vedic, Pre-Aryan, indigenous, ancient metaphysics of India. These metaphysics postulate two ultimate constituents of the Universe, *jīva* and *ajīvā*, which are eternal and material. The admixture of these two, is the individuation and the quantum and quality of this admisture, called *lesya*, colouring, obscuration that which binds the *jīva* to the miseries of individual existence and endless transmigration. This process of *lesya*, colouring *karma*, every thought and act entailing further obscuration of the *jīva*, which in its true nature is crystal clear. Thus, the Jaina doctrine of liberation aims at completely drying up, as it were, this flux of *karma*, so the *karmic lesya*, already obscuring the life-monad, the *jīva*, may, in its own physical and psychic activities be self-consumed.

Towards this end, the Jaina subjects his body and mind to a terrific ascetic discipline by which he stubbornly denies all demands of the body and mind through physical vigour and mental concentration. This discipline, through its heat, *tapas*, burns

up, cleanses, the *jīva* of all colourings of the *ajīva*, and the *jīva*, then, becomes alone, *kaivalya*, utterly and forever aloof, itself only, and *kaivalya* is the term employed in Jain scripture, for the final emancipation. In our context, the word, '*tāp*', or *tapas*, is employed to denote this way of life, and the metaphysical postulates that are its foundations.

6. *Giān*-S. *Jñān*, Literally knowledge, awarness.

7. *Dhiān*-S. *Dhyāna*, from root, *dhi*, to reflect, think, concentrate.

Jñān and *dhyāna*, here, in our text, as well as in the philosophic and religious literature of India, refer to the twin systems of Indian philosophy. *Sānkhya* and *Yoga*, the exponents of which are Kapila and Patanjali, respectively. Both the systems are integrated with each other, in the Hindu religion, and represent two aspects of a single religious activity, aimed at final emancipation, The *Bhāgavad-gitā* (V.4.) declares that 'the fools and ignorant people consider *Sankhya* and *Yoga* as distinct from each other, but one firmly established in either, gains the fruits of both'. *Sankhya* analyses human nature, enumerates and defines its elements and defines its elements and shows how these elements co-operate and create the stage of philosophic sense. Ramakrishna Parmhamsa, a man of God-realisation from Bengal of the nineteenth century, once described *jnān* (*The Gospel of Sri Ramakrishna*, by Swami Nikhilanand, New York, 1942, P. 858). as, 'the awareness and conviction that fire exists in wood is *jnān*. But to cook rice on that fire, eat the rice, and get nourishment from itis *vinān* (realization). To know by inner experience that God exists is *jnān*. The realization that God alone has become the Universe and all living beings, is *Vijnān*.' This *jnān* it is, that the *Sākhya* gives. *Yoga* is the science which explains how the entanglement, *bandha*, of soul, *ātam*, with *prakritī*, the inert matter, is to be dissolved, and how the release, *moksh*, of *ātmā*, is to be achieved, so that is become one with the Universal Soul, the *ātman*. This dissolution of the *bandha* is possible through introverted concentrations ; the *dhyāna*, and the elaborate mental discipline necessary for such *moksha*, is what constitutes the *Yog-sūtras* of Patanjali. In our text, *jnān* and *dhyāna*, *giān*, *dhiān*, refer to the philosophy and metaphysics of the *Sānkhya* and *Yoga* systems of Indian thought.

8. *Sāstrās*—The six Indian schools of philosophy, the basic treaties in which their postulates are laid down, are technically called the six *sāstrās*. They are, *Sāstrās*. They are, *Sānkhya* and *Yoga*, *Mimāmnsā* and *Vedānta*, *Vaisesika* and *Nyāya* The first two enumerate and analyse substances, *tallavas*, and principles of the heirarchy of the individual soul, *ātmā* or *purusā* as conjoined with *prakritī*. *Mīmāmnsā* and *Vedānta* represent the point of view of the single monistic principle, called Brahman, which is beyond the dual stuff of the world, *purusa* and *prākritī*. *Mimāmnsa* is, in fact, concerned with the analysis and clarification of the liturgical aspect of the *Vedas*, of which the end, the essence, the *anta*, is the *Vedānta*. The last pair, *Vaisesika* and *Nyāya*, cosmology and logic, treat of the data of knowledge from the point of view of the normal waking consciousness. All the Hindu

religions and disciplines are based on one or more of these systems of philosophy, the six *Sāstras*, and in our text the reference is to these philosophies and the religions and religious disciplines which are based on them.

9. *Smritīs*—See. f. n. 2 supra.

10. *Vakhiān*—S. *Vikhyāpan*. n. from *vikhyā*, to look about, view, see, behold, to announce, proclaim, illumine. Hence, n. making known, publishing, explanation, exposition.

11. *Abhiyās*—S. *Abhiya*, to go upto, approach, obtain, to devote one's self to, take up, Hence, n. taking up, practice, discipline.

12. *Karam kiryā* S. *Kiryā* deed, ritual. —*Karam kiryā* means here, the *karam mārg* of the *Vedas*, which essentially consists of rituals grounded in a theory of metaphysical magic. Its details and formulae are to be found in the part of the *Rig-Veda*, known as *Aitareya Brahman*, (8.28) and the doctrine of the *Karammārg*, is called, *Brahmanāhparīmarah*, that is, the Death near the *Brahman*. In *Taittiriya Upanisad* (3,10), also a version of this doctrine of the Death near the *Brahman* is given. In essence the doctrine postulates a magical correspondence between the incidents of the macrocosm, and, its effects on the human microcosm. For instance, to destroy an enemy, one must utter the formula, 'Let so and so die', at the exact moment when lightening after the flash, disappears in the clouds. He should repeat the same formula, when the sun sets. And so on, when specified occurences take place in the macrocosm around. These formulae are to be uttered at precise moments, accompanied by a prescribed vigorous discipline, and then the results indicated, that is, the destruction of the enemy, follow as surely as events in nature. This is the *Karam mārg*, its essence being the control and manipulation of powers of nature through a teahnique of verbal magic to achieve mundane ends for the benefit of him who adopts this *Karam mārg*, the way of ritual action. It is this *Karam mārg*, the *Vedic* way of life, which is superseded in the *Bhagavad-gīta*, and is substituted by the *Karamyoga*, in which the deeds, rituals, and human actions are no longer aimed at achievement of mundane ends, but are dedicated to God. In our text, *Karam Kiryā*, refers to this doctrine and technique of *Karam mārg*, in the later tradition of *Rig-Veda*, embodied in the *Aitaraya Brahman*.

13. *Dharam-kiryā*—The way of *dharama* action. Literally, *dharma*, is derived from the verbal root, *dhar*, to support, to bear, to sustain. Hence, *dharma*. n. is that which sustains, or which is the real essence of a thing It is that which is firm, established. Thus, it is a steadfast decree, a statute, ordinance, law, practice, customary observance or prescribed conduct, a duty, hence, a synonym of virtue, morality, religion, and good works. Since, according to the *Rig-Veda*, the fourfold caste division of society is eternal and primaeval (XVIII, 47) the duties assigned to each caste, in the *smritīs* and *dharamsāstrās* are also primaeval and eternally ordained. It is to these duties that the *Bhagavad gīta*

refers, when it says that, he who performs his *dharma*, commits no sin whatsoever (XVIII. 47). When men neglect to perform these duties, social and religious, the *Bhagvad-gītā* tells us, there arises 'lamentable conusion in *Dharma*', (*dharmasya gilānir bhavati*), and it is to meet such a cosmic crisis that Vishnu, himself, 'descends into the world of the mortals, from age to age', (*sambhvāmi yuge yuge*). This then is the *Dharam Kiryā* of our text, the duties, social as well as personal, which an individual must perform, by virtue of the caste in which he is born, and he must not presume to do any duties ordained in the *Dharamsāstras* for other castes than his own.

14. *Ban madhe phiriā*—In the oldest Hindu scriptures, since the *Upanisadic* period it is recognised that a man must pass through four stages of life, particularly, a member of the highest caste, the Brahmin. These stages are called, *āsrams*, the stations, and they are : student, *sisya* ; house-holder : *grahastha* ; forestdwelling, *vānprastha* ; and, ascetic, *sanyāsin*. Our text refers to this third stage, that of *vanaprastha*, 'departure to the forest', after renouncing the life and all possessions of the household.

15. *Bahu jatna*—S. *Yatna*, from verbal root, *yat*, to stretch, to endeavour, Hence n. performance, effort, exertion, trouble, zeal, pains, endeavour, etc. *Bahu*, much. Here, hard, toilsome.

16. *Punn.*—S. *Puna*, purifying, cleansing. *Pun*, pious or virtuous act. Its specific meanings, in Hindu religious literature are such acts as are prescribed by *Dharamsāstrās* as pious and virtuous, good and meritorious.

17. *Dān*—Alms-giving. From S. root *da*, to give. In its technical sense, in Hindu religious literature, it means, such gifts as are given on prescribed occasions to specified persons, that is, the priestly *brahmins*. In Islam, *dan*, almsgiving, both obligatory and voluntary, *Sadaqā* and *Zakāt*, is one of the five 'pillars', *rukn*, of Islam, the other four being, prayer, *namāz* ; fasting, *rozā* ; pilgrimage, *haj* ; and profession of faith, *kalimā*. No true Muslim may disregard any of these 'pillars'. In our text, the *dān* refers to such prescribed acts of alms-giving. See, the *Bhagavad-gītā* (XVIII. 5), where a reference is made to these prescribed modes of religious conduct, but a transformation of their inner meanings is suggested, so as to substitute *karamyog* for *karammārg* : '*Yajna*, *dāna* and *tapas* must not be abandoned for they purify the wise'.

18. *Home*—P. *hom kite* sacrifice, put as oblations into the sacrificial fire. *Yajna*, making oblations into the sacrificial fire, is the primary activity of the *Vedic* way of life. S. *Homa*, the act of making an oblation to the gods by casting *ghī* into the sacrificial fire.

19. *Ratana*—P. pl. of *Ratan*. S. *ratan*, a gem, any excellent stuff, clarified butter or *ghi*, and other such stuffs forming constituents of mixture, thrown into sacrificial fire.

20. *Kar rātī*—P., Did engage in. From S. *rata*, to take pleasure in, to be engaged in.

21. *Varat*—S. *Vrata*. a special vow, religious observance.

22. *Vicār*—S. *Vicara*, mode of acting, procedure, pondering deliberation, consideration, reflection, examination, investigation. Here, pondering.

23. *Ikbār*. P., *ikkbār* literally one turn, one step, once. Here, the first step. The step that once taken neither falters or halts nor varies its direction and goal, the first and final step. In Sikh scriptural writings, *ikbār* has the meaning of a spiritual discipline which once undertaken is steadfastly pursued, without diminution of tempo and without change-over, till the final goal, that of God-realisation, is reached. Compare, *jo kal* (*i*) *ko ikbār dhiai hai, tāke kāl nikt nahi ai hai*. (*Dasamgrantha, Kabiobāc Baintāi Caupī*, *398*). Again, *ekbār jin tumain sambhārā, kālphāns te tāhi ubārā.* (*Ibid*. 400)

astpadi III-2

nau khand parithami phirai cir jivai
mahā udās tapīsar thīvai
agni māhi homat prān
kanak asva haivar bhūmi dān
neolī karam karai baho āsan
jain mārag sanjam ati sādhan
nimakh nimahh kar sarīr katāvai
tau bhī haumai mail na jāvai
hari ke nām samsar kach nāhi
nānak gurmukh nām japat gati pāhi

Octonary III-2

One may wander over the nine continents[24] of the earth, and prolong his life at will.[25]
He may become a great *udāsin*,[26] or a complete master of *tapas*,[27] maceration,
He may make oblations[28] of all his vitalities in the fire,
Give away in religious charity, gold,[29] a large number of horses,[30] and tillage.[31]
He may do exercises for inner bodily cleanliness,[32] and adopt numerous postures[33] in spiritual exercises,
And prescribed rules[34] including the Extreme Exercise[35] of Jainism.
He may have his body dissected bit by bit.[36]
Even so, the dirt, that is ego[37] will not be cleansed.
There is no bliss which equals the Name of God.
Nanak, one can obtain the liberation[38] by repeating the Name, as instructed by the Guru,

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24. *Nau khand*—The ancient Hindu cosmography, divides the surface of the earth into nine parts, continents, *khand*, hence *nau khand*, S *Nav khandam*, of our text, means the whole surface of the earth. 'Wandering on the whole surface of the earth.' 'Wandering on the whole surface of the earth' refers to the ancient Hindu religious precept, going back to the latter tradition of the *Vedās*, the *Brahmanas*, wherein it is exhorted, 'God Indra won his heavenly throne by renouncing his household life, therefore, wander.'

25. *Cir jivai*—Literally, liveth for long. The reference is to the *Hathyoga* technique, by which a man can prolong his life, as much as he desires, and then dies at will *icchāmrityu*.

26. *Mahā udās'*—S. *Udāsa*, to sit separate or away from, to abstain from participating in, be unconcerned about, be indifferent or passive. *Udāsin*, One who has no desire nor affection for anything. In popular acceptation, a mendicant. A Sikh monastic order of ascetics calling themselves, *Udāsīs*, *Udāsīas*. During the Sikh Gurdwara Reform Movement of the twenties of this century, when the Sikhs strove to replace many Udāsī Sikhs as custodians of the well-endowed Sikh shrines, a clique of these custodians, in control of huge Sikh public funds, advanced the frivolous proposition that the Udāsīs were not Sikhs, and that their sect was founded by the incarnation of god Visnu, Rama, the hero of the legendary *Ramāyana*. This story was so fantastic that even the *Paurānas* could have hardly stomached it, and yet the Privy Council in London declared that the *Udāsīs* were a non-Sikh sect because, while monasticism was taboo in Sikhism, the *Udāsīs* were a monastic Order. Nobody cared to point out to their Lordships of the Privy Council that monasticism and celibacy were discouraged in Sikhism as not essential pre-requisites of true religious discipline, but they wete not taboo for those whose peculiar psycho-mental make-up necessitated such a mode of life. Sikhism approves of world-acceptance, social life with family as its legitimate base, but it does not lay down any draconic injunction as the *Qorān* does, 'Ye that are unmarried shall marry.' (XXIV. 32). An *Udāsī*, therefore, despite his voluntary celibacy and membership of a monastic Order remains a true Sikh, as he remains a genuine *Udāsī* even if he marries and lives a normal social life. It is his special acceptance of the psycho-spiritual yogic discipline, adopted and perfected by Bābā Sri Chand, the eldest son of Guru Nanak, for final liberation, which makes him an *Udāsī* Sikh. If an *Udāsī* is not a Sikh, then how came it that *Udāsīs* were appointed and accepted as the custodians of most of the sacred shrines of the Sikhs by the Sikhs during their most difficult and most affluent periods during the nineteenth and early twentieth centuries, and that all *Udāsīs* have invariably been the most revered and ardent preachers of Sikhism ? But the law must maintain its reputation of being what it essentially is, 'an ass'. *Mahā Udās*, one who stubbornly refuses to yield to any bodily demand or requirement of the mind, and thus, through complete atrophe of mentation, seeks God realisation.

27. *Tapīsaru*—S. *Tapas-Iśvara*. For *tapas*, see f. n. 5 III. 1. *Iśvara* from S. *Iśa*, owning, possessing, capable of, being complete master of anything. *Tapīśvara*, one who is a complete master of the discipline of *tapas*.

Our text speaks of *Mahā udās tapīsāru* to indicate severe and extreme disciplines of mind on the one hand, and similar disciplines of the physicial body on the other, prescribed in various ancient religious disciplines of Hinduism as well as of Islam and other Semitic religions, particularly Christianity with which there is evidence, Guru Arjan was well familiar.

28. *Agni māhi homat prān*—Literally, makes oblations of the *prān*, vitalities, into the sacred sacrificial fire. *Prān*, in S. *Prāna*, literally, lifebreath, vitality, animating

principle. In the ancient Jaina literature, the *jīva*, the life-monad, is described as endowed with a number of faculties, in which five *prāna* faculties are included. It is in its primitive and original sense, not a 'life-breath' or a principle of animation, but a bodily power, a faculty of the *jīva*. But, subsequently, in the Sankhya psychology, the five *prānas* of Jaina philosophy become five 'life-breaths' which build up and maintain the system of the organism, under the control and supervision of the *puruṣa*, the soul. To achieve a complete and regulated dissolution of the organism, is to free the *puruṣa* of the limitations of individuality, which individuality is sustained by the vitalities, the *prāṇas*. A technique of asceticism, well familiar to all ancient Hindu spiritual disciplines is known as *pancāgnī tapas*, that is the asceticism of the five fires. Four fires are lit on the four cardinal sides of the ascetic, and the fifth the severest fire, burns overhead in the form of the Indian sun. Constantly sitting steadfast amidst these five fires, with a view to achieving final release, the ascetic immolates his body and mind, the five *prāṇas* that animate the body and support the finite mind in its individual limitations. It is this terrible *tapas*, burning off, to which our text refers here, burning the vitalities as oblations to the holy fire. For the over-riding inportance of *tapas* in the scheme of values of Hindu soteriology, see the *Mānavdharamsāstra* (XI, 231):

> *yaddustram yaddurapam yaddurgam dushkaram*
> *sarvantu tapsā sāddhyam,*
> Whatever is insurmountable, whatever is unavailable,
> whatever is impossible, through *tapas* may be had.

It is this view of soteriology, the science of Spiritual Liberation, which our text discountenances. Compare another Hindu view expounded in the ancient *Yogavāsīshtha* (XIV. 12):

> *na tapāmsi na tīrthāni na sastrāni jayantiva*
> For crossing the ocean of the world, neither the performance of
> *tapas*, nor pilgrimage, nor the studies of scriptures are of any avail.

Tapas, as Heinrich Zimmer in his *Philosophies of India*, London, 1951, points out, may be a pre-Aryan Mohenjodaro concept, but it is certainly not non-Vedic. It is distinctly mentioned in *Rigveda*, X 106 and X 190. In *Aitreyabrahman* the high superiority of *tapas* is asserted by saying that, 'Heaven is established on the air, the air on the earth, the earth on the waters, the waters on the Truth, the Truth on the *Yajna*, the mystic lore of sacrifices, and that rests on the *tapas*.' It is while commenting on this that Rhys Davids points out, (*Buddhist India*. London 1903, p 62) that '*tapas* is here put in the most important place, higher than sacrifice, which is, in its turn, higher than Truth, a most suggestive order······There is no question here of penances for sin, or of an appeal to the mercy of an offended deity. It is the boast of superiority advanced by man, able through

strength of will, to keep his body under, and not only to despise comfort but to welcome pain.' It is this self-assertiveness, a display of egoism entailing the obfuscation of the discriminative faculty of man such as leads to his according a secondary position to Truth as compared with his own will-power which Sikhism deprecates and it is in this context that Guru Nanak explicitly asserts that, 'Truth is higher than everything unless it be true-living' : *sacau ore sabh kau upar sāc-acār,*

29. *Kanak*—S. *Kanika*, a grain, wheat grain, wheatish, golden hence, gold.

30. *Asva haivar.*—S. *Asva-hevar.Asva,* horse, horses, *hevar*, a particularly high number.

31. *Bhūmi*—S. literally, earth. In our text, it means, land, tillable land, agricultural land, tillage.

Gold, a large number of horses, and agricultural land are mentioned in the *Dharamśāstras* and Manuals of Sacrifice of proper gifts or fees to the officiating priests in Vedic sacrificial ceremonies. In *Satpathbrāhmana* (II.2.2.6, and III.3.3.4.) we are confidently informed that, the sacrifice is two-fold, oblations to the gods, and gifts to the priests. With oblations men gratify the gods, and with gifts, the human gods. These two kinds of gods, when gratified, convey the worshipper to the heavenly world.' While gods in heaven ask for no more than burnt smells of fatty foods, the human gods can be truly pleased only with the best that the mundane world can offer, gold, tillage and horses. Our text refers to this second, all-important requirement, in which the unorthodox clearly perceive the *brahmin's* shameless love of filthy lucre.

32. *Neolī karam*—S. *Nirvli*, to tilt, to turn over, an exercise of *Hathayoga* aimed at cleansing of the intestinal canal, by rotating the intestines and the stomach. through which the nervous and glandular systems are toned up properly ; it is a preliminary to the various *yoga* systems of mental and spiritual value but it may also be practised as an end in itself.

33. *Āsan*—S. literally, posture, position of the body. Particular postures of body, hands, and feet are prescribed for all spiritual exercises and their details are given in various *yoga* texts.

34 *Sanjam*—S. *Sanyam*, the prescribed rules of discipline for leading a spiritual life Various rules are prescribed in various religious systems, but they mostly fall under four heads. 1. *Satya*, truthfulness, honesty between thought, word, and deed. 2. *Ahimsa*, non-killing, non-injuring. 3. *Brahmcarya*, life of celibacy and 4. *Aparigraha*, renunciation of all possessions. A fifth, *Asteya* non-stealing, is also usually added. These ideas are originally prefigured in the Jaina system of religious thought, and from there they have been borrowed and adopted by later religious disciplines. such as *yoga*, *Vedānta*, etc.

35. *Ati sādhan*—The extreme exercise of Jainism which recommends self-immolation, suicide by fasting, as the last spiritual exercise, to achieve emancipation. *Ati-sādhan*,

fasting to death, is called, *samlekhanā*, in Jaina soteriology, a term which suggests the idea of self-inflicted suffering and which, according to the Jaina texts, properly denotes the receding of the sensible world and of sensation. The term is known to the Buddhist tradition also, where it designates certain severe macerations.

In *Atharva-veda*, the term, *samlikhitam*, is applied to the ruined gambler, a man, 'completely cleaned out', as the English say, or written off', as we might say.

It is to the credit (or discredit) of *Mahātmā* Gandhi, with his Jaina parentage, that he subverted this concept and practice into a political weapon against the British rulers of India, who, after the amoral seizure of the country, felt it necessary to provide some ethical justificatory base to their continued hold of the British dominions, so as to soothe their Christian conscience. It was this which provided *Mahātmā* Gandhi with a strong and valuable judo-grip on the British, which he successfully exploited. In post 1947 India, Romolu's 'fast-unto-death' became instrumental in achieving the political objective of demarcation of Andhra State, not because his death disturbed the conscience of the rulers but because it generated widespread violence. The precise reason for this, as far as their own positions of power were concerned, was that these rulers experienced no pangs of syneidesis, or feelings of guilt for having grabbed power immorally. For a Sikh to resort to a fast-unto-death may constitute a double sin, a sin against true Sikh doctrine as well as a sin against political understanding, in so far that such a death is neither a true Sikh practice nor is it ever likely to generate circumstances in which its apparent potency rests.

36. *Nimakh nimakh*—In the *Purānas*, titans, anti-gods, the *asurās*, are mentioned as resorting to a terrible form of ascetcism, cutting their own bodies bit by bit and offering them as oblations to the sacrificial fire with a view to acquiring supreme supernatural powers with which to defeat and subdue the gods.

37. *Haumai*—S. *Aham*, I am, the notion of individuality, which screens the Supreme Self from the human mind, egoism.

38. *Gati*. S.—going, moving, to go the last way, to die, arriving at, hence, final goal, emancipation, liberation.

astpadī **III-8**

man kāmnā tīrath deh chutai
garab gumān na man te huṭai
soc karai dinsu ar rāt
man kī mail na tan te jāt
is dehī kau baho sādhnā karai
man te kabhū na bikhiā ṭarai
jal dhovai baho deh anīt
sudh kahā hoi kācī bhīt
man hari ke nām kī mahimā ūc
nānak nām udhre patit baho mūc

Octonary III-8

If, as the heart desireth, the soul departs
from the body at some holy place[39]
The pride[40] and the notion[41] (of self) will
not leave[42] the mind.
If one cleanses and bathes the body,[43] night
and day,
The dirt of the mind cannot be cleansed
through the body.
If one disciplines this body ever so much,
The poison that is in the human heart,
never sulks away.
If one bathes this mortal frame[44] with
waters ever so diligently,
How can a wall[45] of mud be cleansed pure
of mud ?
Hearken,[46] the glory of the Name of God
is high indeed.
Nanak, many a sinner fallen low,[47] have
been exalted, through the Name.

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39. *Tīrath*—S. *Tīrtha*. Literally, river crossing, the portion of the river which has a shallow and even bed, so as to facilitate crossing, a ford. Derivatively, *tīrtha* is a place, usually near a river, sea shore or lake which has been sanctified by a god or extremely sacred person, a visit to which place thus confers great merit. It is considered that death at such a holy place is so meritorious, on the ground of this coincidence alone, that it leads to a better state of existence at the next stage of transmigration, if not indeed, to final emancipation. Therefore, many devout Hindus make it a point to be at a *tīrtha*, at the time of their death.

40. *Garab*—*Gaurava*. Literally, belonging to a guru, hence, respectable, important, heavy ; n. weight, of high value or estimation, gravity. Thus, self-importance, pride, opinionation.

41. *Gumān*—Persian. *Gumān*, notion, idea, hence, wrong notion, erroneous idea. In our text, it means, the erroneons notion of the individual self, egoism.

42. *Hutai*—Poetic form of P. *hate*, doth not go away, leave, or disappear.

43. *Soc*—S. *Sauca*, cleanliness, purification, bathing *Vedāntsāra* of *Sadānanda*, under the heading, *Niyam*, Particular discipline, mentions five categories of bodily and mental discipline necessary for a *samnyāsi*, who would realise God, (i) *Sauca*, constant cleanliness of the body. (ii) *Santoṣa*, contentment, satisfaction with what comes of itself (iii) *tapas*, austerity, indifference to physical comfort and discomfort. (iv) *Svādhyāya* study and mnemonic recitation of sacred texts and formulae and, (v). *Isvarapraṇidhāna*, surrender to God. *Sauca* as a necessary preliminary, if not a necessary means of achieving the ends of religion is a part of many religions, including Islam and Judaism, where it is a necessary preliminary requirement to all prayers. In our text, the point sought to be made out is that the religious aim is interior purity and that there exists no necessary causal connection between this and the *sauca* and that, therefore, over-emhasis on *sauca*, to the exclusion or detriment of interior cleanliness, as indeed, is the case with many people, is not desirable.

44. *deh anīt*—*Deh*, S. *Deha*, body, physical frame. *Aniti* S. *anittya*, transient, mortal.

45. *Kācī bhīt*—P. *Kācī*, unbaked, made of mud. *Bhīt*, wall, a small mound. S. *bhitta*, a fragment, section, *bhitti*, a partition, wall.

46. *Man*—P. O mind, Listen my mind, hence, hearken.

47. *Patit baho mūc*—S. *Patit*, fallėn, sinner, *baho mūc*, very much, therefore, sinner, fallen low.

astpadī **III-4**

bahot siāṇap jam kā bhao biāpai
anik jatan kar trisan na dhrāpai
bhekh anek agni nanī nahī bujhai
koṭ upāv dargah nanī sijhai
chūtas nanī ūbh pai-li
mohi biāpahi māyā jāḷi
avar kartūt saglī jam ḍānai
govind bhajan bin til nahī mānai
hari ka nām japat dukh jāi
nānak bolai sahaj subhāi

Octonary III-4

Too much cleverness[48] giveth rise to fear of the powers of death.

Any number of devices cannot quench[49] the basic thirst.[50]

No changes in the outward mode,[51] can extinguish the fire.[52]

Any number of strategems will not avail in the Hall of Judgement.[53]

There is no escape, either below or above.

The met of attachment[54] of *māyā* is everywhere spread.

All other activities are punished by the God of Death.

He taketh into accout naught, but devotion to God.[55]

By recitation of the Name of God, unhappiness disappears.

Nanak asserts this with a tranquil unexcited[56] mind.

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48. *Siāṇap*—cf. Thomas A Kempis, *The Imitation of Christ*, 'But if you rely on your own reasoning and cleverness……you will but seldom and slowly attain real wisdom'. (I. 14)

49. *Dhrāpe*—From S. root, *Dhṛā*, to go, *n'dhrāpe*, does not go.

50. *Trisan*—S. *Trisna*, See fn. II, 21.

51. *Bhekh*—S. *Bhaiksha*, living on alms, subsisting on charity, begging, mendicancy. In Hinduism and Indian religions, those who take to life of religion, traditionally, must subsist on alms. As a matter of fact that is the basic distinction between him and a man of world, in the traditional Hindu mind and the Hindu religious literature, as to whether he subsists on alms or earns his own livelihood. This basis or religious life has hardly every been questioned or challenged throughout the past thousands of years, the only exception known being, a heterodox Jaina sect founded by Gosala the Maskrin, or staff-bearer, over two thousands years ago, against which sect, on this very ground that

its followers did not subsist on alms, but earned their own livelihood, both, Mahāvīr, the Jina, and Gautam, the Bnddha, made the fatal accusation that the sect was of *ājīvakas*, that is, disregarders of the basic injunction *ājīva*, which forbids a monk to earn his own livelihood in any way, as such a conduct inevitably defiles saintliness of character. This sect *Ajīvakas*, completely disappeared from the stage of religious India, over a thousand years ago. The other Indian religion which has challenged the injunction of *ājīva* is Sikhism, which forbids any Sikh to subsist on alms or begging, under any circumstances whatever. Till recently, before the partition of India in 1947, no Sikh beggar could be found in the streets of any town or village of India, for, a *gurdvārā*, a Sikh temple, invariably has a free kitchen attached to it for the hungry, the disable and the indigent, without distinction of caste or creed. The term *bhekh*, then derivatively means, an order of ascetics or religious mendicants. Since, every man of religion, by fundamental rules, must subsist on alms, the term *bhekh*, simply means, a religion. Our text here points out that a mere change of religion, or changes in the outward symbols of modes of life, cannot extinguish the fire of desire, which is at the basis of all misery of existence.

52. *Agni*.—S. fire, the fire of passions, the extinguishment of which is the aim of a religious life. In Hindu literature, the 'fire' invariably signifies the fire of passion. In this connection, the famous Fire-Sermon of Gautam, the Buddha, readily comes to mind, when at Uruvela, the Buddha, taking his cue from a jungle fire, preached to Kassap and his disciples as follows : "All things are on fire, the eye is on fire, the forms are on fire the impressions received by the eye are on fire, and whatever sensation originates in the impressions received by the eye, is likewise on fire. And with what are these things on fire ? With the fires of lust, anger and illusion, with these are they on fire, and so with the other senses and so with the mind." It is to the basic ideas comprised in this sermon that our text refers, when it speaks of 'fire'. Guru Arjan, and the last Sikh Guru, Gobind Singh, are known to have patronised the learned men of Brahmanism and discussed their scriptures and ideas with them in public.

53. *Dargah*—*Persian*. *Dargeh*, literally, the Hall of Audience. In religious literature, it means, the God as Judge.

54. *Mohi*—S. bewilderment, infatuation, delusion, hence, attachment to the appearances of the phenomenal world.

55. *Bhajan*.—S. Adoration, worship, devotion, reverence, (of God).

56. *Sahaj subhāi*, For, *sahaj*, see fn. I, 45—Here the phrase means, with a tranquil and unexcited mind, not by way af polemics, or in any spirit of exaggeration, not in the heat of argument, or with the desire merely to gain a point ; but that the assertion is being made with a calm dispassionate objectivity. The implication is that the practice of *nāmsimrin* is not, as it might appear superficially, a mechanical activity, but is a truly and regenerative activity, capable of annulling the basic misery and inadequacy of existence.

astpadi III-5

oar padārath je ko māngai
sādh janā kī sevā lāgai
je ko āpnā dūkh mitāvai
hari hari nām ridai sad gāvai
je ko apnī sobhā lorai
sādh sang ih haomai chorai
je ko janam maran te darai
sādh janā kī sarnī parai
jis jan kao prabh daras piāsā
nānak tā kai bal bal jāsā

Octonary III-5

He who would gain all the four aims of human life,[57] let him follow the path of religious virtue.[58]

He who would destroy the pains of life, let him make the Name of God the ever repeating music of his heart.

He who would be of good repute, let him, in the company of good men, lose his selfishness.

He who fears the pangs of birth and death, let him seek refuge with men of religious merit.

He whose heart is athirst for the vision of God, Nanak is a sacrifice unto him again and again.

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57. *Oar padārath*—In our country, from time immemorial, four aims of human life, four areas of legitimate human activity, are traditionally recognized and accepted : (a) ***Artha***, the art of procurement and maintainance of the material means of good living : the upkeep of a household, the raising a family, the gratifying of feelings and emotions, the acquiring a property, a bank balance, books, works of art, flowers, jewels, comfortable housing and the pleasures of table. In our traditional literature, this aim of life, the *artha*, is specifically narrowed to the politics of the individual in everyday life. Vishnu Sharma's *Pancatantra*, on which the abstract, *Hitopadesa*, is based, is a famous pre-Christian treatise on the science of *artha*. Kautilya's *Arthasāstra* by Canakya of Kautilya clan, is a fourth century B.C. compendium on this science, composed by the chancellor of Chandragupta Maurya, the founder of the great Maurya empire, soon after Alexander the Great's raid into northwestern India. Barhaspatya's *Arthasāstra* and Kamandaki's *Nītisāra* are other famous and ancient texts on *artha*, the science of what Americans would call, a life of achievement. *Mahābhārata*, the Hindu book of universal knowledge, also contains valuable material on this subject in the form of didactic dialogues.

It is of interest to recall here that Guru Gobind Singh, while planning his project of an Encyclopaedia of Universal Knowledge, '*Sarblohagranth*', included abbreviated summaries of Kautilya's *Arthaśāstra* and certain chapters of the *Mahābhārata*.

The science of *artha* constitutes a highly specialized doctrine designed to impart a skill, the skill for achievement and worldly success not confused or modified by moral inhibitions. It accepts the principle of 'everyman for himself and the Devil take the hindmost'; the basic principle of the deep sea, where the big fish mercilessly and shamelessly eats the smaller of the species. This is called *Matsyāniyāya*: the Law of the Fishes. Except in some later and minor works, the science of *artha* is never mixed or modified to accord with the claims of ethics and religion.

(b) *Kāma* is the next and second aim of human activity. It is the science of pleasure and love. The celebrated *Kāmasūtra* of Vatsayana presents a secular and technical treatise of physical love, which has earned our Hindu ancestors a wholly unjustified reputation for sensuality. Hindu society has always been, an extremely restrained and chaste society, mainly engrossed in spiritual pursuits. The doctrine of *Kāma*, came into being not to aid the libertine, but to help the sexually and emotionally frigid, and to ward off the frustrations of married life, phenomena all too common in an otherworldly Hindu society based on prearranged matrimonial alliances.

(c) *Dharma*, the sum-total of an individual's religious and moral duties, is the third aim of human life on earth, and the texts on the subject are called, *Dharamśāstras* or *Dharamsūtras*. Texts by Manu, āpastamb, Baudhayana and Gautam are world-famous treatises on this subject. *Dharma* is the law of ethical action, the doctrine of the duties and rights of each individual in a stratified, pyramidal society, the ideal Hindu society of eternal and genetically determined four castes.

These three aims of human activity are called *trivarga*, 'the group of three', which three activities have no common basic postulates except that they all pertain to human activity on earth. The principles of the one do not modify, or need not intrude into, the arena exclusively reserved for the other.

(d) *Mokśa* is the fourth aim, and is called *apvarga*, the final aim and human good, transcending 'the group of three'. It is the goal of spiritual release and redemption and it is set over and against the other three purely worldly pursuits, and is thus the highest goal.

In our text here, where it is said that the path of religious virtue. or the life of religion, comprises and includes all the four traditional aims and activities of life, the basic doctrine of the Sikh way of life is referred to, namely that, (i) the life of religion must be practised in the socio-political context and not by renunciation of and turning back on the world, and (ii) these three aims of human activity, as traditionally conceived, must be constantly modified by and co-ordinated with the final human good, that of God-reali-

zation. The other three activities must not be understood as, 'end oriented', having their own independent postulates of orientation, but they must be regarded as 'means-oriented', activities which harmoniously contribute to a full and well integrated human life, permeated with, and consciously directed to, the ultimate goal of God-realization.

Sikhism is not a graded or laminated doctrine but is a unified theory. It is not a compartmental way of life, but is an integrated discipline of which the *Guru Granth* says : ***hasadiā khīladiā pahinadiā khāvadiā vicai hovai mukti***, 'in the midst of the proper enjoyments of mind and body is implicit liberation'.

58. ***Sādh janā kī sevā lāgai***—Literally, 'let him attain propinquity to those who pursue the path of religion and virtue'. For, *sādh*, see f.n. I. 4. For *sevā*, see f. n. II. 61.

astpadī III—6

sagal purkh mahi purkh-pradhān
sādh sang jā kā miṭai abhimān
āpas kao jo jānai nīcā
soū ganīai sabh te ūcā
jākī man hoi sagal kī rinā
hari hari nām tin ghaṭ ghaṭ cinā
man apune te burā miṭānī
pekhai sagal srisaṭ sājnā
sūk dūkh jan sam dristetā
nānak pāp pun nahī lepā

Octonary III-6

Amongst all men he is the man supreme,[59] whose egocentricity is destroyed in the company of good men.

He who knoweth himself as the lowliest of the lowly, know him as the man supreme, indeed.

He whose mind is the humblest,[60] he hath verily seen God and His Name abiding in the heart of all things.

To expel out all evil from within the heart, to see the whole creation through the eye of love,

He who thus perceives the pleasant and the unpleasant of the world with equal indifference :

Nanak, the merit and demerit deflect him not.[61]

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59. *Purkhu pradhānu*—P. The supreme man, the ch ef of men. S. *Purukha, Purusa*, (etymology not known), Cosmic Spirit, the first Principle postulated by the *Sāmkhya* metaphysics to account for the mental and subjective aspect of Nature. It is the ultimate principle that guides, regulates and directs the process of cosmic evolution, and, thus it is the efficient cause of the universe that imparts the aspect of consciousness to all manifestations of *Prakriti*, the matter. It is pure spirit, eternal and all-pervasive and it is unevolved and causes no new mode of being. *Pradhāna*, *pra*, first, plus *dhāna*, receptacle, primary matter, the protyle, another name for *Prakriti* in the *Sāmkhya*. Since Sikhism does not postulate a metaphysical dichotomy of mind and matter, and a Manichaean conflict and intra-distinctiveness between the *Purusa* and *Prakriti*, and, instead, assumes the Primaeval Spirit, as all-that-is, and regards all matter and phenomena as mere involuted Mind, our text here has employed the expressions *purkha* and *pradhāna* as a single hyphenated term, *purkhu-pradhānu* to denote individuated man as involuted Spirit.

60. *Jākā man hoi sagal kī rinā*—Literally, he whose mind becomes the dust of the feet of everybody.

61. *Nānak pāp pun nahī lepā*—Literally, 'neither merit not demerit smear him'. It is not to be understood that our text here preaches the Nietzschean doctrine of 'beyond good and evil' which in recent times, has been interpreted as disclosing the secret of reversed values whereby skill in the acquisition, and ruthlessness in the exercise of power may be acquired. Our text describes the spiritual state of a man who has achieved his inner equipoise and thus has fully realised that 'good' is his true and inviolable nature and 'bad' is its antinomy, utterly foreign to it. The conduct of such a man is no longer guided by anything outside himself as, e.g. consideration of whether, in a given situation, 'A' is conventionally deemed as 'good' or 'bad'. The supreme man of whom our text speaks here has completely purged himself of all possibly and potential bad motivation, and from such a man nothing but good can possible proceed. He is the supreme man, and not the 'superman', the disregarder of all ethical values, the negator of all objective goodness and creator of his own subjective, arbitrary ethical values. A supreme man has disentangled himself from conventional judgements of good and bad, but has not gone beyond them in the Nietzschean sense. It is in this sense that our text declares that 'merit and demerit smeareth him not'.

astpadī III-7

nirdhan kao dhan tero nāo
nithāve kao nāo terā thāo
nimāne kao prabh tero mān
sagal ghaṭā kao devo dān
karan karāvan hār suāmī
sagal ghaṭā ke antarjāmī
apnī gat mit jānho āpe
āpan saṅg āp prabh rāte
tumri ustat tumte hoi
nānak avar na jānis koi

Octonary III-7

Thy Name fills an empty life with a serious purpose.[62]
For the homeless[63] Thy Name is a (true) refuge.
For him who hath no status in society, Thy Name provideth selfesteem.[64]
Thus Thou giveth the gift (of selfregard) to all persons.
Thou art the Lord, the Creator and the efficient Cause,
And the Power that pervades through and integrates all selves.[65]
Thou alone knowest Thine own essence and measure.
Thy love for Thine own Self is all-in-all.
Thy praises Thou alone may truly say.
Nanak, no other is thus capable.

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62. *Dhan*—S. n. *dhana*, v. *dadhānti*, to cause, to run and move quickly, (*Pāṇinī*, vi. 1. 192); n., the prize of a contest or the contest itself, as in, *dhanamji*, to win the prize of a contest. In arithmetic, it means the affrmative quantity or plus, as opposed to *riṇa vyaya*, minus.

The original and basic meaning of *dhan* is the ultimate purpose that animates human life ; a purpose that makes living worthwhile, a serious aim of life.

'Wealth', 'treasure', are derivative and secondary meanings of the word which have grown out of a common human error which mistakes monetary wealth and material goods as ends in themselves and not as means to spiritual ends, and this is precisely the psychology of the miser and the worldly-wise man who believes that either the bank-balance is the ultimate aim of human activity or that the fleeting pleasures of the mind, which money is capable of procuring, are the highest and most satisfying ends of human life. For them, *dhan* can mean no more than monetary wealth, worldly goods, or the pleasures of the senses, such being the philosophy of the average man. In almost all ages of history, the original and true meaning of the word has been forgotten and, in common acceptation, its derivative signification has been held as true and only meaning. This

philosophy of the unthinking average man finds its succinct and picturesque experession iu the following music hall song which is currently (1960) popular in America and England, has also become popular throughout Europe, and has invaded even the U.S.S.R. as the inner credo of the contemporary teen-ager movements, the 'Teddy Boys' the 'Beatniks' and the 'Stilyagi'

> It is no-go the yogi-man, it is no-go Blavatsky,
> All we want is a bank-balance and a bit of a skirt in a taxi.
> It is no-go my honey-love, it is no-go my poppet,
> Work your hands from day to day and the winds will blow the profit.
> The glass is falling hour by hour, the glass will fall forever,
> And if you break the bloody glass you cannot stop the weather.

('no-go' is the English translation of a Chinese ideogram which indicates that a given action does not and is incapable of achieving the desired result).

In our text the meaning of the word *dhan* is not to be understood in the sense which arises out of such a fundamental view of life, but in the original pristine sense of the word which signifies an aim of life, an end truly worthy of highminded human beings.

The Guru could not possibly have made a vacuous statement, such as, 'the discipline of the Name shall inflate the bank-balance of an indigent individual' for it would be a demonstrably untrue statement. Had it been a true statement of a successful technique of human endeavour, there would be far fewer money-markets and far more monasteries in the world today.

63. *Nithāve*—P. *ni* plus *thān* plus *ve* ; *thān* S. a place of refuge, home. *Nithāvān*, homeless, without a refuge (Singular).

64. *Nimāne*—P. *ni* plus *mān* plus *e* ; *mān*. S. honour, esteem in which his fellow beings regard an individual. As modern psychoanalysis avers, no individual can retain his sanity intact unless his intrinsic worth is accorded recognition by his fellow beings, or failing that, by his own self-estimation, this latter being necessary anyhow. Where the latter or both factors are absent, a man becomes a psychotic or a neurotic. The difference between a psychotic and a neurotic, according to a quip, is between the man who believes that two and two make five, and the man who knows that two and two make four but does not like it.

Our text here refers to the profound psychological truth, that where a hostile or imbalanced social environment militates against the proper recognition of the intrinsic worth of an individual as an end, then a communion with God within himself makes him cognisant of the divinity-in-man and thus restores his basic assurance self-regard, which constitutes the basic prop of human sanity.

65. *antarjāmī*. P. *antaryāmīn*. S. *Antaryāmī* P—*antaryāmīn*, S.the inner discipliner of the self ; he who binds and integrates the self from within, by sitting at its very core.

astpadī III-8

sarab dharam mahi srest dharamu
hari ko nāmu japi nirmal karamu
sagal kriyā mahi ūtam kiriā
sādh sangi durmati malu hiriā
sagal udam mahi udam bhelā
hari kā nām japaho jia sadā
sagal bānī mahi amrit bānī
hari ko jas sun rasan bakhānī
sagal thān te oh ūtam thān
nānak jih ghati vasai hari nāmu.

Octonary III-8

This is the highest religion and way of life[66]; communion with God through the Name, and pure conduct.

This is the best of all efforts; to co-operate with good men, and to remove all evil from within oneself.[67]

Of all endeavours conceivable, this verily is worthy endeavour; to let the Name of God abide constantly in the heart.

Of all the spoken words that alone endureth, which articulates the praises of God after hearing them.

The holiest of the holy places, O, Nanak, is the human heart wherein resideth the Name of God.

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66. *Dharamu* is the only word in the Indo-Samskrit languages which expresses the notion and concept of 'religion' and 'good conduct' as a single integrated idea. In our text, both of these meanings of the word, are explicitly implicated by using the word as a noun *dharamu* at one place, and as an intransitive verb, *dharam*, at the other.

67. *Sādh sangi durmati malu hiriā*—Literally, keeping the company of the good and the destruction of inner evil, (or, detergence of the dirt of evil dispositions). Compare with the Buddhist *Dhammapada—Buddhavargo*, XIV.6-7 :

sabb pāpassas akarnam kusalassas upsampada, saccitt pariyodapaam, etam buddhān sāsam.

Not to commit any sin, to do good, and to purify one's mind, this is the teaching of all the Buddhas.

astpadī IV

slok (*u*)

nirguniār iānia so prabh sadā smāli
jini kīā tis cīt rakhu nānak nibahī nāli

Octonary IV

slouk (*u*)

O, thou devoid of merits[1]., and immature of understanding,[2] be with God, always.[3]
He, thy Creator, bear Him in mind,[4] for He alone is thy help, here and hereafter. So sayeth, Nanak.

astpadī IV—1

ramayīā ke gun cet paranī
kavan mūl te kavan dristānī
jini tū sāj sawār sīgāriā
garbh agani mahi jinhi ubāriā
bār biwasthā tujhahi piārai dūdh
bhari joban bhojan sukh sūdh
birdhi bhaiā ūpar sāk sain
mukhi apiāo baith kao dain
iho nirgunu gun kachū na būjhai
bakhasi leho tao nānak sījhai

Octonary IV—1

O, soul, remember goodness of the All-pervasive.[5]
And think: what thy essence and what thy appearance.
He who hath created, formed and evolved thee,
And hath pulled thee out of the fire of Potentiality.[6]
When young, He feeds thee with milk.
Whens mature, He supplies thee with food and creature comforts.
When old, there is the family and the relatives to look after thee.
Thus, even when disabled, thou art cared for.[7]
The man is essentially ignorant and devoid of true understanding.
O, God, unless he is in a state of Thy Grace there is no settlement for him.[8]

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1. *Nirguniār*—possessing no (good) qualities or *guṇā*. Hence, devoid of all merit (P). In metaphysics, *nirguṇa*, hence, Absolute, which is the true nature of the human soul.

2. *Iāṇiā*,—S. *āyana*, n. coming, approaching, hence, a newly born soul, a babe, a human soul, human being.

The soul, *ātmā*, in its true essence, is non-qualitative and its cognition of the world, the temporalia, is nearest the true Reality, when it confronts it as a new born babe, unscreened and undivided by the symbols and definitions of thought concrete and actual

as distinct from the abstract and conceptual, in the purely non-verbal realm of experience. It is the fringes of this babe-experience, so to speak, that the modern art through its abstract and crazy dada-forms and the ultra-modern atonal music are endeavouring or blundering to touch, the same which is the goal of Zen Buddhism, now becoming popular in the West.

The central doctrine out of which justification for Zen-discipline arises is contained in the *Mādhyamak* school of *Nagārjuna* which seeks to exegetise the doctrine of Gautam the Buddha himself, that,

'Things have being is one extreme : that things have no being is the other extreme. These extremes have been avoided by the *Tathāgata*, and it is a middle doctrine that he teaches'. (*Samyutnikāya*, XXII.90.16)

This non-verbal reality, this non-graspable razor's-edge, the middle-truth, is not describable by the fourfold propositions of Buddhist logic : (1) A is. (2) A is not. (3) A both is and is not (4) A neither is nor is not, and it, therefore, is indescribable, strictly speaking.

Nagārjuna, in his *Mādhyamakasāstra* (XV.3) says of it.

sūnyam iti, na vakatvyam asūnyam iti va bhāvet ubhāyam
nobhāyam ceti prajñāptyārtham tu kathyate

'It cannot he called void, or not-void, or both, or neither, but in order to somehow indicate it, it is called, *sūnyat*.'

That the goal of the Sikh spiritual discipline, *Nāmsimrin*, is awakening into this primary non-conceptual experience, is indicated in the *Gurū Granth* at numerous places :

ihu samsār bikāru sanse mahi tario brahmagiānī, jisai jagāi pīāvai ihu rasu akath kathā tini jāni (*Gurū Granth, Gauḍipūrbī*. V *Kīrtansohilā* 2·5) 'The God knower crosses over this confusing, distracting experience of the temporalia. He whom (God Himself) awakens into this aesthetic awareness (of Reality), *rasu*, he knows then the true unutterable story, *akathkathā*'.

The Sikh *yoga* of *Nāmsimrin* is, therefore, essentially a reversing of the process by which the world of discrete forms has arisen in the individual mind, as the mind matures from its babe-consciousness, by stilling the discriminative activity of the mind and letting the categories of *māyā*, *samsār*, fall back into potentiality. Once the world is thus seen, then the Sikh is liberated, but instead of resting there, he lets the projection of *samsār* arise again through *karuṇa*, compassion, having been consciously identified with it and then he engages in *paropkār*, helpful service to the world, willing and compassionate, untiring and selfless :

brahmagiānī paropkār omāhā, as the *Sukhmanī* declares (VIII.4).

In this *Sloku*, the Guru makes a play on the double significance of the words. *nirguṇiār*, and *iāṇā*, referring to the true nature and true goal of the human soul, as well as

its present obfuscated nature and confused state, implying that, that which is to be achieved is already within the true nature of man.

3. *Samāl*—P. from S. *Sambhār* to bear up, to lift, to carry. In Punjabi, to take care of.

4. *Cit* S. *Citta*, usually translated as mind, because in the thought categories of Indo-European languages the concept of *citta* is absent. There is no contrast between 'mind' and 'matter' in the thought-categories which Buddism and Sikhism both accept. Here, the antithesis of 'mind' the *citta*, is *rūpa*, the 'form', and not 'matter', as in western thought-categories. Just as 'man' when contrasted with 'woman' has a different meaning from when it is contrasted with 'animal', similarly, 'mind' when contrasted with 'form' signifies one thing and when contrasted with 'matter' it signifies a different thing. *Citta* is the antithesis of 'form', *rūpa* and not 'matter' that extends in space and can be manipulated in experimental laboratory. In the basic Sikh thought, the world is never viewed in terms of 'primary substance', matter, which is, at best, an inference, or a postulate and not a matter of direct experience. Thus the problem of how 'mind' can influence 'matter' does not arise here. The term for the physical world is '*rūpa*', (*rūp na rekh na rang kicchu tihi gun te prabhu bhinn*, God is different from what you perceive as the world, for, He is neither form, nor line, nor colour and is beyond all quality-substances', that is how our *Sukhmanī* refers to God. There is no 'material substance' underlying '*rūpa*', unless it be *citta* itself. When our text says 'bear God in mind', it does not imply, that any retreat from worldly activity, a renunciation of the world or world-denial, is advised. The life of Sikh discipline, of *Nāmsimrin* yoga, is not a turning back on socio-political activity. Thus, in the Sikh way of life, is not embedded the painful dilemma to which Arthur Koestler refers,

> "The *hubris* of nationalism is matched by the *hubris* of irrationality, and the messianic arrogance of the Christian Crusador is matched by the *yogī's* arrogant attitude of detachment towards human suffering. Mankind is facing its most deadly predicament since it climbed down from the trees, but one is reluctantly brought to the conclusion that neither *yoga* nor any other form of Asian mysticism, has any significant advice to offer".
>
> —*The Lotus and the Robot*, London, 1960.

This *hubris* is the result of our every day erroneous perceptions grounded in wrong assumptions. When through the discipline of *Nāmsimrin*, which is duly integrated to socio-political activity, man becomes aware of the underlying physical and spiritual unity of the world, the correct perception arises and the wrong assumptions are obliterated, and simultaneously vanishes and is resolved the basic inner ambivalence of man—the propinquity within life, of the beautiful and the ugly and disgusting of the creative powers of man and

his urge for destruction and degradation, of love and purity and beauty on the one hand and sex and violence and decay on the other, and thus the man is born to his true wholeness, equipoise of soul and equilibrium of mind, *sahaj*, *i kahai nānak gurprasādī sahaj upjai ih sahaj to jāi* (*Gurū Granth, Anand, Rāmkalī* III, 18). "The divine Light and Grace dispelleth the inner ambivalence of man, thus generating in him an abiding poise, so sayeth Nanak."

5. *Ramaiā*,—*ramatā*, S. *ram*, to pervade, to run through : Immanent, All pervasive God.

6. *Garbh-agni*,—S *garbh*, potentiality plus, *agni*, fire, energy. All potentiality is saturated with quiescent energy, otherwise, there would be no kinetic energy that vivifies all phenomena. The primaeval impulse that activates transformation of potential energy into kinetic energy is from God, Himself, and thus He is the Creator of all creatures and maker of all forms : He 'pulls them out of the fire of potentiality,' as our text says.

7. *Apiāo*—*Apbhramsha* of S. *peya*, drinkable food, rice-gruel or vegetable gruel, food essntially fit for sick and old persons. Our text literally says that 'the family members feed thy mouth with nourishing gruel' that is, look after and care for you in every manner necessary.

8. *Sījhai*—P., Settle problem satisfactorily. S. *siddhi*, to accomplish.

astpadī **IV-2**

jih prasād dhar ūpar sukh basahi
sut bhrāt mīt banitā sang hasahi
jih parsād pīvahi sītal jalā
sukhdāī pavan pāvak amulā
jih parsād bhogahi sabh rasā
sagal samagrī sang sāth basā
dīne hast pāv karn netar rasnā
tisahi tiāg avar sang racnā
aise dokh mūṛ andh biāpe
nānak kāḍh leho prabh āpe

Octonary IV-2

He, through Whose grace man lives on earth[9], a congenial hospice,
And enjoys himself in the company of his children, brothers, friends and wife.
He, through Whose grace man partaketh of cool, life-giving water,
And breathes the air and uses the priceless fire.
He, through Whose grace man has all the good things of life,[10]
And is surrounded by every paraphernalia of comfort.
He, Who hath given man the sense organs of touch, motor, audition, visual perception and taste.
To turn one's back on Him, and to engross oneself with the other.
Such is the sorry, ignorant, and sightless state of man
O, God, have mercy on him and redeem him through Thy own Will.
So sayeth Nanak.

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9. *Dhar ūpar sukhi basahi*—Literally, liveth on earth in congenial environment. Neither the emergence nor existence of life, on any terrestrial sphere, is possible unless the physical and environmental conditions thereon are propitious. Life on earth, such as we know it, has become possible because of certain chemical and atmospheric conditions on it, and an absence of these conditions, at any time, would mean extinction of such life on earth. The continued maintenance of these conditions is a pre-requisite of the continued existence and evolvement of this life on this planet. The continuity of these conditions is through grace of God, that has made earth a congenial hospice for man.

10. *Bhogahi sabh rasā*—Literally, 'enjoyeth all emotive experiences, that is, possesses and enjoys all good things of life.

aṣṭpadī **IV-3**

ād ant jo rākhan hār
tis sio prīt na karai gavār
jā kī sevā nav nidhi pāvai
tā sio mūḍā man nahī lāvai
jo ṭhākur sad sadā hajūre
tā kao andhā jānat dūre
jā kī ṭahal pāvai dargah mān
tisahi bisārai mughadh ajān
sadā sadā iho bhūlanhār
nānak rākhan hār apār

Octonary IV-3

He, Who protects in the beginning and saves in the end, Him the ignorant man loves not.

By attaching himself to Whom he may fulfill all his ambitions[11], towards Him, the fool does not turn his mind.

The Lord Who at all times and ever is present within the human heart,[12] Him, the blind-of-understanding deems as distant.

By serving Whom a man may be honoured hereafter, Him the bewildered man[13] of little sense completely forgets.

Such is the state of man, ever-erring, again and again going astray.

Nanak, the mercy of God is great[14] nevertheless.

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11. *Jākī sevā nav-nidhi pāvai*—Literally, 'By serving Whom he may attain the nine treasures (For Nine Treasures see f.n. 23, Oct. I—3) These traditional nine treasures of Hindu philosophical and literary tradition, signify the means whereby all human ambitions are realisable.

12. *Jo ṭhākur sad sadā hajūre—Hajūre,* P. from original Arabic, *hadūr*, present. Our text says that, God is ever present in the human heart and one does not have to search for Him anywhere else, and thus there is no insurmountable difficulty in remembering God. Compare, *Viṣṇupurāṇam* (VII. 7.38) :

koatipryā so asurabālakā harerūpāsne sve hṛdi chhidravat staḥ.

O, *asura* boys, no very great effort is required in worshipping God, for, He is present in every human heart as the sky pervades all space.

13. *Mughadh*—S. *mugdhā*, a bewildered mind, an intellect gone astray.

14. *Nānak rākhanhār apāru*—Literally, Nanak, the Saviour is limitless indeed.

asṭpadī IV—4

ratan tiāg kauḍī sang racai
sāc chhoḍ jhūṭh sang macai
jo chadṇā so asthir kar mānai
jo hovan so dūr parānai
chhoḍ jāi tiskā sram karai
sang sahāi tis par harai
candan lep utārai dhoi
gardhab prīt, bhasam sang hoi
andh kūp mahi patit bikrāl
nānak kāḍh leho prabh daiāl

Octonary IV—4

Man throws away the precious gem and picks up the cowrie-shell[15]

He turns his back on truth and revels in falsehood.

That which he must part with, he thinks is enduring

That what eventually betrays he strives for.

That which steadfastly sustains, he lets go.

An ass that he is, he washes off himself the cooling fragrant *santalum* paste, because of his ingrained partiality for filth[17]

Thus man is fallen a prisoner in a dark dangerous pit.[18]

God, have mercy upon him and raise him up.

Thus Nanak prayeth.

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15. *Kauḍī*—a cowrie-shell, it is a shell, of small gastropod found in Indian Ocean and used as money in Africa, South Asia and till recently in India. It is the lowest monetary unit, comparable with our current nayā paisā in value. While a *ratan*, the precious gem, which in common parlance is, the precious ruby stone, was till about a century ago when synthetic rubies indistinguishable from the natural stone were manufactured, the highest money unit known.

16. *Dūr parānai*—P. from Hindi, *pahcāne*/knows as, believes as to be so.

17. *Candan lep*—the paste of sandal wood is used in hot tropical climate of India to cool the forehead and body. Indian donkey vigorously rotates his body in dry dust when it feels hot and uncomfortable.

18. *Andhkūp mahi patit bikrāl*—Literally, 'fallen into a dark dangerous hole'. Such is the state of man that his vision and perspective is wholly circummured and thus he is cut off from Reality, as a man fallen into a pit, dark and dangerous, is not only deprived of natural mobility but is also otherwise in peril of perishing.

It is interesting to compare this simile of Guru Arjan, with the famous simile of Plato in the seventh book of his *Republic*. Therein Plato compares the state of man to a row of prisoners sitting in a cave and chained, so that they can look only in one direction, away from the mouth of the cave, into the wall of the cave. Behind them a fire is burning, and between the fire and the prisoners is a raised platform along which passes a constant procession of moving things. The prisoners see not the things but shadows of them cast by the fire upon the walls of the cave.

Since, however, they can never turn their heads, they do not know this. These shadows, threfore, are the only 'reality' they know or can possibly know, unless they take the aid of philosophy, the insight which human reason provides.

Our text on the other hand, seems to postulate that the state of man is such that no amount of human reason or wisdom can bring him nigh unto Reality unless Divine grace, an extra-terrestrial Power, comes to his aid.

There are good reasons to suppose that Guru Arjan was familiar with the main philosophy of Plato, and particularly with this simile of the prisoners-in-cave, as Greek philosophy in its arabesque motifs and this simile as a part of the stock-in-trade, *Sufi* argumentation, was already a part of higher learning and religious culture in the Punjab of the 17th century. Guru Arjan's contacts with Muslim divines and Islamic learning were as intimate as was his profundity of knowledge in ancient Samskrit text, and in this Guru Arjan was merely carrying on the basic impulse of Sikhism : that of providing a bridgehead between the semitic and the Aryan cultures.

As far back as the 7th century, the great centres of Greek learning in Syria, Egypt. Mesopotamia, and Persia had been overrun by the Arabs, and in the early 9th century, Al-Mamun, the Caliph of Baghdad, had ordered that the chief books of Greek learning should be translated into Arabic. This had affected Muslim theology and *sufi* thought profoundly, till Greek philosophic concepts and thought idioms became warp and woof of both.

It is, therefore, not a far-fetched surmise that when constructing and employing this *añdh kūp*, the 'Dark Pit' simile, Guru Arjan specifically had before his mind, the Plato's simile of 'chained prisoners-in-the cave' and the Guru deliberately underlined the Sikh doctrine of Divine Grace here, in his *añdh kūp* simile.

In the 5th and the 6th stanzas, *paudīs* that follow, our text proceeds to make the inner meanings of the *añdh kūp* simile clear by implicating that a mere turning of the head towards the mouth of the cave, as in Plato's allegory, will not enable man to behold the naked reality : he must be raised above his normal capacities and his present human station before he can have a vision of God, for, his predicament is not as Plato suggests, a lack of opportunity but it is a lack of vision. It is not any circumstantial incapacity externally imposed upon nim. but an inherent disablement, from which man suffers. This

basic insufficiency of man cannot be cured but through the Grace of God. It is a fallen state, that is the true predicament of man and what he needs is the Hand of God that can uplift. It is not a mere handicap that can be remedied by removal of exterior hindrances through educative processes and environmental manipulations and amplitude, such as has been and is the fond hope of all past and present utopia-makers, socialists and welfare state-*wallahs*.

Social and political implications of these two similes, that of Plato and that of Guru Arjan, are as profound and far-reaching, as they are from each other apart.

All utopian states, the modern welfare, socialist and communist societies, derive their basic inspiration from the ideas of Plato's *Republic*, the cornerstone of which is this allegory about the 'prisoners-in-the-cave'. It is a basic assumption of this allegory that only environmental and institutional inadequacies stand between the present misery of man and the fullness to which he is entitled. Political apparatus of the society, the state, is alone capable of removing these inadequacies and hindrances, and let the State, therefore, assume full powers to do so. While the theory about the state of man, as implicit in Plato's allegory, is the starting premise, this other one, the moral right of the state to assume full powers to manipulate and control social energy and material environment is the second premise of the syllogism, the conclusion of which are the modern welfare, socialist or communist states. It is, however, implicit in a society which is thus organised that, the extent of obligation of the State to provide the individual with facilities, is also the extent of the power of the State over the freedom and autonomy of the individual as a social unit. Slavery is necessary price of the security which these forms of society offer.

It is against this mortal danger that the implications of Guru Arjans's simile or allegory about the man-fallen-in-a-dark pit, militate. Any coercive power exercised and exercisable by an external socio-political authority, are not only essentially irrelevant to the predicament of man, but constitute a hindrance to his ultimate redemption. This latter will and can come only through individual religious culture, spiritual evolution and grace of God, which processes cannot properly generate and prosper in a society which subordinates the individual worth and inner autonomy of man to totalitarian power, in practice, invariably exercised by busy-bodies who have conveniently mistaken their own interests and emotional satisfaction that flows from exercise of power for the ultimate welfare and good of the society, as well as the individuals that compose it. Accoridng to Guru Arjan, the ultimate creative power is that of religion and not of any form of political totalitarianism or social regimentation.

asṭpadī IV—5

kartūt pasū kī mānas jāti
lok pacārā karai din rāti
bāhar bhekh antar mal māiā
chapas nāhi kachh karai chapāiā
bāhar giān dhiān isnān
antar biāpai lobh suān
antar agani bāhar tan suāh
gal pāthar kaise tarai athāh
jā kai atnar basai prabhu āpi
nānak te jan sahaj samāti

Octenary IV—5

True, man is *homo sapiens* but it is the animal in him that makes for his actions[19]

Thus, constant masquerade and hypocrisy are his lot.[20]

He carries a veneer of civilisation for show but is beset with evil and nescience within.[21]

No amount of tricks on his part can resolve this dilemma.[22]

Vast scientific knowledge,[23] vast powers of rational insight[24] and impressive gains in social purity[25] are to his credit in his show window.[26]

But in the inner vitals of his soul lurks the dirty dog[25] of greed and grasping.

Inside, the blazing fires of passions, outside, the calm ashes of resolvement.[28]

How can man, with a millstone tied around his neck, swim across an ocean, fathomless.

He, in whose heart God Himself taketh His residence,

Nanak, he alone achieveth spiritual equipoise.[29]

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19. *Kartūt pasū kī mānas jāti*—His psycho-mental dispositions, *kartūti.* literally, behaviour-patterns, are those of animals while his species is that of a human being. This truth, to which the Guru has given expression that, our psychomental make-up, by and large, partakes of our animal ancestory, is a recent scientific insight vouchsafed to modern man by the biological Theory of Evolution. It was Bishop Creighton who once remarked that, in the evolutionary process, it had not been so difficult to get rid of the ape and the tiger elements in human nature but the donkey was a more intractable beast. Donkey is not necessarily stupid but cussed. The besetting sin of man is his contrariness.

20. *Lok pacārā*—P. from S. *lokapcār*, an outwardly conformist conduct ; masquerade and hypocrisy.

21. *Bāhar bhekh antar mal māiā*—For, *bhekh* see, f.n. III-51. *Bhekha* is essentially to assume appearances indicative of the adoption of highest accepted values of life, hence, veneer of civilisation.

22. *Chapas nāhi kachu karai chapāiā*—Literally, 'This' (inner contradiction) cannot be annulled, (*Chaps* S. to sink, to efface, to undo, to liquidate) by whatever tricks.

23. *Giān*—P. True knowledge, valid knowledge, scientific knowledge.

24. *Dhiān*—P. Mental unicentricity, rational insight as contra-distinguished from mere observation.

25. *Isnān*—P., S. *Snāna* ; gaining, in Sikh literature, purity of conduct. *suno bhāi nandlālji sikh-karam hai ehu, nām dān, isnān bin kare na ann sio nehu* (*Rahitnāmah Bhāī Nandlālji*. 17) 'Taking of physical nourishment in the case of a Sikh is justified only if he remembers God, loves his neighbours and has pure conduct.'

26. *Bāhar*—Literally, for show purposes, hence, in the show-window.

27. *Sāun.*—S. Dog. In Indian estimation, the dog is not primarily viewed as a faithful companion and friend of man, but as the unkept and unkempt, unclean street dog who by his bark disturbs the human temper and by his bite communicates incurable rabies. The greed and grasping within the man is such a dog.

28. *Tan Sūah*—'On the body, the ashes are smeared.' Ashes, in Hindu religious thought-idiom have, as their mental equivalence, the concept of final resolution of all antinomies and contradictions of experience. Just as, when fire finally consumes all fuel, there is neither fire, nor fuel left, but only ashes which are neither one nor the other, so, ashes are a symbol of resolvement of basic human dilemmas and it is for this reason that Indian *faqīrs* smear their bodies with ashes. In Pali Buddist texts the simile of a 'gone-fire' is frequently employed to denote the condition of a liberated man, *tathāgata*, 'thus-gone.' In Vedic ritual text, the term, *svāhā* periodically occurs to denote the destination of a libation put into the fire, 'May it, through this fire, resolve into its ultimate essence, its true nature, *svā+hah*'.

29. *Sahaj*—For *sahaja*, see f.n. I.45.

astpadi IV-6

sun andhī kaisā mārag pāvai
kar gahi leho oṛ nibhāvai
kahā bujhārat bājhai dorā
nisi kahīai tau samjhai bhorā
kahā bisanpad gāvai gung
jatan karai tau bhī sur bhang
kah pingal parbat par bhavan
nahī hot ūhā us gavan
kartār karuṇāmai dīn bentī karai
nānak tumrī kirpā tarai

Octonary IV-6

How can a blind man traverse the road by merely listening to a description of the itinerary,

Unless some one takes him by the hand to lead him on to the destination.

A deaf of ears cannot solve a spoken riddle;

He may take the word, 'night' for 'sun rise'.

A stammerer cannot sing an intricate piece of classical music,[30]

However hard he may try, he is bound to falter.

How can a limbless person[31] have his residence on a hill-top.

For, he is unable to reach there by himself.

Humble Nanak, therefore, prayeth to the compassionate Creator :

Through Thy Grace alone man may be saved.

---

30. *Bisanpad* – S. *Vikhampad*, an intricate piece of Indian classical music. Classical Hindu music, unlike modern music, is not an independent art, being invariably an adjunct of poetry and dance Modern music is an interaction of three elements : rhythm, melody and harmony. It is harmony which accounts for the difference between our whole modern musical consciousness and the ancient music-sense, e.g. of the Greeks and of the Hindus. In our own classical music-values, it is melody, that is a compound of the tune and counterpoint, which is of basic and significant importance, not for its own sake, but because of the spiritual mood that it is capable of evoking and inducing. In the Sikh spiritual discipline, the *kīrtan*, 'sung praises (of God),' is the basic satisfying utility the music has. The modern man however, when he hears an unaccompanied melody, cannot help interpreting it in the light of its most probable harmonies, and when it does not imply consistent harmonies it seems to him unsatisfying, quaint or strange. This mainly accounts for our present generation's lack of serious interest in *kīrtan* to which such an

importance is accorded in the *Guru Granth* : *Harikīrtan nirmolak hīrā*, 'the sung-praises of God is the most precious good to covet for by man.' This also accounts for the degradation of *kīrtan* in our present day *gurdwārās* by musicians who succumb to the temptations of catering to the current cheap tastes acquired through frequent visits to our popular culture-centres, the cinema-hall. The effort of thinking away these cheap harmonic preoccupations is probably the most violent piece of mental gymnastics in all artistic experience and furnishes much excuse for a sceptical attitude as to the values of pre-harmonic or non-harmonic music.

To obviate possible misunderstanding about the true Sikh comprehension of the nature and import of Music as a creative art, it is necessary here to explain that Sikhism by its doctrine of *kīrtan*, does not intend to imply either that the dimension of harmony has in any way deteriorated the true human significance of music or that music is intrinsically related to language. In the Sikh scripture, the *Guru Granth*, it is clearly recognised and frequently implicated that music is the chief language of mind when the mind is in a condition of non-verbal feelings, whether in its pre-conceptual or para-conceptual stages of comprehension of reality : *so dar(u) kehā so ghar(u) kehā jit(u) bah(i) sarb samāle ? vāje nād anek asankhā kete vāvanhāre* (*Japu.* 27) 'what is the nature of the Gate, and of the House from where and sitting wherein the God sustains the All-Reality ? There, many and myriads the musical harmonies and as many their makers.' Here, as at many other places, it is conceded that music is formally related to language only where it sets a text, where it is music of a specific exterior occasion. It is admitted that music has its own syntax; its own symbolism and its own vocabulary, and that it is in no way a verbal statement, and further, that, harmony is its fulfilment and not derogation. But where, as is the case with certain developments in modern music, it cuts itself altogether loose from all intelligible equivalences that the Sikh doctrine of *kīrtan* joins issues with it, not by challenging its validity *abinitio*, but by questioning its ultimate significance as a creative human art. The 'pure music', atonality, *musique concrete*, electronic music, deny to the listener any recognition of content, or even the possibility of relating the pure auditive content to any other form of experience, by destroying all connections with the world of descriptive and verbal concepts. It is this tendency that has made music the central fact of lay culture ; it is easier to enjoy without integrating it with the whole personality, as it stirs the emotions without perplexing the brain.

This is 'music for its own sake', which the modern man demands out of *kīrtan*, and gets dissatisfied when it is denied to him, or the *kīrtan* itself is degenerated into entertainment when it is supplied to him.

The true Sikh doctrine of *kīrtan* is repudiatory of the theory of Music-for-its-own sake, as this theory is on par with such utterances as 'Art for Arts sake' or 'Business is Business.' All such theories are undeniably atheistic. They imply that each activity

of the human mind has utter independence, it can go its own way. This is a departmentalised conception of personal integrity which allows the universe to disintegrate, which unceremoniously banishes the All-unifier God out of it.

The Sikh doctrine of *Kirtan*, by yoking its binary structure of Hindu classical music to the word of the Guru, the *gurbāṇī*, cures the art of music of this disintegrating illness.

In our text, the melodic performance of music is referred to, which is impossible for one of defective speech to make, no matter how hard he tries.

31. *Pingal*—P. a man stricken with advanced leprosy through which disease he has lost the use of his legs and arms. From, S. *ping*, reddish brown, the colour of leprosy spots.

astpadī IV-7

sang sahāī so āvai na cīt
jo bairāī tāsio prīt
balūāka grih bhītar basai
anad kel māyā rang rasai
driṛ kar mānai manah partīt
kāl na āvai mūṛe cīt
bair birodh kām krodh moh
jhūṭh bikār mahā lobh dhroh
iāhū jugat bihāne kaī janam
nānak rākh leho āpan kar karam

Octonary IV-7

He that is ever with him and ever his helper,
Him the man recognises not.
That which is alien and inimical to him, he cherishes.
The house wherein he dwelleth is made of crumbling sands,
And engrossed in fleeting appearances he is wholly preoccupied with his childish pranks.
He firmly believes that all this is enduring and real.
The fool comprehends not the nature of the time-flux.
Malice, enmity, sex. anger, and greed.
The lie, and the great injurers—[32] cupidity and perfidy,
In this state man passeth from birth to birth.
Nanak prays: O, Lord, save him through Thine own mercy.

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32. *Bikār*—*P.* from S. *vikri*, to destroy, to injure, *vikāra*, injury, disease, Hence P. *bikār*, injurer, *mahā-bikār*, great injurer.

It is to be noted here that in recounting human sins and failings, the Guru, while disapproving of preoccupation with the physical side of sex, *kām*, does not seem to support the popular notion prevalent amongst a section of the Sikhs in particular, and others in general, that sins of the flesh that arise out of sex desire are the only or even the most mortal sins that beset an individual or the society. In Sikhism, it is recognised that the sex, the stream of life, must be controlled and sublimated or man must take the consequences, and pay the penalty which Nature exacts, that of moral and physical deteriora-

tion. But Sikhism does not countenance the view, held in certain religious philosophies and by professional moralists, that the Almighty committed an unpardonable solecism when He invented sex. When we contemplate, first in our private and business lives, and then in the world at large, the daily and deadly dosage of malice, anger, greed, lies, cupidity, vanity hate, suspicion, spite, revenge, arrogance, aggeression, destructive gossip, meanness, breach of faith, lack of charity, then all the adultery, rape, sexual obscenity and extramarital sex and perversion in existence become trivial by comparison—except in the eyes of the sexually repressed.

In support of the above view of relative importance of numerous human failings, the serialisation of them in our text, is most suggestive.

astpadi IV-8

tū ṭhākur tum pahi ardās
jīo piṇḍ sab terī rās
tum māt pitā ham bārik tere
tumrī kirpā mahi sūkh ghanere
koi na jānai tumrā ant
ūce te ūcā bhagwant
sagal samagrī tumrai sūtra dhārī
tum te hoi so āgiākārī
tumrī gati miti tum hī jānī
nānak dās sadā qurbānī

Octonary IV-8

Thou art our only Lord, God, and Thee alone we beseech—[33]

Our minds and our bodies altogether belong to Thee.

Thou art our Mother and our Father and we, Thine children :

Many are the comforts that we enjoy under Thine loving care.

No one knoweth Thy limits : for the Lord, God is higher than the highest.

On the thread of Thy will is strung the cosmos entire.[34]

That what is from Thee is verily subordinate to Thy Will.

Thy status and Thy measure, Thou alone knowest.

Nanak, this humble slave, is a sacrifice unto Thee, ever and forevermore.

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33. *Ardās*—P. from Persian, *Arzdāsht*, a memorandum of prayer. In Sikh terminology, a prayer to God. Perhaps, phonologically equated with *ard*, to ask for, and *ās*, the heart's desire.

34. *Sagal samagrī tumrai sūtra dhārī*-Literally, 'the whole Cosmos is strung around Thy thread.'. S. *sūtra* from root *siv* to sew, and thus connected with *sūī* (needle). *sīnā* (to stitch). *Sūtra* is a multivocal word, having many meanings. In the *Bhāgvadpaurāṇa* it is used in the sense of that which like a thread runs through or holds together everything, the Law of Cosmos. It is in this sense that our text employs the word, and since in Sikh thought the Law of the Cosmos is the Will of God (*hukmai andari sabhu ko bāhari hukam na koi*—(*Japu. 2*), therefore, our text here uses the word in the sense of Cosmic Law, that is the Will of God.

slok (*u*)

denhār prabh chhod kai
lāgah ān suāi
nānak kahū na sijhai
bin nāvai pat jāi

astpadī V-1

das bastū le pāchhai pāvai
ek bast kāran bikhoti gavāvai
ek bhī na dei das bhī hiri lei
tao mūdā kaho kahā karei
jis thākur sio nāhī cārā
tākao kījai sad namaskārā
jā kai man lāgā prabh mīthā
sarab sūkh tāhū man vūthā
jis jan apnā hukam manāiā
sarab thok nānak tini pāiā

slok (*u*)

He who turns his back on God, the Giver, to follow other aims,[1]

Is neither here nor there,[2] for, there is no honour for man except in the Name of God.

Octonary V-1

Man receives many gifts[3] from God, without being thankful.

But when a single desire of his is denied to him, he (is fretful with ingratitude and thus) becomes a *persona-non-grata*[4] with his Lord.

Had God denied him everything (already given), including the one desire (in question), how will fretfulness of the fool avail him ?

The Master with whom there is no contending, to Him submission and salutations alone are proper.

A human heart wherein the Will of God appears sweet, all bliss and happiness comes to reside therein[5].

He whom God granteth submission to His Will, Nanak, nothing whatever[6] hath been denied to him.

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1. *ān suāi*—*ān*, non, *suāi*, P. from S. *svārtha*, selfish aim ; S. *an*, non-God, the other, hence *ān suāi*, worldly and selfish persuits in denial of God.

2. *Kahū na sijhai*—*Sijhai*, P. from S. *siddhati*, accomplishing, succeeding ; such a man nowhere truly succeeds, in this world or the next. Those who fondly hope that by turning their back upon God, they will win this world, know not that while thus apparently succeeding, by their roots they perish. Bishop Berkley has well said that, 'he who hath not meditated upon God, the human mind, the *summum bonum*, may make a thriving

earthworm but a sorry statesman.' It is for this reason that vulgar secular politics that disregard and override religion are disannulled in Sikhism, and it is for this basic reason that Sikhs feel maladjusted to all political arrangemets and programmes which, under whatevr disguise, eventually aim at subverting the basic allegiance of man to God so as to conquer and vanquish the core of human spontaneity. *It is this secularism*, which disregards religion and denies God, overtly or covertly, and which equates human soul with political conformity and regimentation that is anathema to the true Sikh doctrine. ('Not to have the correct political view is like having no soul'—Mao tse Tung, 'Let hundred flowers bloom,' *New Leader*, New York, September, 9, 1957. page, 41.)

3. *Das basta*—Literally, ten goods or measures of wealth ; *vastu*. S. goods, wealth, property (cf. *vastuvāhimaya*, and *vastuhāni*, loss of wealth and goods). *Das* is indicative of many, plenty, in generous measure.

4. *Bikhoṭi*-P. *vi.* plus *khoṭa*, without cunning and untruthfulness, hence, *bikhoṭi*, n. reliability, truthfulness. *Bikhoṭi gavāvai*, the man loses his trustworthiness, becomes *persona non-grata*.

5. *Vāṭhī*—P. v.i. resideth, taketh residence.

6. *Thok*—P. (etym. uncertain), thing, object. *sarb-thok* : all things worth having. Hence, *sarb-thok tin paīā*, he hath been given all things worth having, nothing hath been denied to him.

aṣṭpadī V-2

agnat sāhu apnī de rāsi
khāt pīt bartai anad ulās
apunī amān kach bahur sāhu lei
agiānī man ros karei
apni partīt āp hī khovai
bahur uskā bisvās na hovai
jis kī bast tis āgai rākhai
prabh kī āgiā mānai māthai
us te caugun karai nihālu
nānāk sāhib sadā daiāl

Octonary V-2

The Banker[7] allows unlimited credit[8] to his client, for him to expend and invest for his pleasure and enjoyment.
But when the Banker, withdraws some of these credit facilities,[9]
An ignorant mind makes a grievance of it.
Thereby he merely loses his own credit (with his Banker), and he is no more trusted.
It becometh man to surrender things to Whom they rightfully belong.
And thus to obey His commandments wholeheartedly.
God is quite capable of bestowing His gifts again,[10] yea, fourfold.
Nanak, the mercy of the Lord is Perrenial.

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7. *Sāhu*—Persian, *shāh*, king, greatman, P. *shāh*, general supplier, in particular a banker, a credit-banker.

8. *Rāsi*—P. from S. *rāshi*, (derivation, doubtful) a heap, mass, accumulation, hence in Punjabi, accumulated wealth, capital ; *de rāsi*, giveth capital, allows credit

9. *Amān*,—Persian, *amānat*, trust-property , hence in our text, credit facilities.

10. *Nihālu*—P., apbhramsha from S. *ni-hri*, to offer as a gift or reward.

astpadī **V-3**

anik bhāt māiā ke het
sarpar hovat jānu anet
birkh kī chāiā sio rang lāvai
oh binsai oh man pachtāvai
jo dīsai so cālanhār
lapat rahio tah andh andhār
batāū sio jo lāvai neh
tā kau hāth na āvai keh
man hari ke nām kī prīt sukhdāī
kar kirpā nānak āp lae lāī

Octonary V-3

Impelled by[11] *māyā*[12] in many ways, a man of imperfect comprehension[13] exhausts himself day and night.[14]

He who gets attached to the shifting shadow of a tree is heading for disillusionment, for, the shadow must shift and perish (sooner or later).

All that is visible is transient: he who would grasp it is like unto a blind man (persuing) a form composed of darkness.[15]

He who falls in love with a tourist,[16] achieves no gain in hand, thereby.

O, my mind, true felicity is in love with the Name of God.

Nanak, may God, through His own mercy, instil such a love in man.

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11. *Het*—P. from S, *hetu*, impulse, cause, reason for, e.g. *kam hetum* or *ko hetuh*, 'wherefore ?' 'why ?' (*Pāninī*, ii.2.23, Pat.)

12. *Māyā*,—S. The Hindu philosophical concept generally translated as, 'Illusion', identified in the *Sāmkhya* with *prakriti* or *prādhān*, and in that system, as well as in Vedanta, regarded as the source of visible universe. The essence of *māyā* is duality, *dvanda*, i.e. classification which is the ground of all rational knowledge and intellectual awareness. The word *māyā* is derived from the root, *matr*, 'to measure, to build, to plan, to form,' the root from which such Greco-Latin words, as 'meter', 'matrix,' 'material', and 'matter' are obtained. The fundamental process of measurement is division, and thus the Samskrit root, *dva*, from which we get the numeral, *dvi*, or Punjabi, *do*, meaning, 'two' is also the root of the Latin, *duo* two and the English, 'dual'.

The world of discrete events and facts is *māyā*, precisely, because they are terms of measurement devised by the human mind, rather than realities of concrete nature.

Measurement is just making boundaries, whether by descriptive classification or selective screening. Thus all facts and events are seen as abstract, at par with lines of latitude or feet and immediate comprehension. This point of view is difficult to comprehend and appreciate, for, we are accustomed to think that things and events are the very bricks and building-blocks of the world, the most solid realities. It is this latter way of thought which 'entraps the individual mind, in the 'many' in forgetfulness of the 'One', which is responsible for the 'grasping', *tanha* of Buddhism, the 'bind' which roots the man in the mundane world : '*eho māyā jitu hari visrai, moha upajai, bhāo dūjā lāiā* (*Rām* Kalī. *Anand*, III)

"Illusion" therefore, is a very misleading translation of the term, *māyā*, and *māyā* is not an idealist philosophy as is commonly defined by the mondern Hindu Vedantists. A man who is free from the meshes of *māyā*, is not a man who discerns nothing but a trackless void in the objective world, a genuine void peopled by phantasies of the perceiving mind or of the mental stuff. He sees the world that any sane person sees, but he does not mark it off, divide it in the same way. He does not look upon it as concretely broken down into separate things and events and he is clearly aware that all things and events, are no more than bubbles on the Sea of Reality, which is God. It is about such a man that the *Guru Granth* declares that, 'those who are blessed with the unitive experience, through God's grace, see God in the very kaleidoscope of *māyā*.' For this reason, our text exhorts that 'true felicity is to be found in the discipline of *nām simrin*' : *man, hari ke nām kī prīt sukhdāī*, whereby the transitoriness of the temporalia can be realised as well as transcended, in a single and simultaneous act of discipline and prehension.

13. *Jānu-anet* — is a compound word ; *jānu*, n. Punjabi form of the Pali *jhān*, from Samskrit, *dhyāna* ; thus *jānu* here, in our text, is a verbal derivative noun, and not an imperative verb, in the meaning of 'know'. *Anet*, is the Punjabi form of Samskrit. *Anita, an* +*ito*, not gone to, not having attained (*Raghuvamsa X*. 37). *Anet*, here is not the Samskrit, *anitya*, meaning, 'transient,' 'occasional', 'accidental'. Thus *jānu-anet*, is a compound with accent at the second term of the pair, *anet*. Panini tells us (VI. i. 223) that all compounds have different meanings according to the position of the accent. Hence, *Indraśatru* means either 'an enemy of Indra', or 'having Indra as enemy', according as the accent is on the first or the last word of the pair. In our text the accentuation is to be read on the word *anet*, and so the compound means, 'the *jānu* or comprehension, which has not completely comprehended.' The accent on *jānu* would give to the compound the meaning that, 'comprehension is incapable of comprehending fully'. In our text, therefore, *jānu anet* means that, as long as man tries to comprehend the world through the categories of *māyā*, through measurement and classification, he encounters failure of true comprehension.

14. *Sarpar*—Punjabi form of Saṁskrit, *sarvaprayatniya*, maker of total effort, day and night striver, doer of exhausting labour, hence engaged in unrewarding and frustrating occupation (when used in bad sense, as is the case in our text here.)

15. *Andh anddhāru*—*Andha*, blind person, *andhāru*, a blind man in pursuit of shadowy figures or amorphous forms of darkness.

16. *Batāū*—a journey-man, a tourist, a temporary visitor who cannot make and has no intention of making his visiting place, his home. To fall in love with such a person is to invite certain disenchantment in love.

astpādī V-4

mithiā tan dhan kutaṁb sabāiā
mithiā haumai mamtā māyā
mithiā rāj joban dhan māl
mithiā kām krodh bikrāl
mithiā rath hastī asav bastrā
mithiā rang sang māyā pekh hastā
mithiā dhroha moh abhimān
mithiā āpas āpar karat gumān
asthir bhagat sādh kī saran
nānak japi japi jīvai hari ke caran

Octonary V-4

Momentary[17] is the body, the possessions, the family[18]—all are false.

Likewise false is the ego, its subjectivity and its illusions.[18].

Momentary is the power[19] that comes of youth, wealth and property.

And the evil passions of sex and wrath—they too signify no good.

Momentary, the pleasures that conveyances, the elephants, the horses, and suites of clothing afford to man.

And transient, alas, are the joys of art[20] human company and creative activity[21] that exhilerate man.

Of no enduring gain[17] is opportunism,[22] excessive greed[23] and assertiveness.[24]

And futile[17] is self-assurance and complascency.[25]

Devotion to God and walking in the path good men tread,[26] these endure.

Nanak sustains his life through devoted love of God.[27]

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(17) *Mithiā*—S. *mithyā* (contracted from, *mithūyā*, invertedly, incorrectly, improperly; *mithyaoār*, wrong or unethical behaviour; to no purpose, fruitlessly, in vain (in *Mahābhārat* and *Maitr Upanishad*) not in reality, only apparently. *Mithyā* is personified as the wife of *adharma* in *Kalkīpūrāṇa*. In this stanza of our text, *mithyā* is expressly used as antithesis of *sthira*, which means, enduring and real, while in the following stanza (V. 5) it is likewise used as opposite of *safal*, fruitful.

(18) *Kataṁbu*—P. (etym. uncertain), family circle of relations.

18(a). *Haumai*—ego-consciousness; *mamtā*, subjectivity. *Haumai*, self-conscious or ego-conscious existence is the core of human situation and the problems of spirit to which it gives rise. It is not a situation into which man is born but is one into which he grows and develops. The infant is not yet human, nor are the abnormal human types such as, the idiot, the 'wolf-child' or the psychotic. The norm of human ego-consciousness, *haume*, ordinarily, first appears between the ages of two and five in a child born of human parents and reared in a human society. *Haumai* implies affirmation of itself and involves the individuation of itself, the awareness of 'self,' 'I,' as differentiated and discriminated from that which is not itself—'the other', which is simply its own negation, and this entails a bifurcation of itself. In this *haumai* situation neither the ego-consciousness nor its bifurcation are chronologically prior to one or the other : they emerge simultaneously, are mutually inter-dependent and condition one another. This ego, *qua* subject, can go out of itself and can participate in the subjectivity of others, in friendship, in company and in love. Also, as subject, it can have language, entertain meaning and activate its creative imagination such as in the spoken word aesthetic sound and form and empathy. It is in these activities, primarily, that the ego gets in touch with its own core, which is freedom and spontaneity. But in its highest empathy of love and in its sublimest artistic creativity, it yet remains object-dependent and object-conditioned as well as object-obstructed. Although awareness of itself of the ego is much heightened in and through these activities of love and artistic generation, the self still remains, at its roots, cut off from itself. It can never as ego, contact, know or have itself in full and genuine individuality. Every such attempt removes it as ever and infinitely regressing subject from its own grasp, leaving in its embrace simply some object-semblance of itself.

Divided, disassociated in its centredness, it is beyond its own reach, obstructed, removed and alienated from itself. Just when it is more or less sure that it has itself, in engrossment of senses, in plenitude of power, in human love, in self-denying service and in artistic creation, it just does not have itself. It is precisely this ditchotomy of its subject-object nature which constitutes the inherent existential ambiguity, conflict and contradiction of the ego in ego-conscious ness, in *haumai*, which is its basic predicament, and it is to this predicament that *Guru Granth* refers again and again as the basic human problem, and as 'the disease malignant; (*haumai dīragh rog hai*), for bifurcated and disjoined in its unity, it is delimited by, but cannot be sustained or fulfilled in, itself. It is for this reason that our text asserts that there is no self-fulfilment in either extrovert or introvert activities, activities grounded in the pure subject or the discrete object, or even both. Never pure subject in its subjectivity, never absolutely free in its freedom, it is neither the ground nor the source of itself, or its world, both of which it has, but neither of which it completely has. Thus is

generated its basic anxiety, (*sahasi j'u mallnu hai—Anand* III. 18) the double anxiety about having to live and having to die: *to be or not to be.* 'This basic anxiety inherent in the human situation cannot be resolved and transcended through any discipline or activity such as proceeds from the ego itself' (*nah jae sahsā kitai sanjami rahe karam kamāe —Guru Granth, Rāmkalī, Anand,* IV. 18).

Our text, in declaring as *mithiā*, 'non-availing'. various things and activities in relation to the basic human situation, has the psychological analysis and its subtle nuances such as have been imperfectly explained in the foregoing paragraph, in mind.

(19) *Rāj*—From S. *rajas,* energy, hence *rāj,* power. 'Political power' is a secondary meaning of the word.

(20) *Rang*—S. literally, colour, in its secondary meanings, a place for public amusement or dramatic exhibition, in general signification, (as in our text) arts, fine arts.

(21) *Māyā*—In non-philosophic sense and literary parlance, the term signifies, creative activity, *māyā rūp.*, created form.

(22) *Dhroha*—P.—literally, betrayal of faith ; hence, disregardment of principles, sheer opportunism.

(23) *Moha*—P. excessive attachment, excessive greed for goods and things in disregardment of persons.

(24) *Abhimān*—P. self-pride, its exhibition, assertiveness.

(25) *Āpas ūpar karat gumān*-literally, 'Is assured of his self', that is, is self-assured and self complascent.

(26) *Sādh kī saran—For sādh,* see *f. n.* I – 4, *supra,* literally 'In the refuge of men of goodness and virtue', that is, following in the footsteps of such men. In *Mahābhārat,* in answer to the fundamental question of Ethics: 'What does good consist in ?' *Kah panthah,* it is said that, 'good is what invariably characterises the conduct of excellent men,' *mahājanah yena gatah sah panthah.* It is a concession to the truth that all basic concepts, such as, 'good' evade definition and may, therefore, be exegetised only through tautology. Our text, after asserting fundamental unsatisfactoriness of many human activities, proceeds to advise that the best course is to take refuge with men of religious virtue and experience, and at the same time refrains from defining precisely what that path is that mark such men out.

(27) *Hari ke caran—Caran,* S. feet, the feet of the venerable, (*Mahābhārta* XII. 174.24). *Carangatāh,* fallen at one's feet, in mood of utter devotion and humility. In the Sikh Scripture the exhortations, such as 'remember the feet of God', 'meditate on the feet' 'cling to the feet', invariably mean an advice to love God and to remember God devotedly and in humility. *Hari ke caran,* in our text, means 'the venerable feet of God,' that is humble devotion to God.

astpadī V-5

mithiā sarwan parnindā sunah
mithiā hast pardarb kao hirah
mithiā netar pekhat par triā rūpād
mithiā rasnā bhojan ansvād
mithiā caran parbikār kao dhāvahi
mithiā man par lobh lubhāvahi
mithiā tan nahī paropkārā
mithiā b̄su let bikārā
bin būjhe mithiā sabh bhae
safal deh nānak har har nām lae

Octonary V-5

Futile[28] it is, for the ears to hear evil of others.

Futile it is, for the hands to grab that which to others belongs.

Futile it is, for the eyes to drink in the beauty, such as of other women.

Futile it is, for the tongue to revel in the inferior delice of food.[29]

Futile it is, for the feet to move towards doing harm to others.

Futile it is, for the mind to desire to covet through greed and avarice.[30]

Futile is the body not engaged in selfless service.

Futile the odorant things smelt merely for their erotogenous[31] effects.

All human perceptions become futile without true understanding.[32]

Earthly life[33] of man acquires significance only through the discipline of *nāmsimrin*.

Thus sayeth, Nanak.

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28. *Mithiā*—See. f.n. V. (17), *supra*

29. *Bhojan ansvād,—an*, other, not the proper one ; hence, inferior, *savād*, taste, delice ; *Bhojan an syād*, the inferior pleasures of the palate. All pleasures of the senses are inferior, in the sense that they jade the mind eventually and are sickly delights and, therefore, inferior to the cool pure joys of the spirit. "They are insipid joyments, the pleasures of the senses, and they must be abandoned for the superior joys of the spirit, with the Numenon of God" (*bikhe ras phīkā tiāg rī sakhīe nām mahāras pīo*)···

30. *Par lobh lubhāvahi*·literally, 'engages in covetous greed and avarice.'

31. *Bāsan ke bikārā*, literally, 'smells scents that arouse erotic, evil passions, *bikārā*.'

32. *Bin būjhe mithiā sabh bhae*—All perceptions become futile for lack of true understanding, for, they remain out of focus, dispersed and disintegrated, unyoked to a final supreme purpose, which is the communion with God. The human senses are not basically misleading or fundamentally errant and sinful. They are basically reality-revealing and genuine activities of human mind. They mislead and frustrate not because of what they are, but because of lack of their proper integration to the central purpose of human life. Sikhism does not teach atrophe of, or withdrawal from the senses and the world that they reveal; it shows a way calculated to quicken, and enlargement of, the perceptions by integrating them to a supreme objective of human activity and the central meaning of human life. A Sikh does not seek to renounce the sense perceptions through sheer subjective introvertion; he transmutes them through their refinement and enlargement, by harnessing them to the discipline of God-realisation, *Nām simrin*. Thus, the sense perceptions, instead of over-powering and mastering him become his instruments and aides, and in this manner, he becomes free from *māyā*, its prison of sense; "the *māyā* of sense perceptions holds man in its coils entwined like a snake and it swallows those who accept it as such. But rare individuals, on whom the light of God hath shone, swoop upon this snake as an eagle from the skies above, to maul and grind out (its) deadly coils, and then it becomes a useful tool in hands" *māyā hoi nāginī jagat rahī laptāi, iskī sevā jo kare tis hī kau phiri khāe, gurmukhi koi gārḍū tini mal dal lāi pāi*—(*Vār Gujri* III.)...

33. *Deh*—S. *deha*. from root, *dih*, to mould, form, hence, n. body, human body, human life on earth.

astpadī V-6

birthī sākat kī ārjā
sāc binā kah hovat sūcā
birthā nām binā tanu andh
mukhi āvat tā kai durgandh
bin simrān din rain birthā bihāi
megh binā jio khetī jāi
gobind bhajan bin birthe sabh kām
jio kirpan ke nirārath dām
dhan dhan te jan jih ghat basio har nāo
nānak ta kai bal bal jāo

Octenary V-6

Life activities[34] of the *sākta*[35] are of no avail in the final reckoning.[36]
How can man be pure without the aid of truth ?[37]
Without the (subtle) Name,[38] mere gross body[39] is purblind. Its orifices[40] emit nothing but evil smell.
Without remembrance of God, the days and nights of man go in utter waste.
Just as the crops wither away without the (timely) rain.[41]
All human activities, unless integrated around God-communion, are futile,
Just as wealth accumulated by a miser serves no real purpose to him.
Blessed, twice blessed, is the man in whose heart the Name of God resideth.
I, the *nanak*, an a sacrifice unto such a man, again and again.

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34. *Arjā*—P. from S. *āyur*, life, lived life, hence, life-activities.

35. *Sākat*, A *sākat* is follower of the Hindu religion of *Saktism*, the sacred and secret texts of which have been made available to the general public, only in the beginning of this century, through the English translations and commentaries of Woodroff who wrote under the pen-name of Arthur Avalon, and who in his, *Principles of Tantra*, (p. xxvii) describes *tantra* as the 'development of *vaidak-karamkānda*, which under the name of the *tantrasāstra*, is the scripture of the Kali, the present Dark Age.' R. B. Sri Schandra Vidyarnava, in his book, *A Catechism of Hindu Dharma*, (Allahabad, 1899), defines a Hindu as one 'who accepts *Vedas*, the *Srutis*, the *Purānas* and the *Tantras* as the basis of religion and the rule of conduct.' (p. 1), and Kalukbhatta (*circa*, 14th, C.), in his commentary

on *Mānavadharmaśāstra* (11. 1.) says that, *Sruti* is twofold, *vedic* and *tantric* : *srutisca dvividha vaidiki tantrikca.* Thus, *Tantra* which constitute the sacred and esoteric texts of the religion of *Śaktism* is a respectable and well-owned Hindu religious doctrine.

The word, *tantra*, originally meant a manual giving the essentials of a science or art but in later usage, the term is generally restricted to works connected with the worship of goddess, Sakti, or Durga, the spouse of Siva, and hence, *Śāktism*, the religion, and *sākta*, the votary of this religion.

Sāktism, therefore, may be described as the worship of Durga, the wife of Siva, and *tantras*, the doctrines, the practices and the ceremonial that accompany this religion. For this reason, *Sāktism* and *Tantrism* are used synonymously.

Most important of the principles and ideas of *Tantrism* are the following :

1. Letters and syllables have a potent influence for the human organism and the universe and of similar potency are the former's written forms and diagrams. This is the theory of *mantra* and *yantra*, and the origin of the Punjabi expression, *jantarmantar*, which roughly means, *voodoo* or *abracadabra*. The ideas behind the theory of *mantra* can be traced back to early *Upanisidas*, as it is present in the opening text of the *Chhāndogya*, and the concluding section of the *Aitreyārnyak*.

2. Human organism is a microcosm of the macrocosm of the universe and it contains *nādīs*, or nerve-channels through which *prāna*, the nerveforce moves through specified *cakras*, the subtle centres. These ideas are the warp and woof of the classical theory and technique of *yoga*.

3. In the lowest nerve-centre of human organism resides the mysterious force, called *Kundalinī*, which is identical with the Force that has created the Universe. When by disciplinary practices, the *yoga*-techniques, partly physical and partly mental, this force is awakened and made to arise to the highest nerve-centre in the human organism, bliss and emancipation result.

4. There is a mysterious and basic connection between the process of cosmi evolution and sound, in particular, the sacred sound, *aum*.

All these are respectable and profound doctrines and while Sikhism acquiesces in some of them, accepts in part, some of them, but it does not find it necessary to denounce positively any of them.

While these doctrines are very ancient and go back to the earliest texts of Hindu scriptures, the date of their incorporation in the body of the *Tantras* is by no means so ancient.

Tantras are not mentioned by the Chinese pilgrims and in the lexicon, *Amarkosha* (*Circa*, 500 A. D.), (translated into Hindi by the Sikh theologian and historiographer, Santokh Singh, a courtier of the King of Kaithal, in the first half of the 19th century), the word *tantra* is not included as a designation of religious texts. Bana (*circa*, 630, A.D.)

gives numerous lists of sects, but though he specifically mentions *Bhāgvats* and *Pasupats*, he does not speak of *Sāktas*. Yet, it is certain that by the 7th century, the Mahayana form of Buddhism had been thoroughly permeated and infected with the doctrines and practices of *Tantrism* and the great Sankaracarya had, primarily, to contend with this form of Buddhism. The mystery that surrounds the early growth of its doctrine into the systematised practices of *Tantrism* and *Sāktism*, therefor, remains unsolved, so far.

The essence of *Sāktism* is the worship of goddess Durga, with certain rites, Five *M's*, which include the use of meat, wine and sexual intercourse, accompanied by the *tantric* techniques of *mantra*, spells, *mudrā*, gestures, and *yantra*, diagrams.

These practices are sought to be based upon and justified by a fundamental psychomental postulate, that the like kills the like, a kind of spiritual homeopathy that asserts and advises a spiritual aspirant to destroy passions through indulgence in them in detachment. *Yair eva patnam dravyaih siddhis tair eva cdita*, (*Kulārnavātantra*, V. 48.) which means that the identical sexual passions that inevitably lead to fall of man, are also potent to emancipate him. On the strength of this theory, an *agam* verse asserts that, *maithunena mahāyogī mamtullya na sanshaya*, 'one engaged in sexual intercourse is, without doubt, as great a yogī as Siva himself.' The famous Indrabhuti in his, *Jnansiddhī* (V. 15), declares that, *karammāyena vai sattvah kalpakotistnāyapi pacayante narke ghore tena yogī vimucyate*, that is, 'By the same acts that cause some men to burn in hell for thousands of years, the *yogī* gains his eternal salvation.'

It is with this homeopathic spiritual doctrine and particularly its practices of meat, wine and women, that Sikhism joins issues, and whenever in the Sikh Scripture, a *sākat* is assailed and condemned, it is these specific practices and the peculiar psychomental theory that sustains them, that are discountenanced. It is significant that while a *sākat* is frequently under fire in the Sikh Scripture, directly and specifically, *Sāktism* with its philosophy and doctrines is nowhere the target of this criticism. This is for two reasons. One, Sikhism is not a religion of theory, primarily, but is essentially a way of life, and theory, for its own sake, does not directly interest Sikhism, unless it is the theory of Dr. Whitehead that 'there is no groove of abstractions which is adequate for comprehension of human life.' Two, Sikhism believes that refutation and direct repudiation are primarily political weapons and not a useful technique of religious persuasion, and, for this reason, the Sikh Scripture scrupulously refrains from directly refuting or repudiating a theory or creed.

In our text, in this stanza of the *Sukhmanī*, it is the peculiar practices of the *sākta* that are disapproved of, and declared as of no avail, in the final reckoning.

36. *Birthī*—S. *vi+artha*; non-achieving of the objective. Hence, of no avail in the final reckoning.

37. *Sāc binā kah hovat sūcī*.—Literally, 'how can one be pure without truth?' Or,

'who can even be pure without truth ?' Our text argues that purity is essentially a characteristic of the truth and not of its opposites which exhypothesis, corrupt and obfuscate. The supposition, therefore, that through indulgence in them, the passions may be exhausted and destroyed, is untenable on the face of it. This point is reinforced in the *Sukhmani* at another place by the employment of telling simile of the impossibility of extinguishing fire by constantly adding fuel to it ; *jio pāvak īdhan nahi dhrāpai*.

38. *Nām*, S. *nāman*, is etymologically the same as the Latin, numenon, the antitheses of phenomenon. It is the numenon that is primary and not the phenomenal forms, the matter, to which it gives rise and which, in its involution, it sustains. This is the true Sikh doctrine and it is sharply opposed to the fundamental Marxist philosophy that matter is primary and the mind and consciousness are mere derivatives of it. "It is not the consciousness of men that determines their being, but, on the contrary, their social being (sum total of material environs) that determines their consciousness. (Karl Marx, *A contribution to the critique of Political Economy*, *Marx-Engels Selected Works*, Moscow, 1951, p. I 328). The view as to whether spirit is primary or the matter has primacy over it leads to far reaching moral social and political consequences which divide Sikhism from certain contemporary forms of Society and political organisations into a manichean conflict, the opposition between light and darkness, a conflict which is clearly adumberated in the postulate of our text that 'the *tanu* is blind when divorced from its sustaining principle and power, the *Nām*' that numenon is primary and the phenomenon, a mere derivative of it.

39. *Tanu*—S. *tanus*, body, material form (*Rigved*, V.93) ; hence, material forms, phenomenal forms matter as opposed to spirit, as in the western categories of thought ; form, *rūp*, as opposed to name, *nāman*, hence, phenomena that appears and can be grasped by the body or the mind as opposed to numenon that inspires and sustains it but cannot be grasped and defined, which is *neti*, not this, and yet without which there is no any 'this'. The argument of our text is that a realization of the numenen, of the reality that is the goal of all religious quest is not possible through or by a sole reliance upon human body, the phenomenal forms and passions that they engender, for, the body, by itself is blind, as its passions are turbid, and thus they are not capable of leading to light and clarity. The principle of spiritual homeopathy on which the *sākta* relies, namely, that evil can best be conquered through evil, is misconceived and untenable. The Sikh doctrine is that darkness can be dispelled by light alone, that is the Light of the Name, of God-realization : *andhkār dīpak pargāse* that is, 'it is the light that dispelleth darkness.' The evil, therefore must be conquered by good. Compare the Buddhist doctrine on the point, *na hi verena verāni sammantidh kudacanam, averena ca sammanti esa dhammo sannantano*. (*Dhammapad, yamakvargo*, I. V. 33), that is, "evil does not cease by evil ever and at anytime ; only by its opposite may it be destroyed : This law is fundamental and unvarying". Again

and again, the point is reiterated in the *Gurū Granth*: *re man binu hari jaha racahu taha tahi bandhan pāhi, jiha bidhi katahū na chūtiai sākat teū kamāhi* (*Bāvanakhrī*, 9.) "O mind, the more you persue that which is other than God, the more it binds and imprisons. But, alas, the sākat obdurately engages in activity least calculated to liberate."

40. *Mukhi*,—from S. *mukha*, orifice, mouthlike opening; hence, *mukhi*, out of its orifices. Our text, by saying that 'out of the orifices of the human body comes out nothing but evil smell', states a physical truth so as to implicate the doctrine that out of evil nothing but evil cometh, that the position of the *sākta* that by nourishing it the evil in man can be overcome, is a wholly unacceptable proposition.

41. *megh binā jio khetī jāi*—*meghi*, S. Cloud; hence, rain; seasonal rain. The Indian geo-climatic conditions impart a scientific precision to the time and months of the rainy season, and the clouds appear on the Indian sky to shower rain on the parched soil, in predetermined periodicity a failure of which inevitably leads to failure of crops and thus to agricultural famine. Our text says that remembrance of God has the same central significance in human life and its spiritual evolution, as the seasonal rain has for Indian agriculture.

astpadī V-7	Octonary V-7
rahat avar kach avar kamāvat	His veneer[42] is different from his real deeds ;
man nahī prīt mukhoh gaṇḍh lāvat	He professes love of which his heart is empty.
jānan hār prabhū parbīn	God is a skillful[43] knower, indeed.
bāhar bhekh na kāhū bhīn	He is not impressed by any outward show.
avar updesai āpi na karai	He who preached to others without acting upon it himself.
āvat jāvat janmai marai	Falls a victim to coming and going, birth and death.
jis kai antri basai nirankār	In whosoever's heart[44] resideth the Light of God, the Formless,
tis kī sīkh tarai sansār	His teachings are verily capable of redeeming mankind.
jo tum bhāne tin prabh jātā	They whom Thou accepteth, know Thee.
nānak un jan caran parātā	And Nanak humbly prostrates at their feet.

42. *Rahat*—P. outward conduct and appearance ; veneer, as distinct from the real face.

43. *parbīn*—P. from S. *parvīna*, skillful, conversant with. God being Universal Mind Himself of which all minds are but fractions and dimunitions, is conversant with the latter, and it is, therefore, futile for any mind to hope that by any trick or device, it can conceal its workings from God.

44. *jis kai antri basai nirankāru*—'In whosoever's heart the Formless taketh residence.' The basic point which this verse of our text implicates announces a doctrine which sharply distinguishes Sikhism from certain great religions of the world, such as, Christianity, Islam and Hinduism. The central creed and doctrine of Christianity is that the man, Jesus of Nazereth, who was born roundabout the beginning of the Christian era, was in quality and historically unique, not merely a peak in human evolution, but a discontinuous once-for-all appearance of the Divine within the spatio-temporal order. Jesus is, therefore, the Good News, by accepting which alone man can be saved, and thus,

there is no redemption for mankind ever, except through accepting Jesus and Jesus alone, Who is the Word made flesh, the Spirit of God made incarnate. In Islamic creed, the man, Mohammed (570-630) is the rasūl, the Sent-one of God the Messenger who has brought the eternal commandments of God to mankind. The sole duty of man is to accept the *wahy* or revelation brought to mankind by Mohammed, the Praised one. This *wahy* is wholly given, and nothing remains but to accept it in its immutable majesty. Since Mohammad is the bringer of this immutable and the whole truth, he is the Perfect Man, as Ibni-Arabi, the Spaniard (1165-1240) explained it, the Man in whom all the attributes of the Macrocosm are reflected, and he is unique, since the beginning of Time and till the end of Time. In modern Hinduism, that is Hinduism as fully developed during the Gupta period (circa 4th. C), the doctrine of *avtārvād* is its hub, which postulates that God has incarnated Himself, since the beginning of Time, into subhuman and human forms, nine times upto date, and shall finally so incarnate Himself, the tenth and the last time, as *Kalki-avtār*, "in the year *durmukha*, second of the bright half of moon, in the *nakshatra*, *margshirash*, on Saturday, with the moon in the *poorvashadha*, in the *vriddhiyoga*, at three *ghties* after sunset", in the village of Sambhal, in the family of eminent brahmin, Vishnuasas, according to the *Sakti-samājamiantra*. It is by worship of and devotion to one or more of these incarnations alone that man can be saved.

What is common to all these three great religions, and which imparts to them an air of exclusiveness and a sense of definitness, is the belief that Truth and the source of the Truth, in statement and historicity, have already acquired finality.

The verse of our text repudiates this idea and this doctrine which is central to all these great religions of the world.

Sikhism proclaims a doctrine of growing Truth and of a continuing source of it, which is the conscience of God-awakened man, and whatever the form this Truth takes from time to time and whatever its source, this Truth remains the same and it is, at all times, capable of saving man and redeeming mankind.

aṣṭpadī V-8	**Octonary V-8**
karo bentī pārbrahm sabh jānai	I pray to the God-Absolute, who knoweth all.
apnā kīā āpahi mānai	And He exalteth[45] all creatures of His,
āpahi āp āpi kart niberā	He Himself alone chooseth (His own)[46].
kisai dūr janāvat kisai bhujāvat nerā	To some He maketh Himself appear as away, there, and to others, as near, here.[47]
opāva siānap sagal te rahat,	He is immune to all techniques and the know-hows[48]
sabh kich jānai ātam kī rahat	And He knows the secret workings[49] of all minds,
jis bhāvai tis lai laḍ lāi	Whomsoever He pleaseth, His hand He holds[50] to guide.
thān thanantar rahiā samāe	He permeates through all places and all spaces.[51]
so sevak jis kirpā karī	He on whom He confers His grace, he worships Him.[52]
nimakh nimakh jap nānak hārī	Nanak advises man to remember God continuously.[53]

45. *Mānai* – from S. *mānati, mānayanti*, to honour, to exalt

46. *Niberā* – P. from S. *nirvri*, to choose, to select

47. *Kisai dūr janāvat kisai bujhāvat nerā.*—In this verse the Nanak V is not laying down the doctrine of predestination, according to which whether a man shall be saved or consigned to eternal hell has been predestined by the Will of God, immutably. This is the Christian doctrine of Calvinism. This is also the *sad-vaisnava* doctrine of *Madhvacarya*, with its *pancabheda*, the Five eternal distinctions of the Being, and its *tribheda*, three distinctions of the souls, the latter of which postulates that, (1) some souls are destined to eternal bliss, (2) some others to eternal transmigration and (3) the remainder tending ever downwards, doomed to eternal hell. There is further, the orthodox interpretation of *Qorān* according to which God misleads sinners, decrees their evil deeds and punishes them in hell for the same. It was against this orthodox Islamic doctrine that the Mutazila heresy arose in the early centuries of the *Hajīrā*.

Our text is not to be confused with any of the above, Christian, Hindu or Islamic

doctrines, for, it is, in fact, an exegesis of the famous statement made by the Nanak, I, in his *Japu* : *g̃vai ko jāpaī dīsai dūr, gāvai ko vekhai hādrāhadūr*, that is, 'some adore God as He appears to them a transcendent God, and others, because He appears to them as Immanent.'

48. *Opāva sīnap*—*Opāva*, S. *upāya*, that by which one reaches one's aim, means or strategem *Sīnap* P. technique or know-how. Technically *upāya* means a ritual efficacious for producing certain desired results. It is an integral part of the practices of the Vedic-cum-Tantric religion, the latter being essentially magic and not religion proper. Magic is not prior, chronologically to religion, nor an earlier stage in the evolutionary scale as assumed by Hegel or supposed by Frazer in his world famous book : *Golden Bough*. Both of them run side by side in the history of religion.

The difference between the two lies in the nature and function of their systems and their ideas and practices.

Magic aims at controlling the powers of Nature, directly, through spells and enchantments and, this is the technical sense of *upāya*. The religion believes in spiritual Powers or power external to man and the world and aims at beseeching them through persuasive methods of sacrifice and prayer. The one is dictatorial, the other persuasive. Magic depends upon the way in which certain things are said and done for a particular purpose (*upāya*), by those who have the necessary knowledge and power to put the super-natural forces into effect, (*sīnap*). The doctrine of *upāya* in magic leads to the existence of esoteric body of knowledge, *gūhyamusht* (the closed fist secrets), and the necessity of *sīānap* leads to the existence of priests of religion who are equivalents of medicine men of *voodoo*.

But a religion proper is not primarily concerned with mundane affairs, and it, therefore, needs no *upāya*, and since it is essentially personal and supplicatory, it needs no know-how technicians, the priests.

For this reason, there are not any formulae of *upāya* in Sikhism, and nor does Sikhism countenance a priestly class.

Our text, by implication, brings out and stresses the essential difference between Magic and Religion, by saying that, 'God is immune to *upāya* and *sīānap*, both'

49. *Rahat*—P. behaviour, the ways ; here, secret workings, inner behaviour.

50. *Lai laḍ lāi*—literally, 'lets hold the scarf', with a view to lead on to the proper path.

Affords guidance, holds the hand for purposes of guiding.

51. *Thān thanantra*—Literally, a place, and that which permeates throughout within a place ; the places and the spaces.

52. *Sevak*,—For the word, *sevā* see, f. n. II. 61 *supra*, *Sevak*, a devoted follower, a worshipper.

53. *Nimakh Nimakh. Nimakh*—P. specious moment ; hence, *nimakh nimakh*, unceasingly, continuously.

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THE SIKH REVIEW

(A Socio-cultural & Religious Monthly)

The Spirit that is Col. Iqbal Singh

It was not for the first time that Col. Iqbal Singh figured in the newspaper reports when he hit the headlines in world Press in the middle of September, 1977, following his outwitting an Australian Anand Margi terrorist in spite of a bleeding stab in his chest and a punctured lung, with his wife Darshan Kaur's assistance.

A graphic account of how a wounded and un-armed Col. Iqbal Singh and his equally helpless wife foiled the Anand Margi activist's attempt to abduct them, in the Colonel's own words, appeared in the Dec. '77 issue of *The Sikh Review*. But the inspiring episode certainly bears repetition if only to underscore some of its details to obtain from it an inspiring moral.

The Colonel was taken completely by surprise when at 1.45 a.m. on the night of 14th—15th September he woke up to find that he had been stabbed in the chest and had facing him a sturdy house-breaker armed with an automatic weapon. However, he reacted neither with panic nor with hysteria. With his faculty of calculation intact he decided to keep his children, his elder brother and the latter's wife out of the fray, meekly allowed himself with his wife, to be led to his own car and then fell to driving it in deference to the armed assailant's command through and out of the maze of Canberra's street into the open country. It was here that he acted after careful deliberation in the midst of the tensest conceivable situation in a man's life. He purposely swerved the car, let it plough into the roadside marshy fields and made use of the incidental jolting to divest the assailant of his most formidable equipment—the gun. He received some more stab wounds in the course of the fray that ensued and during which inspiring shouts of *Sat Sri Akal* pierced the muffled noise of the struggle that disturbed the nocturnal silence. He wrested the dagger out of the assailant's hands. His wife plucked the hairs of the assailant's head and bit his arms. The Colonel beat the assailant with a splinter of the but of the gun till he begged to be released. Beaten and bruised, the assailant broke himself free and scampered into the surrounding jungle to be apprehended three days later by the Australian police.

The episode that brought Col. Iqbal Singh into the news a few months earlier had no such spectacular incidents of drama. It centred round denial to him of entry into a club on account of his peculiar head-dress—which for a Sikh has special significance. Col. Iqbal Singh asserted his right to wear the head-dress not repugnant to his religious susceptibility.

The two episodes have not much in common; but they reflect the same spirit—the Sikh spirit—and that emotional nucleus

comprising a sense of belonging to a proud heritage of valour, independence and confidence in ultimate triumph—which characterise the Khalsa.

The qualities of cool courage and self-confidence in the face of overwhelming odds that Col. Iqbal Singh displayed do not show up once in a while. They shimmer through the whole length of the history of the Sikhs. Cunningham noted them while describing the disastrous outcome of one of the battles in the course of the Anglo-Sikh Wars, when betrayed by their own commanders the Sikh army was defeated—but even in the stark hour of defeat not "one disciple of Govind", to use Cunningham's phrase, "showed his back to the enemy but each one rushed singly forth to engage a multitude and not one Sikh lost faith in his ultimate destiny". These qualities reflect a spirit and an attitude.

Both these—the spirit and the attitude—cannot be taken for granted; they have to be nursed with inspiration from our history and spiritual heritage. That Col. Iqbal Singh has been doing it is reflected by a series of ostensibly insignificant details—not so insignificant in the later cited incident. He is not apologetic about his head-dress. He does not attach a caste name to his individual name. His wife is "Darshan Kaur" and not just "Darshan". He derives inspiration from the cry of *Sat Sri Akal*.

The value and the validity of this spirit has been proved once again—and now in the context of an altogether new situation. But the value of things which affect human beings attains reality only when the concerned men and women become aware of it. Are we sustaining an awareness of the Khalsa spirit ?

(Guest Editor : Prof. K. Singh)

II

Murderer at Large

The daylight murder of 18 Sikhs in their holy city of Amritsar, on 13th April, and the recent murder of 7 Sikhs at Kanpur by Baba Gurbachan Singh and his rabid hounds, in collusion with the police, who later whisked him safely out of the grisly situation under its protection, present on avalanche of evidence on the inner reality of the Government's complicity in the gory crimes, which is no longer an open secret, but a naked truth and a stark reality. How otherwise was it possible for the murderer and his cohorts to hold their 'fete' in full view of the murdered for more than three hours, as if celebr_ting their victory over the kill, a hundred yards away, and how was it possible for the police, who were, present on the spot to be unable to arrest the perpetrators of the crime? And at Kanpur, the second *galūghārā*, the police not only allowed Baba Gurbachan Sin and his hounds to escape, but instead arrested the Sikhs who had been wounded by the Baba's cohorts and the police as well.

Paradoxically, instead of putting Baba Gurbachan Sin behind bars for his heinous crime, he was given audience the very next morning on April 14, by the Prime Minister himself. At this conference, the Baba sought protection and immunity from arrest! The Prime Minister could not have been ignorant of the Baba's crime. And quite faithfully, the Delhi administration, on the possible instructions of the highest authority of the land, did not cooperate with the Punjab Police who had come to Delhi to arrest the Baba, but returned empty-handed, after waiting in Delhi for a few days.

And when the Sikh leaders called on the Prime Minister, to place before him the Sikhs' point of view, they were snubbed. This is how the community stands in his estimation! Baba Gurbachan Singh has thus become sinned against than a sinner!

For the callous disregard and betrayal of the Sikh people who made more sacrifices for the cause of Independence than all the other communities put together, we shall have to go back a few years.

The betrayal of the Sikh people began with false promises made in the 1929 at the Lahore A. I. Congress Session, wherein complete independence as its political goal was fixed and a solemn promise was made by the late Mr. Nehru, which was reaffirmed in July, 1946, at the A. I. Congress in Calcutta, in the following words:

"The brave Sikhs of the Punjab are entitled to special consideration. I see nothing wrong in an area and a set-up in the north wherein the Sikhs can also experience the glow of freedom."

Unfortunately, all the promises made to the Sikhs not only evaporated into thin air after Independence, but a systematic denigration was launched by injecting an anti-Sikh virus into school textbooks, measures in public service to wound their self-respect, and by reducing their numbers in the Armed Forces and directly or indirectly encouraging apostasy among the Sikh officers, and rank and file.

It appears to us that the Government has a nite plan to degrade and liquidate the Sikhs d Sikhism by encouraging such people and rties as the Neo-narankaris and their Baba rbachan Sin, manifest from the diplomatic atus conferred on him and scope to commit urder, as is patent from the two *ghalughārās* f the Sikhs at Amritsar and Kanpur, under e very nose and connivance of the custodians f law and order, under some clandestine *hārā*.

One of the measures of genocide is to estroy a people's source of congregational trength. Ahmed Shah Abdali, when he could ot exterminate the Sikhs by mass killing, azed the Sikhs holiest temple, Harimandir. o deprive them the sourse of their congre-ational strengh. But even through that rime he could not break the Sikh pride nd spirit bequeathed to them by their Gurus. When Mir Mannu put price on Sikhs ead and ordered indiscriminate murder, the Sikhs, even while their heads were being chopped off on the wooden blocks, joyfully died singing, "*Manū asādī dātrī, asī Manu de soe, jūṅ jūṅ Mannu waddā asī dūn soāe hoe*" (Manu is our sickle, we are his harvest, the more he cuts us double and treble in numbers we grow).

The new stratagem of openly and publicly insulting our Gurus, and holding them up to ridicule, so as to divest Sikhs of all pride and the love of their Gurus thus reducing them to the position of slaves and the extension of protection by the authorities to the neo-narin-karis under the pretext of 'freedom of worship' is more heinous a crime than genocide.

Let it be understood that Sikhs will not tolerate such insidious tactics for their disinte-gration for long and will fight back to presesve their entity, and reinvest themselves with all their former glory.

The Sikh Faith and The Nirankaris : A Historical Perspective

PROF. HARBANS SINGH

THE relationship between the Sikh faith and the current Nirankaris needs to be defined, for the sake of the issue that has arisen in the Punjab. The word "current" has been used advisedly. These Nirankaris have to be distinguished from the older Nirankaris, a sect of the Sikhs which originated about the middle of the nineteenth century. The latter were the pioneers of reform in Sikhism, garbled during the days of courtly power and splendour. In the textbooks on Sikh history, four religious movements in the modern period are recounted—the Nirankari, the Namdhari, the Singh Sabha and the Akali. Nirankari reform was the precursor to the modern phase in Sikh history.

The Nirankari movement aimed at restoring the purity of Sikh belief and custom. It preached against caste and idolatry. The main focus was on the worship of God as *Nirankār*, the Transcendent Without Form. The founder, Baba Dayal (1783-1854), was a man widely reputed for his holiness. He established the Nirankari Durbar at Rāwalpindi, two years after the lapse of Sikh sovereignty in 1849. The rise of the sect excited the interest of the Presbyterian Christian Mission at Ludhiana. They imagined that the ideas the Nirankaris preached must produce an environment favourable to the acceptance of the Gospel. Owing to their tolerant creed, the Sikhs were from the very beginning considered to be especially amenable to Christian influence. For this reason, Ludhiana was chosen as the site for the Mission in 1835. The founder, Rev Dr C.H. Lowrie, regarded the area as "the best field of labour", being inhabited largely by the Sikh people "to whom our attention at first was especially directed."

The Ludhiana Mission sent a team to study the sect and its teaching. Their comments form part of the Annual Report of the Ludhiana Mission for 1853. Following extract is from that Report :

> Sometime in the summer we heard of a movement which, from the representations we received seemed to indicate a state of mind favourable to the reception of Truth. It was deemed expedient to visit them, to ascertain the true nature of the movement, and, if possible, to give it a proper direction...They are called Nirankaris, from their belief in God, as a spirit without bodily form. The next great fundamental principle of their religion is, that salvation is to be obtained by meditation on God. They regard Nanak as their saviour, inasmuch as he taught them the way of salvation. Of their peculiar practices only two things are learned. First, they assemble every morning for worship, which consists of bowing the head to the ground before

the *Granth*, making offerings, and in hearing the *Granth* read by one of their numbers, and explained also if their leader be present. Secondly, they do not burn their dead, because that would assimilate them to the Hindus; nor bury them, because that would make them too much like Christians and Musalmans, but throw them into the river.

Belief in Guru Nanak and the *Guru Granth* was basic to the Nirankari doctrine. Upon his death in 1854, Baba Dayal was succeeded in the leadership of the sect by his son, Darbara Singh. The latter continued to propagate his father's ideas, prohibiting idolatry and the use of alcohol and extravagant expenditure on weddings. He introduced in the Rawalpindi area the *Anand* form of marrying rite. *Anand*, a simple and inexpensive ceremony, became a cardinal point with leaders of subsequent Sikh reformation movements. The line continued, and the present direct descendant is Baba Gurbakhsh Singh, who has his centre in Chandigarh. For their principal tenets, these original Nirankaris are beholden to the Sikh faith and, in spite of certain characteristics peculiar to them, they subscribe to its teachings, symbols and forms.

Gurbachan Singh's Nirankaris have nothing in common with the Nirankari sect of the Sikhs, except for the name. They are not even a schism split from it, although the founder, Buta Singh, was once a member of the Nirankari Durbar at Rawalpindi. Upon being asked to sever his connection with the Durbar for some misdemeanour, he raised a group of his own. He was succeeded by Avtar Singh, who after partition migrated to Delhi and set up a center there. Over the years, he recruited a considerable following from among Sikhs, Hindus and others. The present leader, Gurbachan Singh, is his son.

These Nirankaris have no affiliation with any of the known religious traditions. In any case, they have nothing in common with the Sikh religion and own no connection with it. They welcome to their fold people from all religions. In this way, they form a freemasonry of faiths held together by the person of the leader, Gurbachan Singh, who is believed to be the incarnation of God. He is considered to be in the line of world prophets. As Gurbachan Singh himself proclaims: "The responsibilities assigned from time to time to prophets like Noah, Rama, Krishna, Moses, Christ, Muhammad, Kabir, Nanak and Dayal have now been put on my shoulders by my predecessor Baba Avtar Singh." In Nirankari writings, he is claimed to be the Deity.

It is not for anyone to controvert such claims. Least of all for the Sikhs, who do not regard truth as the monopoly of any single group or faith. Their history and culture are witness to their liberal and pluralist outlook. Guru Tegh Bahadur (1621-75), the Ninth Sikh Guru, or Prophet-Teacher, laid down his life to secure the people the liberty of conscience. His martyrdom was for the protection of the right of everyone to practise his religion unhindered. He protested against the State's interference with the individual's duty towards his faith. It was a declaration that the State had no authority over the individual's conscience and that any attempt to create a

unitary, monolithic society must be resisted. It was a reiteration of the Sikh belief in an open and ethical social order and of the Sikh principles of tolerance and acceptance of diversity of faith and practice. This lesson is part of the Sikh experience and psyche and no follower of the faith can contravene it.

The Sikhs would have no quarrel with the current Nirankaris about their beliefs or ways of worship, but there are certain aspects of their system which cause abrasion. Although the Sikhs form a small percentage of their following, the Nirankari leaders have always preached their faith through the vocabulary and symbolism of their religious inheritance—i. e. Sikhism. In this way, many cherished ideals and institutions of the Sikh faith come to be presented in a distored form. The word Nirankari itself is derived from the Sikh tradition. The Founder, Guru Nanak, was referred to as Nanak Nirankari—Nanak, the believer in God the Formless. Nirankari Baba is the title the present Nirankari leader, Gurbachan Singh, has adopted for himself. He retains his Sikh form, as did his predecessors. In imitation of Guru Gobind Singh's *Panj Piārās* (the Five Beloved of Sikh history), he has created his *Sat Sitārās* (Seven Stars). Names of venerable Sikh personages from history are assigned to members of the leader's family and his followers. Among them may be mentioned Mata Sulakkhani (Guru Nanak's wife), Bibi Nanaki (Guru Nanak's sister), and Bhai Buddha and Bhai Gurdas, both highly regarded in Sikh piety. Peculiarly Sikh terms, such as Satguru, *sangat* and *Sachchā Pādshāh*, the title which in Sikh history came to be used for the Gurus over against *Pādshāh* or *Bādshāh*, representing secular emperors, are used by the Nirankaris. Their religious book, a collection of Punjabi verse by Gurbachan Singh's father, Avtar Singh, is called after the Gurbani, *Avtar Bani*. In Nirankari congregations, Gurbani, i. e. the inspired utterance of the Sikh Gurus, is frequently quoted, but with a slant. The Sikh Scriptures are quoted and expounded openly to suit the Nirankari bias. In their monthly journal, *Sant Nirankari*, articles are frequently published on Gurbani and its interpretation. These articles appear under titles, such as "Vichar Sri Sachche Patshah" (Thoughts of or Interpretations by the True Lord, i. e. the Nirankari leader), and "Gurbani ki Hai" (What really is Gurbani ?). Meanings, contrary to Sikh understanding and tradition, are propounded.

One Labh Singh, writing under the title of "Yug Purush," *in Sant Nirankari* for June 1964, says *"Guru Granth Sahib* means the *Granth* of the Guru." The implication is that the *Guru Granth* is not—and cannot—be the Guru, as the Sikhs believe. This is a view openly preached by the Nirankari leader and his followers. This contradicts the Sikhs' cherished creed. This belief is that, after Guru Gobind Singh, the word enshrined in the Holy Scripture, the *Guru Granth*, is the Guru for them. It is for them the perpetual authority —spiritual as well as historical. They have lived their religion in light of this conviction all these generation. They feel hurt when the Nirankaris assail and ridicule this belief of theirs. They have no objection to the Nirankaris' looking upon their leader as God Incarnate, but they would not wish their own religious assumptions to be derided. It would

be unfair and inappropriate for one religious group to interpret the sacred texts of the other from its own view point. Such transgressions will violate the basic postulates of inter-religious living and understanding. The commonly accepted law is that no one has the right to expound the cannon or custom of another faith except with the attitude of reverence and empathy. Religious freedom is indivisible. This is the principle by which we live in a religiously plural society. Injuring the religious susceptibilities of any section will be an offence against it.

The *Sampuran Avtar Bani*, published by the Sant Nirankari Mandal, Sant Nirankari Colony, New Delhi, 1976 edition, contains versification in the name of Avtar Singh as well as in the names of some of his followers. This is in imitation of the example of the *Guru Granth* which, besides the compositions of the Gurus' contains hymns by several medieval Indian saints and sufis. In the *Sant Bani* section of the *Avtar Bani*, each of the followers relates his personal experiences—how he was groveling in darkness until he came into touch with the Nirankari leader. Those reared as Sikhs invariably refer to their birth in the Sikh family and their initial adherence to Sikh forms of piety and belief. For instance, Mahadev Singh (pp. 195-97) recounts how he was born in a family who had faith in Guru Nanak ; who visited the *gurdwārās* to offer obeisance ; who read and heard *gurbānī* and had *ākhandpāths* (complete and continuous readings of the *Guru Granth*) said ; who followed the tenets of the Sikh faith ; and who willingly served the Panth. He himself, as he declares, followed the family tradition. He learnt the *Rahiras* and the *Sukhmani* (texts from the *Guru Granth*) and he went to the *gurdwārā* as a religious duty. He was in love with *gurbānī*. He carried the Sikh symbols and took the rites of *amrit* in the *gurdwārā*. All this, he says, was ignorance and perversion. He was rid of these by Avtar Guru who came into this world to supersede superstition.

Another contributor, Santokh Singh (pp. 198-99), says, "By *sevā* and *ardās* my mind was not cleansed. Nor could the water of the pool at Amritsar wash the dirt off my heart. I swam in the pool at Tarn Taran, but did not thereby cut across the worldly ocean. I read the *Sukhmani* (*lit.*, Psalm of Peace), but had no solace from it. My soul was not pacified." *Sevā*, self-giving service in the cause of the community, is a virtue prized most in the Sikh system. *Ardās*, or supplication, is an integral part of Sikh devotion. Amritsar and Tarn Taran, holy places of Sikh pilgrimage, hold sanctity for all followers of Guru Nanak. To quote Sardara Singh (pp. 247), "For thirty-eight years, I churned the water of *nitnem*. I went to the *gurdwārā*. I was initiated into Sikh *amrit*. I became an Akali. I complied with the injunctions of the Sikh faith and, to meet the Lord, I gave charity and paid to the *langar*, the broker's levy." For the Sikhs all these are crucially important symbols and institutions—*gurdwārā*, Akali, *langar*, the community kitchen, *nitnem*, a Sikh's daily regimen of prayer, and *amrit*, the Sikh baptism. To speak of them pejoratively and to suggest that by discarding these alone could one realize the Truth amounts to denouncing a whole system. The quotations given are from the authentic religious book

of the Nirankaris, and these could be multiplied. To convert their Sikh constituents, the Nirankari leaders belittle Sikh institutions and traditions. With a view to convincing them that no spiritual benefit can accrue without the intervention of a living Guru, they begin by contradicting the Sikh belief in the *Guru Granth*. This kind of criticism is infringement of the religious rights of the Sikh community. This is the basic source of tension.

There have been saints and mystics in all ages and climes for whom religious forms and ceremonial had little importance, but the references to and rejection of Sikh symbols and usage is so direct and specific in the primary religious book of the Nirankaris that this could not but cause injury to those who believe in them. Upon the tongues of the Nirankari pulpiteers this denunciation becomes much more antagonistic and virulent.

The Sikhs resent the continuing criticism by the Nirankaris of their faith and of their belief in the *Guru Granth* as the Person Visible of the Gurus. They have protested against it. This is what they attempted to do—peacefully—at the time of the big Nirankari congregation in Amritsar, coinciding with the Baisakhi celebrations by the Sikhs. The Sikh group that went to the site had no violent intent. They were unarmed, except for their religiously required *kirpāns*. They were neither Nihangs nor Akalis, though most of the Sikhs are of Akali persuasion politically. The bulk of the protesters in fact belonged to Bhai Randhir Singh's *jathā*, whose primary concern is with *kīrtan* or chanting of the holy hymns. Their other colleagues were from the *jathā* of Sant Jarnail Singh, of Bhindran, who devote themselves exclusively to the study and expounding of the *bāṇī* of the *Guru Granth*.

The protesting Sikhs were met with a shower of bullets from the Nirankari congregation. Thirteen of them were killed. The congregation, under the auspices of Gurbachan Singh, continued for more than three hours after the gruesome tragedy. No one—none from among the Nirankaris who profess love and human fellowship to be the fundamental values in their creed—had a thought to spare for the dead bodies that lay scattered outside.

The Sikh protest continues. From the Akal Takht, their highest seat of religious authority and legislation, a *hukamnāmā*, edict or commandment, has been issued forbidding the Sikhs to have social dealings with the current Nirankaris. This is an expression of the Sikhs' will to protect themselves against the encroachments of those who question and attack their fundamental beliefs and their accepted way of life and who in a body recently killed several of their brothers-in-faith.

The *hukamnāmā* has the sanction of their religion as well as of their history. Guru Gobind Singh had himself directed his Sikhs in a *hukamnāmā* (Serial No. 53, *Hukamnāme*, Ganda Singh, ed.) "not to visit on the occasion of death or marriage the families of *masands*" (heads of Sikh *sangats* in different parts who had fallen from their religious duty). Half a century age, the Sikh community invoked the institution of the *hukamnāmā* to excommunicate Teja Singh who, once a prominent Singh

Sabha leader, started challenging most of the prevalent Sikh usage. The *hukamnāmā* issued from the Akal Takht on August 9, 1928, read as follows :

> The Panch Khalsa Diwan (Panch Khand), Bhasaur, has published books called Gurmukhi courses, in which the *bānī* of Sri *Guru Granth Sahib* has been garbled and its order changed. Changes have been made in *gurmantra*, the *ardās* and the ceremonies for administering *amrit*. These are anti-Sikh proceedings.
>
> Hence, Babu Teja Singh and Bibi Niranjan Kaur [his wife] are hereby excommunicated from the Panth. Other members of the Panch Khalsa Diwan are debarred from having *ardās* offered on their behalf at Sri Akal Takht Sahib or at any other *gurdwārā*.
>
> No Sikh should purchase Gurmukhi courses published by the Panch Khalsa Diwan, nor keep them in his possession. The Panch Khalsa Diwan or whoever else has copies of these should send them to Sri Akal Takht Sahib.

The *hukamnāmā* now issued from the Akal Takht records the Sikh community's protest against the criticism of its faith by the Nirankaris and reiterates its concern to preserve its religious integrity, forms and traditions. It does not in any manner impinge on the religious or civic rights of the Nirankaris. It is, on the part of the Sikhs, an act of self-protection.

History of the Punjab after The Death of Banda Bahdur

DAYA SINGH KHALSA (U.S.A.)

THE century following the death of Guru Gobind Singh saw the Punjab staggered by a series of brutal juggernauts launched by the Mughals, the Panthans, or the Afghans. Years of plunder and, at times, systematic attempts at genocide had battered the Sikh nation up until the time Ranjit Singh unified the Punjab and drove out the tyrants. Despite all odds, the spirit of the Khalsa had endured and the new kingdom held out the promise of a society where religious persecution and slaughter were not the norm. What this dream failed to account for was the steady, ominous growth of the British empire in India. The karmas of the Sikh and British peoples were destined to mingle for quite some time to come.

While the only unified kingdom to ever xist in the Punjab, the *Sarkar*, *Khālsāji* Government of the Pure ones) was con-olidating itself, the tide of British imperialism olled in upon its borders.

"What does the redcolor stand for?" sked Maharajah Ranjit Singh when he was iown a map of India.. "Your majesty", 'plied the cartographer, "red marks the extent British possessions." The Maharajah anned the map with his single eye and saw 'arly the whole of Hindustan except the injab painted red. He turned to his courtiers and remarked : "*ek roz lāl ho jāegā*—one day it will all be red."[1]

The Maharajah was consciouss of the magnitude of British power, and so his dealings with the empire were very diplomatic and cautious. Maharajah Ranjit Singh was able to maintain the sovereignty of his kingdom over the Punjab because he had managed to unify the many disparate forces of that area. Perhaps the most prominent flaw in this undertaking was that this unity depended so heavily upon the Maharajah as a leader.

Within ten years after the Maharajah's death, his prophecy was fufilled. His successors lacked his skills, strength, and integrity, and so the old dissensions which had plagued the Punjab for years returned. The wide variety of men in the Maharajah's *darbār* had been one of its strong points ; but with the passing of its first monarch, the court became a vortex of disunity and intrigue. The successors, one after the other, quickly fell victim to various plots.

With the Punjab thus weakened from within, the British soon realized their dream of conquering the Punjab. While the Sikhs held firmly to the details of their treaties with the British, they were openly provoked and entered into two disasterous wars with the British—

Punjabi soldiers fought with the vigour and courage that Sikhs had long since come to be known for. But the forces of the largest empire in the world were not to be defeated. The shadow of colonial rule settled over the Punjab. By 1849, the kingdom of the Sikhs had come to an end.

In some ways, the Sikhs fared well for a time under the *Pax Britanice*. The new order which the English brought was a relief from the chaos of the last decade. The government worked to improve the agricultural conditions in the Punjab and many Sikh peasants prospered tremenduously. Sikhs also found their way eventually into the military. These government programs, which improved the living standards of the Sikhs were very effective in winning support for the colonial regime. They were so successful in this respect that during the Sepoy Mutiny of 1857, a portion of the Sikhs in the military remained loyal to the British. British rule had brought schools, roads, rest houses, and on orderly legal system to a people whose experience of foreigners for hundreds of years had led them to expect little more than systematic devastation.

There was another factor that led the Sikhs in particular to support the government. A major thrust of the Sepoy Mutiny was the efforts of Mughals and Marathas to restore their own rule. The British were quick to make use of the longstanding hostility between the Sikhs and these groups. This set a policy among the British who served them for many decades to come. The new rulers did their best to undo every trance of unification that Maharajah Ranjit Singh had achieved among Punjabees of various religious and ethnic origins. The most severe effects of this practice would be felt almost a century later, upon the formation of Pakistan.

Another consequence of the new social structure was the gradual erosion of the integrity and size of the Sikh community. Although some of this was the work of Christian missionaries, a more important influence was that of the Arya Samaji Hindus. Under Ranjit Singh, large numbers of Hindus were inspired to adopt, to varying degrees, the way of Sikhism. There had always been a considerable amount of overlap and exchange between the two communities, but under British rule, a great many of these converts returned to the Hindu fold. Unfortunately, because of the close social contact between the two religions, many Sikhs of longer standing forsook their faith and adopted Hinduism. There was a considerable amount of proselytizing on the part of certain Arya Samaji Hindu and Christian groups. Also, the management of the *gurdwārās* had been in the hand of *mahants* or priests of the Udasi Sikhs, a sect which had come to bear many of the traits of Hinduism. Because of this, images of gods and goddesses began to appear in *gurdwārās*. The threat of re-absorbtion into Hinduism became an issue of major concern among those committed to the Sikh Panth.

As a result, various reform groups appeared One such group, called the Kukas, was the first to use non-cooperation and boycotts as political weapons in India. (These tactics reappeared sixty years later under the leadership of Mahatma Gandhi). Most of these

movements were of little consequence; there was one, however, which did have an impact on the Sikh community.

During the 1870's and 1880's, a number of individual, but affiliated societies known as Singh Sabhas began to appear in various localities. The society's goals included the revival of the teachings of the Sikh Gurus, production of religious literature in Punjabi, and a camaign against illiteracy. This society was able to meet with some success because it was supported by the rich, landed gentry who were, in turn, able to secure the support of the British Government. The Singh Sabha movement was able to revive interest in Sikhism, and in 1892, the foundation of the Khalsa College was laid in Amritsar. At last there was a major educational center where the teaching of Gurmukhi and the Sikh scriptures was compulsory. One unfortunate aspect of this movement was that it tended to alienate the Hindu community, since the Singh Sabhas were formed largely in response to Arya Samaji Hindu proselytizing.

Loyalty to the Crown among Indians had begun to fade by the turn of the century; World War I was a major turning point. During the last half of the 19th century, the British had undertaken many agricultural improvement projects, including the reclamation of desert lands through irrigation, which at first brought considerable prospertty Sikh peasants. But this economic surge was too unstable to last, and more peasant families began to find themselves in debt.

Economic conditions accounted for some of the Sikh disillusionment with the government, but there were other factors. Sikhs had always been a small minority in the Punjab in relation to Hindus and Muslims. As time went on, and the various groups of Indians were able to gain some degree of representation in the government, the Sikhs were continually short-changed because of their small numbers. It was an especially unjust situation in view of the fact that the amount of service rendered by the Sikhs as opposed to the other two communities was disproportionally high. They were the most productive farmers and the most loyal subjects. But most of all, they were the soldiers who were repeatedly asked to give their lives for Britain.

In this worsening climate for Sikhs, the Ghadar Party was formed. A world-wide organitation dedicated to freeing India from the Brilish hold, it was established in the U. S. by expatriot and deported Sikhs. In 1914, a Sikh businessman from Malaya, learning opportunities were good for emmigration to Canada, chartered a ship, the Komagatu Maru, filled it with at least 350 of his expatriot co-religionists, and set off for Canada. They were denied entrance and forced to sail back for India. Upon their arrival at Budge Budge, W. Bengal, the authorities attempted to coerce them onto a train bound for the Punjab. In the melee that followed, 20 Sikhs were killed and many more injured. The publicity that attended this incident was a great boon to the Ghadar Party.

Ghadarites poured into the Punjab secretly and attempted to foment an armed rebellion in February of 1915. Government spies, however, leaked the news and most of those instrumental

in the attempt were arrested. Seventeen were hanged.

The Sikhs were further alienated when the government razed part of the wall of the Rikab Ganj Gurdwara, where Guru Tegh Bahadur's body was cremated. The wall had not been considered attractive enough to face the new Viceregal lodge. A *Shahīdī jathā* (group of willing martyrs) was sent to rebuild the wall, in the face of whatever government action might occur. The government, realizing the determination of this *jathā*, arranged for the reconstruction of the wall in 1918.

After the First World War, the failure of the summer monsoon shrank the harvest and an influenza epidemic killed over 100,000 Punjabees. To add to the difficulties, the colonial government levied a new, exorbitant income tax upon the urban populace. People also began to hear of coercive tactics that had been used during the war to secure military recruits. It was just at this time, when the sense of despair was mounting among many Indians, that the British decided to institute severely repressive measures. Limitations of civil rights, introduced during the war, were maintained. New ones were added which were commonly described by the slogan : *"nā dalīl, nā vakīl, nā apīl"* —no argument, no lawyer, no appeal. In response, strikes were called throughout India, and riots began to flare up. Protests in the Punjab were peaceful until the police began to disperse them with gunfire.

The real turning point came in the spring of 1919. Baisakhi is the most importan time of the year for Sikhs, and many choose this time to visit Harimander Sahib in Amritsar. This was in 1919. But during this particular year, British troops were stationed in the city to keep rebellious elements under control. One evening, many of those who had come to Amritsar from outlying districts stopped in the Jallianwalla Bagh or garden, to rest before returning home. Some local activists took the opportunity to inform the villagers of recent developments, and organised a big protect meeting in the Bagh. When Brigadier General R.E.H. Dyer heard of this gathering, he promptly marched his troops to Jallianwalla, blocked its only exit, and opened fire on the crowd. He slaughtered almost 400 and wounded over 2,000. Martial law was declared in Amritsar and the surrounding areas.

After this incident, the interest in peaceful protest waned. The wave of assault and sabotage which ensued moved the government to transfer the administration to the army. Daily floggings became the rule, many possessions of non-Europeans were confiscated, systematic shootings and bombings were undertaken from time to time ; nearly 1,200 were killed in just seven weeks. At one place on an Amritsar street, Indian passers-by were made to crawl on their bellies. Racial hatred and fear reached an unheard of intensity. Against this backdrop, General Dyer of the Jallianwalla Bagh incident was hailed by a number of *mahants* as a defender of the Sikh faith and was presented with a *siropā* (ceremonial token of appreciation) at the Golden Temple. Ironically, his own government, feeling that his actions were not entirely justified, had him transfered.

It seems much more than coincidence that

Jallianwalla Bagh massacre occured on the anniversary of the birth of the Khalsa, because, the years that followed witnessed a resurgence of that spirit of righteousness and fearlessness that Guru Gobind Singh had inspired in his Sikhs. The oppressor and his methods were different this time, and different tactics were needed, but the call was the same. Many would be asked to give their heads in defence of righteousness.

The issue which was the greatest outrage to Sikhs was the condition of the *gurdwārās*. The *mahants* in charge of them were, as a rule, so corrupt, that it was not uncommon for thugs and prostitutes to be living there. These *mahants* felt that they had personal ownership of *gurdwārā* properties and could do as they pleased with them. They actively supported the British leadership in their repressive post-war policies ; in a few cases the government had more direct control of certain *gurdwārās*.

A number of groups evolved over the years in response to the plights of Sikhs under British rule. The one which was most successful in uniting the Sikhs and bringing about actual change, and the group which most closely lived up to the spirit and ideals of Khalsa was the Akali movement. While the Singh Sabha had successfully halted much of the corruption of the Sikh heritage, they were too closely dependent on the British to ever meet the problems head on. On the other hand, there were Sikhs who had become Communist and resorted to terrorism. The Akalis knew they had to take direct action against the government, but at the same time, they had seen the tactics of the Communists cause their own destruction. The British Empire could not be fought in quite the same way that Guru Gobind Singh's army had fought the Mughals. A policy of non-violent protest was established, partly because of the futility of fighting a power as strong as the imperial army, and partly because non-violence held the greatest possibility of gaining sympathy from among the people in both India and England. In 1920, Akalis began occupying *gurdwārās* in an attempt to wrest control from the *mahants* who were described by one leader as "a class of parasites."

Some concessions were granted by the British at this time : the wearing of *kirpāns* by Sikhs and permission for Sikh prisoners to wear turbans and the "Five K's", as directed by Guru Gobind Singh. Unfortunately, while these reforms existed on paper, they were not always practised, a fact to which Bhai Sahib Randhir Singh's *Autobiography*, is an eloquent testimony. By and large, the treatment of prisoners was left to the discretion of those in charge.

On November 15, 1920, at the Akal Takht, Amritsar, a committee of 175 was established by the Sikh community to serve as the legitimate overseer and manager of all Sikh shrines. It was called the Shiromani Gurdwara Prabandhak Committee (S. G. P. C.). In some cases, the *mahants* made concessions to the S. G. P. C., but most of them were quite reluctant to forfeit the positions. An incident at Tarn Taran Sahib occured in which the *mahants* there killed two Akalis ; the government was indifferent.

Shortly after the inception of the S. G. P C. the Akali Dal (army of immortals) was formed to organize direct action in taking over the gurdwārās. It was a semi-military organization sworn to passive resistance. Its members took vows to remain in prayer and silence in the face of repressive measures calculated to break their spirit.

Early one morning in February of 1920, at least 130 and perhaps as many as three hundred Akalis entered the gates of the *gurdwārā* at Nankana Sahib, Guru Nanak's birthplace ; not one of them ever returned through those gates. They had come to take control of the *gurdwārā* from Mahant Narain Das whom they considered unfit for the position. After they entered, the gates were closed and the entire group was slaughtered with swords, hatchets, and guns by a band of thugs who had been harboured there. The dead and dying were promptly burned on the gurdwara premises. Following the massacre large bands of Akalis gathered at Nankana Sahib. World-wide indignation over the incident was so great that the British felt they had no choice but to turn over the keys of the shrine to representatives of the S. G. P. C.

The government, however, remained hostile. Instructions were given to District Magistrates to attack *gurdwārās* wherever there was the slightest provocation of fear of interference on the part of the Akalis. In November of 1921, the authorities took the keys to the Golden Temple from its manager. All those who protested were arrested and yet remained non-violent. Those arrested included 193 leading Akalis. The government, in a clear victory for the Akalis, was obliged to return the keys and release the prisoners after it could find no one who would agree to manage the Harimandir Sahib on behalf of the government or who would set up a rival committee to the S. G. P. C.

By this time, the atrocities and acts of repression had won many Sikhs over to the cause. In response, the government passed some token legislation treating the gurdwara problem. The Sikhs decided to ignore it and to boycott British goods. In response, over 12,00 arrests were made throughout the Punjab.

During the summer of 1922, several Akalis were arrested at Guru Ka Bhag *gurdwārā* outside of Amritsar. The S. G. P. C. had control of the *gardwārā* from the local *mahant* and the British stepped in on the *mahant's* behalf. A group of Akalis who had been cutting firewood for the free kitchen were taken into custody and detained. For weeks there after, batches of 100 Akalis were sent each day from the Akal Takht in protest. Police would intercept these groups before they reached the *gurdwārā*, beat them, and then jail them. After 20,000 had been beaten unconscious and over 5,600 arrested, the Sikhs were still undaunted. The government circumvented the problem by giving control of the *gurdwārā* to some third party, who then allowed the Sikhs to have use of the land. The visciousness of this particular incidence of British oppression and the courage and determination of the Akalis were prominent factors leading to the increase of support for the Akalis among the masses. Once again, the spirit of Khalsa manifested itself in those Sikhs who were called upon to remember their heritage as defenders of righteousness in

e face of gunfire, brutal beatings, torture, nd all manner of humiliation without thought their personal good.

Akali resistance continued throughout the ollowing year. After an incident at the *urdwārā* in the village Jaito, where supporters the resistance had become quite large, the olonial government tried a new strategy : the kali Dal and the S. G. P. C. were both eclared illegal and large numbers of their eaders were jailed. The Akalis responded by scalating their activities and, bolstered by a onstant increase in popular support, they nanaged to continually frustrate the government's efforts. In desperation, the authorities nflicted another wave of repression. But it was not long before they realized that the Sikhs would not back down. By then, most of the mmediate goals of the movement had actually een achieved.

The government formulated and passed what was known as the *Punjabi Gurdwars Act* in 1925. It provided for an elected body to manage *gurdwārās* called the Shiromani Gurdwara Prabhandhak Committee. A special tribunal was established for the specific purpose of settling *gurdwārā* disputes. The Akalis would not accept the bill until their comrades were released from government prisons. It was not long before their demands were met, and the era of agitation for *gurdwara* reform came to an end.

Years of self-sacrifice had returned to the Sikh Community the control of their own *gurdwārās*. But the memory of those who sacrificed for the cause of righteousness would surely live to inspire yet another generation of Sikh freedom fighters.

Educational Philosophy Of Guru Nanak

DR. HARBANS SINGH

EVERY human being has a Philosophy, a basic outlook, a point of view through which he sees his world and finds its meanings and purposes. Aristotle has aptly said, "whether we want to philosophize or whether we do not want to philosophize, almost all persons of consequence have a philosophy of life and education." After reading the writings of Guru Nanak, I find that Guru Nanak had a sound philosophy of education.

What is Philosophy of Education ? It is nothing but one's ways of thinking and doing. Keeping in view the above viewpoint, it is interesting to study the educational philosophy of Guru Nanak. Guru Nanak's religious teachings have great implications for his educational philosophy.

Guru Nanak as Teacher of Humanity

Guru Nanak had a philosophy of education because he formulated some principles which helped him in educating others. Guru Nanak in dialogues with *sidhas* was asked, "Why have you forsaken your home and become a recluse ?" Guru Nanak replied, "I left my home in search of the righteousness and followed the course to evolve a new philosophy of life." Nanak not only evolved a new philosophy of life but he enunciated some principles of teaching and preaching which are sound and stand the test of time even today. The disciples of Nanak, had to undergo a process of learning before they became true Sikhs.

The Guru emphasized the importance of knowledge, truth, and wisdom. On many occasions, Nanak informed his disciples that wisdom is based on application of true knowledge in all aspects of life. Nanak's view of life is very realistic emphasizing the importance of the individual free human spirit nourished by God and directed by interest and desire.

Sources of Educational Philosophy

Education is such vital activity that it has been a constant focus for concern through all societies. Nanak made it very clear in his writings about the values, traits and habits a person should possess in order to function well in society.

Nanak's view of education stems from two sources : the first his philosophic conception of life in general and second his viewpoint of the totality of the human experience. All his life, Nanak was concerned in improving and changing the behaviour of his disciples. The principles which Nanak followed to change the attitudes, beliefs and viewpoints of others are based on sound principles of educational philosophy.

Importance of Teacher

Teacher or *Guru* has a very important place

n Nanak's educational philosophy. He expounded these views in many stanzas in *Japji*. According to him, Sikhism is a process of learning which a disciple has to undergo before he becomes a true Sikh in the real sense of the word.

Nanak's concept of teachers is revealed when he says, "By hearkening to the voice of the teacher, the disciple is enabled to know what the *sidhas*, *pirs* and master *yogis* are. He comes to know the real nature of the earth". Nanak actually lays down the process in the 7th stanza in *Japji*, by which a disciple is to develop his inner nature.

Nanak was lover of nature. He emphasized the importance of understanding the physical nature. There are many instances where Nanak stands a good comparison with Wordsworth in telling the readers that close to nature is to be close to God. Nanak accepted nature and he enjoyed it to the utmost. Many quotations can be cited where Nanak said "We have lot to learn from nature".

Students of Nanak

The education of the disciples (students) figure prominently in the writing of Nanak. It is clear in the following line the type of education, Nanak stresses for his disciples. By these instructions the disciples obtains a sense of truth, harmony and goodness.

"What will be as good to him as bathing at the sixty eight places of pilgrimage and the study of which will bring honour. We will then acquire a steady vision of life.

"While listening to the teacher, the disciple goes over the cardinal virtues of manhood.. He learns what might be expected of him as a religious leader or a king. So that with his help even blind men can find the way and are able to fathom the depths of life."

In his later life, Nanak had a big following. His disciples looked up to him for light, and wisdom and many social, cultural and educational problems of the day. Nanak's teachings had a great influence on almost all who came in contact with him. He was a teacher of Hindus and Muslims alike.

Nanak's educational views have the imprint of pragmatism and many illustrations can be cited where Nanak led his disciples through a practical and realistic course of teachings and changed their behaviour through demonstration. Nanak is well known for his realistic and down to earth approach in teaching.

He was a very progressive educator and preacher. Nanak's philosophy of education and his message of equality and brotherhood of mankind had a great impact on the masses because he was sensitive to the needs of poor people.

Concluding Statement

Nanak had a positive philosophy of life and education. His educational viewpoints are very progressive, realistic and practical. Because of his positive and practical approach in teaching and learning, Nanak was able to accomplish a great deal during his lifetime. Since he had a keen understanding of human behaviour, therefore, he was able to change the attitudes and beliefs of thousands who came in contact with him.

Nanak's methods of teaching and changing behaviour have significant implications for teachers even today. He was sensitive to needs of the common people. His biggest concern and commitment was to change the behaviour of others through love, and understandings.

The Two Faiths : Islam and Sikhism

SHAMSUDDIN

THE English word 'religion' has Roman associations being derived from Latin 'Ligo' which means literally, 'what binds'. Taken in a narrow sense it may mean binding oneself with certain customs, rituals, myths, beliefs, institutions and organizations etc. In a broader sense it can be interpreted to be the 'bondage with God'. Religion is essentially a means of communion with God the Almighty and the All powerful.

Men of vision in the form of great saints and sages, rishis and prophets took birth in different ages and established the world's great Faiths. In spite of the petty differences of certain customs and rituals, the common factor among them is the divine message conveyed by them to the people. Thus, all religions strive to bring people closer to God.

Besides, religion has been the most significant humanizing agent in the source of moral insight and ethical action. It touches the higher key in his nature, opens his mind to the verities beyond this world of visible phenomenon and provides a point of integration to his personality. This is the fact that is commonly attributed to all the religions of the world. In fact, our general treatment of the major faiths of mankind reveals that, in spite of the minor external differences, in their essence, they converge into commonly acknowledged absolutes and truths.

In this perspective if we see Islam and Sikhism, the first and the foremost similarity between the two faiths is the belief in oneness of God. According to Islam God is one, the absolute and the sole master of man and the universe. He is the sovereign Lord. He is the source and centre of all power, all goodness and He has infinitely excellent attributes. Our progress depends ultimately upon our endeavour to put ourselves in accord with His will and incorporate into ourselves, though imperfectly, some of His attributes. This is His real worship.

Sikhism too lays emphasis on the oneness of God. The opening words of the revered *Guru Granth* say, "There is but one God. He is the creator of all things. He is without fear and enmity. He is not subject to birth and decay. He is the enlightener and can be realized only through His grace". The fundamental principle of the doctrine of Sikhism is the belief in one God who is eternal, infinite, all pervasive and the source of grace and love.

The holy *Quran* reveals that it was the will of God and His creative power that made the Universe, in its different manifestations, come into existence. But the purpose of the creation has not been vain or for idle sport or play. In creation there has indeed been a serious purpose, the exact nature of which may not be known to us, but within our limitations

we can imagine that each being who is created, is provided thereby with the chance of development and progress towards the final goal, towards God. Human life does, thus, cover one ultimate end, as it originates, in the unity of existence, which is a manifestation of the unity of God.

Similarly a verse in *Guru Granth* says, "There is light in all and that light is He. Through His light everything is illumined". This cosmos came into being when He willed to manifest Himself. Again it is said, "The soul is part of the Lord as a spark is part of the fire". He dwells in the body but we do not comprehend Him. What hampers human comprehension is egoism or *selfness*. This selfness creates the wall around the individual and separates him from his primal source. By overcoming this selfness one can realize the truth and achieve unity with the Universal Spirit.

The '*Al-Fatihah*' in the holy *Quran* reminds a man that before God he is very insignificant. Without His divine help, he can neither walk on straight path, nor can he save himself from going astray. Since a man cannot attain God without His mercy and guidance, God, in order to make Himself attainable, had been revealing Himself from time to time at different places and in different ways. The last time that He decided to reveal Himself was through the medium of *Quran* and the recipient of this last revelation was prophet Muhammad. Islam thus lays emphasis on two most important things, namely, complete submission before the will of God and acceptance of Muhammad as the last Prophet of God.

In Sikhism too *guru* or 'Teacher' is a vital link in man's spiritual progress. He shows the path and guides men to attain the Omnipotent God. The *guru* is the perfectly realized soul capable of leading the believer to the highest state of spiritual consciousness. He is the revealer of God's Word. In Sikh faith submission to the guru's teaching and deep faith in him opens the way to the attainment of God. Here *Guru* is so important that the faith itself is called the discipleship ; yet *guru* is not the Divine. He is merely His servant.

As regards the ways and means for the unconditional submission to God, Islam lays down certain rules of conduct to be followed by each Muslim. These are offering of prayers five times a day (*namāz*), observing of fast in the month of ramzan (*rozā*), giving charity to the poor (*zakāt*) and if funds permit undertaking the pilgrimage to Mecca (*haj*). All these are meant not only to correct the outward actions of man but to purify his soul as well. Prophet Muhammed freed Islam from the clutches of the orthodox clergy and made it a practical way of life.

Total Revolution—But Not of Western Type

Ishar Singh

THE word 'Revolution' has become very common these days. The spirit of revolt has existed in human minds from earliest times. It has been awakened from time to time by philosophers and teachers who wanted a break with the old order of things and gave a push towards new directions. In the 19th century two philosophers, Karl Marx and Frederic Engels, gave the human spirit of revolt not only a new direction but a new dimension as well. They observed the miserable plight of workers and peasants on the one side and luxuries and ostentatious living of capitalists on the other. While the former were the real producers of a country's wealth, much of it went to the latter. Marx and Engels brought down to the workers a message of hope, almost like the 'Revelation' by the spiritual Teachers of the past. The message was that the poor proletariat class possessed in themselves a tremendous power if they could use a weapon which they recommended. And that weapon was 'Revolution' but its use must be free from any curbs of 'Revelation' brought down by any Spiritual Teachers. The 'Revolution' must be based on the principles of Dialectical Materialism and not on any principles of spirituality and religion. For them religion was only like opium intoxication and an instrument in the hands of bourgeoisie to exploit the proletariat class. And the Spiritual "Idea" as the governing force of God on earth, preached by philosophers like Wilhelm Friedrick Hegel and others was mere illusory perversion, standing on its head.

Lenin, Stalin, Mao Tse Tung and others who gave practical shape to the materialistic philosophy of Marx and Engels might have departed from that philosophy in some respects but they followed faithfully the basic concept of that philosophy to keep at a safe distance, from their materialistic Revolution, any norms, rules or principles of a mystical world of spirituality and morality. Without feeling any compulsions of such norms they must accomplish the job of bringing about the dictatorship of the proletariat by coercion, violence and terror. To quote Lenin's words he asserts "The dictatorship of the proletariat is an absolutely meaningless expression, without Jacobian coercion. The scientific concept of dictatorship means nothing else, but power based directly on violence, unrestricted by any laws, absolutely unrestricted by any rules."

Recently Shri Jai Parkash Narain has raised a solgan of 'Total Revolution' in India. In this term of course, he brings in the material uplift of Indian people, of whom about 300 millions are subsisting below poverty line, but he means much more than this. Besides class distinctions he wants to remove caste distinctions as well. The blot of untouchability must be wiped off. He also wants to

rid the Indian masses from illiteracy and backwardness in the matter of orthodox social customs and worn out traditions. In fact by total Revolution he means a break through on all the seven fronts, economic, educational, political, social, cultural, ideological and spiritual. This he wants to accomplish by persuation and bringing about a change of hearts by a peaceful mass movement.

But to work out the miracle of a Total Revolution in India the background of the prevalent conditions in which the change is to be brought about must be clearly understood. It must be observed what kind of thinking is already present in those hearts which are to be changed. The malady must be diagnosed correctly if the remedy is to be effective. Because of the stark poverty here, the uppermost ideas in Indian hearts are, of course, about the satisfaction of their material needs. Though India is considered to be a land of ancient culture where much value is attached to spirituality and religion, yet the story of its leaders who had the reins of its destiny in their hands is rather different. For about 17 years after independence, the country's stewardship was in the hands of Jawahar Lal Nehru. During that period Nehru accomplished a lot on the material front. Very big steel plants and big dams etc. brought about industrial and agricultural progress and Nehru was happy to call these Plants and Dams as real temples of India he would like to worship. That was alright but Nehru brushed aside all talk of religion, spirituality and God as irrelevant things. Of course he had adequate respect for moral values and for that matter he had great regard for Budha who was a great moral Teacher. But it is common knowledge that Budha also kept complete silence about spirituality and God.

After a brief period of Lal Bahadur Shastry, the country's stewardship passed on to Nehru's daughter, Indra Gandhi. Her rule of about 11 years experienced a significant abatement of moral values as well. The ties and bonds of friendship with communist countries like U. S. S. R. which had commenced in Nehru's time became stronger and more intimate. If all emphasis of Lenin and his successors was on achieving material progress of their country brushing aside all bindings of any spiritual and moral norms and rules, much of a similar thinking came to be transported over here in this land. And such free thinking culminated in due course, in the dictatorship of the Emergency period, similar to the pattern of earlier dictatorships of Lenin and his successors even though the system of Government in India was Democracy not Communism. Of course this pattern of the Communist countries had itself received inspiration from earlier European philosophers like Niccoli Machiavelli of Italy who had preached about three centuries before Marx that political affairs of a country need not have any brakes and bindings of spiritual and moral norms. Only the objectives of material progress must be kept in view, no matter if means adopted were immoral and foul. The Western philosophies like those of Machiavelli and Marx have definitely spread an atmosphere of permissiveness and legitimacy of immoral means so far as political affairs are concerned. This effect has penetrated not only India but all countries, where Western Civilisation has spread. The numerous events of the 19 months of Indian

Internal Emergency involving injustice and tyranny over innocent citizens should not be so very surprising as they are on an already existing pattern. In Lenin's time Article 58 of Russian Criminal Code of 1926 was the law corresponding to Indian Internal Emergency. Regarding working of that law Alexander Solzhenitsyn, the Russian Nobel prize winner says "And an entirely new form was adopted 'extrajudicial reprisal' and this thankless job was self sacrificingly assumed by the Cheka, the Sentinal of Revolution, which was the only punitive organ in human history that combined in one set of hands investigation, arrest, interrogation, prosecution, trial and execution of the verdict". And how this law was applied he illustrates by numerous concrete events but only one will suffice by way of illustration here. "A streetcar motor woman of Krasoodar was returning on foot late at night from the car Depot. On the outskirts of the city, to her misfortune, she passed some people working to free a truck that had gotten stuck. It turned out to be full of corpses—hands and legs stuck out from beneath the canvas. They wrote down, her name and the next day she was arrested. The interrogator asked her what she had seen. She told him truthfully "and the verdict was "Anti Soviet agitation ten years imprisonment".

In India during the Emergency while in the thinking of the ruling class there was a great measure of permissiveness towards immoral acts, in the ruled masses there was a great measure of hunger and want. The situation was very congenial when for the professed objective of achieving country's material progress, or at least for promises of such progress, the ruling class could throw away the higher spiritual and moral values. Of course written constitution of no country embodies any thing which sounds unfair and immoral. But the ruling classes, by the same influence of historic permissiveness, can change to a certain extent the constitution to suit their own convenience. All these things have been witnessed in India recently.

In all this episode of darkness and degradation a ray of hope however still existed. With an appreciative note the world has seen that deep down in Indian hearts, the spiritual and moral values have not died down altogether and can assert themselves on some rare occasians, as they did in March, 1977 Elections to the Lok Sabha. The core of spirituality and God consciousness in Indian thought, still seems to be alive, even though it may be lying low subdued by the active and wide spread opposite forces of evil. These opposite forces are so active and wide spread that not a day passes when we do not hear one or the other event illustrative of this phenomenon. Numerous events during Indian Emergency, the earlier Watergate affair of America, political assassinations in various countries, hijacking of planes with innocent passengers, hijacking and burning of buses, killing of innocent persons including women and children and host of such daily occurences are indicative of one thing and that is almost complete absence of respect for any spiritual and moral bindings for achievin national and political ends. And when political leaders resort to immoral ways, the cue is readily taken by the people at large and it is therefore that cases of murders, loot, arson and all kind of crimes for achieving selfish ends

are increasing at an alarming pace. The youth and the student community seems to have entered a new era of free thinking and misplaced bravery. They care not for their parents or rather their parents have no time to care for their children. The school and college teachers who deserved respect from their students get disrespect and ridicule from them, the Principals are gheraoed and insulted, the Vice-Chancellors are dragged out of their cars and beaten. Some respected national leaders of India cherish pious hopes that the youth force could run their peaceful movements but that youth force, in the absence of a right direction, has become like the force of a monkey who has a loaded pistol in his hand. And, in fact, man without the attributes that make him a man, is no better than a monkey. The attributes of humanism, the moral and spiritual values have declined all round in our world and can lead to a complete chaos and darkness if no remedy is applied to stem the rot.

The Revolution of the west based on Dialectical Materialism is one sided. The Total Revolution envisaged by Jai Parkash Narain will also be partial if it is on the Western pattern. It can not be 'Total' unless the moral and spiritual side is also added to the materialistic side. The belief in a Supreme Spiritual Power, as the source of righteous inspiration for man's all earthly activities including political and materialistic, which belief was dubbed as standing on its head, must be seen again as standing straight on its feet. God consciousness is in Indian blood and that heritage must not be allowed to vanish. Rather India should think of re-establishing faith in God in other countries where it has received a set back. All spiritual Teachers whether of East or West had given to the world similar messages that God was source of all goodness and man being fashioned in His image, must also be good. Faith in God can therefore produce in man inclination towards goodness and moral virtues, the absence which is causing so much havoc and tyranny in the present day world.

However one great complication arises in this matter that faith in God is mixed up with faith in Religion. While God is one religions are many. Whereas faith in One God produces and has all the potential to produce, oneness or uniformity in human beings, faith in different religions produces, in practice if not in theory, such great differences between man and man that they kill each other and become bitter enemies. Religious fanaticism makes man so ferocious that he throws away norms of moral behaviour more than the man whose enmity is on material grounds only.

On the one hand therefore the Western philosophers, by their elaborate materialistic philosophies, have influenced so many countries of the world that their State Affairs are governed by secular considerations only, while religion, God and all that goes with it has become irrelevant. On the other hand, in countries which still swear by religion, the bigotry and fanaticism is playing such a dominant role that respect for spiritual and moral values is worse than in Secular countries. India is a secular country but its people are considered wedded to religion more than other peoples of the world. In India, also

inequality between man and man, the practice of untouchability and orthodox out moded rituals including the one rare, but still occuring every now and then, that of human sacrifice are all ascribed to some beliefs and superstitions which are treated as part of their religion. Why is this so, we must pause and think seriously.

Religion has hitherto been considered as a composite whole, at least so far as State affairs are concerned and has either been accepted or thrown away as a whole, to give place to Secularism. But religion has two distinct parts. One is its substantive and the other the modalities to convey the substantive. Belief in God and in His attributes of goodness falls in the substantive part and this is a common part of all religions. The Spiritual Teachers of all religions have definitely laid greater stress on this part describing the Supreme and unitary nature of God as *Ekam Sat*, Father in heaven, *Wahid La-shrik, Ikonkar* and by other similar terms. The main attributes of God highlighted by such Teachers are also common. Faith in a common God and His common qualities reflects similar qualities in the faithful. This is so in accordance with a well accepted natural phenomenon and it is therefore that all spiritual Masters prescribe the formula of remembrance and meditation on God. If God's attributes are all-truth, perfectly just, merciful, creator and free from fear, man who reposes his faith in and worships God of these qualities, also becomes truthful, just, merciful, doer of honest vocational work and free from fear. Uncounted may be other good qualities which a man may thus acquire in himself, but these five constitute a minimum to make a righteous human being. Truth is a strong enough weapon to vanquish an army of evil forces, a deep sense of justice and mercy are powerful enough virtues to check inequality, high handedness and tyranny. These could eradicate the scourge of untouchability and atrocities on weaker sections of society prevailing in Indian masses. With honest vocational work and a buoyant spirit free from fear an individual could be counted a man of spiritual and moral values, and these constitute the 'Dharma' of man. There is hardly any English word equivalent to 'Dharma' but it may be denoted by 'Righteousness plus Spirituality'. The religion of Budhism also is on a common ground in regard to these essential qualities of man, even though it substitutes the personality of Budha for a Spiritual God, as the source of inspiration for these qualities. Hence Dharma is the common and all important part of religion. Its other part is constituted by beliefs in particular personalities, particular holybooks, particular rituals, ceremonies etc. These are sectional beliefs and are different for different religions. These may be given importance as each particular religion considers appropriate within its own fold but essentially they are secondary and for the sake of the all important universal part of religion. The secondary should not over ride the primary fundamental part.

However the greatest misfortune of mankind is that all importance is attached to and all emphasis is laid on the secondary part while the primary substantive part is ignored and relegated to a position of no importance. For instance even regarding the caste system and practice of untouchability Guru Golwalkar,

whose voice did have effect on Hindu masses, had said "It is not a custom ; It is religion ; The *Shruti* and *Smiriti* are created by God and the caste prescribed in them is also made by God"—*Secularist* April, 1969. And in working out this part of religion great tyrannies and indignities are heaped on poor Harijans while no importance whatsoever is attached to human qualities constituting the Dharma of man, as if this part has no connection at all with God. But Dharma is reflection of God Himself on earth and this is authenticated by the words of highest spiritual authorities. When Krishna says in *Bhagwat Gita* that whenever there is decline of Dharma on earth, God sends a Teacher, in all ages, to reinstate Dharma, surely it is not a particular religion which is reinstated but the universal Dharma applicable to all man kind in all ages. Similarly when Guru Nanak says in his *Japji* 'One who believes in God engages his self with Dharma' surely he did not mean any secondary part but the common Dharma of man which part only is emphasised and incorporated throughout the volume of *Guru Granth Sahib*. By common usage the word Dharma is some times used as religion but religion is more accurately denoted by the Indian words *Sampardaya*, *Mat* or *Panth*. Thus Dharma is a prominent concept of Indian Thought Culture but it has not adequately been brought out and highlighted as a distinct and Higher part of religion. At the present juncture it is most essential therefore to do so and correct the order of priorities by treating the first thing first. This could give an immense impetus to the ideal of Total Revolution and also to the concept of *Sarvodya*. For the good of all, a common standard of righteous human behaviour is most essential. The greater the emphasis on Dharma part of religion, the greater the other part will be cut to size to correct the prevalent imbalance.

Surely religion, because of its sectarian part, can not be brought in, to influence the political affairs of a State. But the common part of Dharma is not irrelevant to such State affairs also and should not be thrown away as an unwanted commodity. Indian Political philosophers like Chanakya also stressed the need of Dharma in politics. Maxim 6 of *Chanakya Raja Niti Sastra* reads "The king should rule by Dharma and protect his subjects",. Written constitutions of various countries do provide certain moral principles in some suitable form. For instance Articles 14 and 15 of Constitution of India provide for giving equal opportunities to all citizens irrespective of religion, race, caste, sex etc and Article 17 specifically abolishes untouchability. But for enforcement of such provisions the only weapon the State has, is that of force, police or military force. That force is perfectly justified in politics and it is very essential to maintain law and order. But that weapon is not an adequate one. Along with that the weapon of Dharma is most essential. Dharma acts at the level of human minds from where emanate all urges for good and evil actions. The tragic happenings in the neighbouring countries of India for retaining or acquiring ruling power and the strong wave sweeping the minds of Indian people, the workers, peasants, students, teachers, employees, employers, the low caste, the high caste, businessmen, land owners and

politicians, each category dancing to the tune f their own selfish interests attended by strikes, hooliganism, violence and lawlessness, throwing to winds all respect for higher values of life, should be a sufficient indication of the evil forces working in human minds. The danger signal is evident and the situation presents a challenge to check the forces of evil. It is time the old slogan of Dharma may be revived gain in this land of *Rishis* and saints of God.

Whereas the authority behind constitutional law is human, the authority behind Dharma is a higher divine power. For the objective of Total Revolution in India change of hearts is essential and for such a purpose, not force, but the concept of Dharma will be more efficacious. Once this concept finds its home in India, with a banner of Dharma in hand, India can then spread its message in all parts of the world for a better future of all man kind.

The Maharaja

SA. K. BANDOPADHYA.*

THIS humble attempt to highlight the life of Maharaja Ranjit Singh, has been based entirely on the observations of the foreigners who happened to visit India during this period or those who were then engaged in this country in the persuit of their own professions. The aim in view has thus been to eliminate the element of bias which could possibly creep in the comments by the local intelligenstia due to familiarity. Much has been written and by many, regarding the details of his life, but these lines have been limited to those incidents only, which raise him far above the level of all the *Chiefs* in the past and for all the times to come in future. Thus he is depicted as *Mahan* or the biggest in comparison to all other rulers and recognised as *The Maharaja*.

2. His entry in the world, presented him more as dead than alive. Struggling out of the horrible small-pox, the child entered boyhood in the bitter atmosphere of antagonism at the tender age of twelve years when his dear father died. His nearest ones—even his mother did all that was possible, to uproot him while left alone to control his turbulent unruly clansmen. Even the nature did not spare him. His guts were put to test to the fullest extent-he nearly lost his life in a flood which swept away his camp, with a number of men, horses and camels. (Ref. (1) H. G. Rawlinson C. I. F. in *"Ranjeet Singh and Sikh Empire"* (*PP224-233*) (2) *"Great Men of India*, L. F. Rush Brook-Williams).

3. His first object now, was to shake off the "petticoat government" of his mother and mother-in-law, two fierce and warlike ladies, who led their armies in person. The horizon was filled with fire and flames—a result of the blood shed initiated by Nadir Shah and followed up by Ahmed Shah the Abdalee. Before the clouds of smoke had dispersed, devastation flared up again with redoubled fury, due to the follow-up results of counter-action. The blood-thirsty *Akalis* were roaring around for revenge. Such were the environments in which Maharaja Ranjeet Singh stepped in as a ruler. His immediate problems requiring action were settlement of the people by Territorial expansion, secondly to increase the emoluments in order to meet their requirement and above all to provide military engagements to his ever-fighting Militia.

4. There had neither been the opportunity nor inclination to take to academic persuit in life (Ref. Henry Court). This unlettered genius, therefore, as a combination of his intuition and foresight, came to decision which was as clear to perceive as to follow. The objective to be achieved had to be one—"glory to Gobind and victory of the Khalsa." Under this banner stood the soldier Ranjeet Singh

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with all the ranks and files readily congregated behind him. They were oriented in the north in the direction of the enemy who, time and over, had been throwing all its forces to annihilate the infidel.

5. Not only was the mutual rivalry of the various clans thus drowned to merge into an unified formidable missionary force, but that complex of in-equality also disappeared, which could be felt by submission to the Supreme Commander. The other significant decision which he made was to fight the battles in the territory of the enemy up in the north beyond the Indus, and not on our own lands, where our homes and interest could not be visible and would come in the way of unity and cohesion of the warriors. (Ref. Sir Charles Gough in "*The Sikhs and The Sikh Wars, PP22-23*). "From the time when the invasion of Nadir Shah and Ahmed Shah the Abdalee began, the construction of the Sikh Common Wealth began also. The idea of the whole Khalsa as a united army revived, the Sikhs of the Punjab and Malva were hardly united but since all owned a fervent allegiance to the Khalsa, each Chief (of *misl*) felt a general readiness to assist his neighbours' schemes of conquest for the good of the Khalsa ......and Ranjeet Singh struck a note to which the heart of the Sikh people vibrated by proclaiming himself always as servant of Guru Gobind and acting always in the name of Gobind and to the glory of Khalsa......Ranjeet Singh determined to have Peshawer for himself. On both sides the contest partook of the character of a Religious war. Sikh fanaticism on the one side and Muslim on the other having been violently aroused against the infidel. The Sikhs crossed the Indus and Afghan tribes came over from Peshawar, and there was very great fight. Ranjeet Singh was victorious, Mohammed *Azim* fled and Peshwar sacked."

To reserve the strength for offensive at the proper opportunity is the chief merit of a commander. In the above battle at Nowshera Ranjeet Singh was provoked by his colleagues (Phoola Singh), but he exercised restraint and when he ultimately spear-headed the offensive, personally—another parallel instance of valour and ferocity would be impossible to find in our military history—the *Barakzai* Chief Mohammed Azim Khan fled (Ref. J. P. Ferrier *History Of Afghanistan "Caravan Travels & Wanderings Between Russia And India."*) "his heart failed him......shortly afterwards (after this battle on the Kabul river), he died of broken heart informing it upon his sons to avenge the defeat. But it was all anarchy and confusion again in Afghanistan." During nine centuries the Indian people have been accustomed to look for invasion from the North (*W.W. Hunter*)" and the blood-shed caused by the invaders which literally coloured Delhi into red. But above is the only example in which Afghan ruler was chased back into *Kabul*—much more than that, the terror of Maharaja Ranjeet Singh resulted in collapse of the very heart of the *Afghan*. Thus is established beyond challenge the superiority of Ranjeet Singh over any ruler in India and, therefore, he was truly *The Maharaja*.

Even greater merit than above was displayed by him, when he took decisions against going in for military action. The Maharaja's diplomacy knew no bounds as is evident from

the instance of his disposal of Hazrat Sayyid Ahmed, who had been able to occupy Peshawar itself for a short while in 1830.

In order to be able to make due assessment of the situation, it would be desirable to refer to the famous work of Sir William Wilson Hunter *"The Indian Musalmans."* He had spent twenty eight years in India as Commissioner of Bengal, and with that experience, he was given the assignment of exploring as to why every musalman in this country had begun opposing the British rulers. The book when completed in 1871, is understood to have been responsible for reorientation of the policies which resulted in success of the government till the next century. The author presents the explosive potentialities of the Northwest in the following words :

"......I have now traced the history of the rebel camp on our frontier from its formation in 1831 (By Hazrat Sayyid Khan of Rai Bareilly in U.P.) to the last campaign in which it involved us in 1868, the chronic miseries which it rained down on the border under the Sikh rule, have been transmitted as a bitter legacy to our-selves.

Besides constantly keeping a financial spirit of unrest along the frontier, it has three times organised great tribal confederacies, each of which has involved British India in a costly war. One Government after another has declared it to be a source of permanent danger to our rule, yet all our efforts to extirpate it have failed. It still continues the centre towards which the hopes, alike of our disloyal subjects and of our enemies beyond the frontier, turn. We know not at what moment we may again get involved in the Dynastic struggles which constantly afflict central Asia, but at present it seems quite possible that before the year ends we shall find ourselves in another Afghan War. When such a war arrives—and sooner or later it must come to pass the Rebel Colony on our borders—will be worth to the enemy many thousands of men. *It is not the traitors themselves we have to fear, but the seditious masses in the heart of our empire,—and the superstitious tribes on our frontier, both whom the fanatics have again and again combined in a religious war against us.* During centuries the Indian people have been accustomed to look for invasion from the north and no one can predict the proportions, to which the rebel camp, backed by the Musalman hordes from the westward, might attain under a leader who knew how to weld together nations of Asia in a Crescentade".

From this point of view, an unparalleled leader was Hazrat Sayyid Khan himself who had originated the Rebel Camp. In his regard Sir William wrote :

"Sayyid Khan was one of those bold spirits whom our extermination of the Pindari Power scattered over India half a century ago. He began life as a horse soldier in the service of free booter *Amir Khan Pindari*......The stern order of Ranjeet Singh which he imposed on his Muslim neighbours, made the trade of Mohammedan bandit a perilous and unprofitable one......Sayyid Ahmad Khan wisely suited himself to the times, gave up robbery and about 1816 went to study the sacred law..... In 1822, he made a pilgrimage to Mecca and

Having thus completely covered his former character as a robber beneath the sacred garb of a pilgrim, he returned to Bombay......But a more congenial field lay before the free booter ... and in 1824 he made his appearance among the wild mountaneers of the Peshawar Frontier, preaching a holy war against the rich Sikh Towns of the Punjab.

The Pathan tribes responded with frantic enthusiasm to his appeal. These most turbulent and superstitious of the Mohammedan races were only too delighted to get a chance of plundering their Hindu neighbours under sanction of religion. The Apostle assured them that those who survived would return laden with booty, while those who fell would be translated in a moment to Heaven as martyrs of the Faith. He travelled through Kandhar and Kabul, raising the country he went along and consolidating his influence by a skilful coalition of the tribes (The *Yusapzais* and *Barakzais* were his staunchest supporters.) Their avarice was enlisted by splendid promises of plunder, their religion by the assurance that he was divinely commissioned to extirpate the whole infidel world from the Sikhs even upto Chinese......After thus arranging for the success of a religious manifesto, he issued in the name of God, a formal summons to all devout Musalmans to join the Holy war. The Sikh nation, (runs this curious document), "have long held sway in Lahore and other places. Their oppressions have exceeded all bounds. Thousands of Musalmans they have unjustly killed and on thousand they have heaped disgrace. No longer they allow the call to prayer from the mosques, and the killing of cow they have entirely prohibited. When at last their insulting tyranny could no longer be endured, *Hazaat Sayyid Ahmad* (may his fortunes and blessings ever abide), having for his single object, the protection of the Faith, took with him a few Musalmans and going in the direction of Kabul and Peshawar, succeded in raising the Musalman from their slumber of indifference, and nerving their courage for action. Praise be to God, some thousands of believers, become ready at his call to tread the path of God's service, and on 21st of December 1826, the *Jehad* against the Infidel Sikhs begins." Meanwhile the holy man's emissaries carried the call to war throughout all the cities of northern India, where he had made disciples, and the above proclamation is taken from a tract, published in the far in-land Province of Oudh (*The Targhihul-Jihad*, an incitement to Religious War occupied by *Hazrat Sayyid Ahmad* in 1830). The dismay caused by the fall of Peshawar brought matchless diplomacy of Ranjeet Singh into the field. The wily chief detached the petty Mohammedan Principalities from the army of the Crescent by separate appeals to their self interest and the prophet found himself compelled to leave the city. Not only that, a short while later he had to leave this world also by being slain by Maharaja's son.

Again it was in connection with taking offensives against the British forces in India. Much as he craved for taking *Sindh* of the vast land South of the Sutlej he totally dismissed such plans for operation. His wisdon lay in knowing his limitations. He had full confidence in respect of the military capability of his organisation, he had no doubts that he could

defeat the British forces at Delhi and push them down "up to Aligarh" (*Mc-Gregor, W. L.*) as he said, but he had as little doubt in the subsequent events i. e. when he himself would be pushed out of Lahore by that enemy. This was inevitable because the bondage in between the Sikh forces, which was generated as a reaction to the Afghan invader (the latter had the mission of annihilation of the infidel), would no more be present against the British power. These whitemen were too clever and had been avoiding to maximum extent all such moves as would go against the wishes of the local powers. The same was amply proved in the two subsequent Sikh Wars (after Ranjeet Singh) the British even suffered heavy casualities due to this policy (of avoiding prior preparations of war) at Mudkee, Ferozshah etc, but ultimately they were victorious as the Sikhs on south of the Sutlej-Patiala and other princely states did not respond to the war cry of the Khalsa in the North.

An incident occured which was destined to have momentous consequences. The little escort of two companies of Indian infantry which accompanied Metcalff, a young political officer of Lord Minto, was attaked by a raging mob of Akalis (puritan fanatics), and bet them off with ease. This convinced the Maharaja, the advantages enjoyed by disciplined troops trained in the European manner and he decided to engage a number of foreign officers to build up a regular army for him, General Ventura, Allard, Avitabile etc. built up thus its *Fauj Khas*, 29000 men and 192 guns, known as the army of the Khalsa. Armed with this formidable weapon he proceeded to make himself complete master of the country. But here again, the wisest part played by the genius of Maharaja Ranjeet Singh is displayed in selection of the foreigners to whom, he entrusted his entire armed forces for training. This can be best presented through the narrative in original by the French military officer J.P. Ferrier who had served as Adjutant General in the persian Army :

"The province of the Punjab was raised to the rank of one of the most flourishing kingdoms of Hindustan by the genius of a man of humble birth and without education. Ranjeet Singh was originally only a petty chief, and appointed governor of Lahore by the King of the Afghans, Zeman Shah, Favoured by the dissensions between the prince and his brothers, he made himself entirely independent, and soon added to the province, confided to his care, Kashmire, Peshawar, Kohat, Derah Ismael Khan and Mooltan, which accessions to his territory, rendered his power equal, if not superior to that of his former master.

"The English, his southern neighbours, did not see without jealousy, a state rising into power close to them, which might prevent their encroachment, towards the north, and they endeavoured, therefore, secretly to undermine it from the commencement, leaving the Maharaja to believe that they sincerely desired his alliance.

"Ranjeet Singh, however, penetrated their designs and to prepare himself the better to resist them successfully, should a war break out between them, engaged the services of several officers who had served the Emperor Napoleon, Messrs Allard, Court, Ventura and Avitabile (the two first Frenchmen, the third a

Milanese and the fourth a Neapolitan) whose honourable reputation is sufficiently established in Europe for me to dispense with an eulogism here, that has been already so much better made by others. But I cannot refrain from saying that they not only became his right hand in organising the Sikh army on the French system, but their judicious advice restrained his impetuosity for war when it might have perilled his reputation for ability and endangered his rising power. This was not the least of the services rendered by them, and those who think differently in Europe know neither Asia nor the character of its inhabitants, and still less the resources of every description possessed by the East India Company.

However, that may be, Ranjeet Singh always avoided compromising himself with the English, and with instant ceasing to mistrust them, he constantly kept up friendly relations with their government, which was eager to support him, with the view of confirming him in the possession of the Afghan provinces, which he had siezed without right or excuse. It should be added, that if the Directors gave their support on this occasion to Ranjeet Singh it was less from sympathy with that prince than with the intention of preparing the way to gaining eventually for themselves the pro vinces of which he despoiled the Afghans, an which they had long since destined to be thei own, though they had the prudence not t attempt the conquest during the lifetime c Ranjeet Singh. If after the death of tha sovereign in 1839, his kingdom fell rapidly t decay, it was the fault of his heirs and succe ssors, who could not continue his intelliger policy."

Finally the noblest aspect of this superma was exhibited in his unassuming appearanc which had no trace of vanity. Elegance of th Maharaja lay in his simplicity. Miss Emil Eden sister of Lord Auckland has picture squely described him as "looking like a litt old mouse with his grey whiskers". Y during his meeting with Lord William Bentinc when sports and tourneys were held, th Maharaja, inspite of his paralysis, displaye his superb horse-manship to the admirati of all." Affable and unassuming as he wa Ranjeet Singh was every inch a king and hi personality overawed all who came near hin Early in life he had lost an eye from small po and Azizuddin was once asked, "which eye i was." "Such is the splendour of his face' replied the minister, 'that I have never dare to look close enough to discover."

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The Celestial Bridegroom

K. S. BHINDER

O what celebrations go on here for gaiety
That imbues each with wonder and sublime joy,
O what is the cause of all this hilarity
That one feels and yet can't explain for buoy.

For at Sri Huzur Sahib in far off Deccan land
A bonhomie wedding-like fete I found,
Where at footstair of temple a musician band
Plays sweet sweet sahnai music all the year round.

Where each devotee cheeks flowers into a bloom
With searching look in his eyes and flowers in hand,
There how he searches the illusive 'Celestial Bridegroom'
Whom he can't find but he feels at his blessing hand.

But me an over-zealous one broke all restrain
To search Him I went near and far all around,
All over the plateau for its hill, valley and plain
I searched and for love broke new horizon and ground !

I asked the placid Godavari if she could tell
Me the 'Celestial Bridegroom's whereabouts,
Soon as she heard His name for waves she did swell
And rolled in joy all over ignoring my shouts.

I asked many a nearby sun-burnt bald hill
Who only stopped my voice to re-echo as I found,
Dust besmeared as they sat there so mute and still
Like ascetics facing the river for their ground.

Many a tree in bloom I asked about the same
All they did was to whisper with respectful bow,
Dropping flowers on very hearing of His name
And that's all—beyond this nothing I came to krow.

And where oft I'd mistake a sunset in the wood
What's inset in His aigrette for a ruby's blaze,
By whose very blushing light I inferred for my good
Soon as He comes out how I'd fix Him for my gaze.

Or on some moonlit night I'd mistake the moon
For a topaz inset in His pearly necklace,
When clearing the wood He'd come out for my boon
Hunting late in night as He did oft for a chase.

Or on some cloudy day for a lightning flash
I'd mistake that for His fearful punishing sword,
When killing the tyrants after a bloody clash
He'd come riding reseplendent crossing the ford.

But alas ! my search for Him proved fruitless bare
After when sudden like a flash I did realise,
Why an inspiring mood always prevailed there
when to the very essence of Govinda I became wise !

For the 'Celestial Bridegroom' is not a thing of flesh
But a spiritual mould of ever exuberant cheer,
That for a subtle sweet feeling I found so fresh
O at Sri Huzur Sahib all round the year.

———

Planning for The Social Role of Education and Educational Institutions

SANDILYA SANTOSH*

The Tradition

TRADITION in India and all neighbouring countries influenced by Indian culture has, without exception, believed, that education has to be *given* to the deserving and eager candidate, *never sold for a price*. Those educators of history who sold their talents for a price were all looked down upon with pity. The tragedy of Acharya Drona of the Mahabharata is a typical one. Normally, the rulers would recognise the talent and exemplary personality of one ready for taking up an educator-role independently (after a period of assistantship under a renowned *achāryā*). He would be settled in a suburb or peaceful rural area with grant of land, cattle, labour service for initial construction, and often with a suitable bride fit to take the role of Institutional mother. The king would not hesitate to give in marriage his most favourite daughter to such an young *achāryā*. The *achāryā* would be free to accept or reject anybody eager to take his assistantship or studentship. Assistants would not expect any salary nor would the pupil pay any admission fee or monthly tuition. There was no difficulty for the *achāryā* to give the same treatment to an orphan as to a prince. The society saw to it that the treatment was beneficial for the development of character of the pupil. The maintenance of the inmates of *achāryā*'s large household would be easy from agricultural farming, orchards, and milch cattle. The utility of bovine cattle, for the supply of milk and draft-animals during the productive period and cowdung-cum-urine manure throughout their lives, prompted India to proclaim prohibition against killing of cattle or eating of its meat or blood. Hostile tribes given to the habit of cattle-lifting from such secluded educational village were held with contempt. The taboo against certain kinds of meats might have been the result of adverse reaction to their despicable behaviour. The educational village would be independent in respect of growing cotton and tanning of sheepskin and deerskin (slaughtered for meat) or hide of cattle dying naturally. They could make potteries also. If not, there would always be surplus agricultural produce to barter at the local fairs, for obtaining required stocks of textiles, shoes, potteries, leather garments, metalware etc., or for the payment of hired labour. Once settled, they were totally independent of the political authority or merchant-class patronage. The priestly class seeking favours at courts and at households of rich people were quite another kind which had little to do with the education process.

Likewise, the master-craftsmen would select young artisan apprentices and adopt them in

* Consultant Engineer

the house-holds. They would be provided free board and lodging and in course of time earn their keep.

This was the process of development of Indian learning and agricultural science and industrial culture. The process got periodic setback at the time of alien invasions when armed horsemen overran and plundered the peaceful educational or craftsman villages, killed and burned indiscriminately. The inmates had to run away or face death stoically.

Town-based educational institution, on the other hand, had to depend upon patronage of the rich and the mighty if not compelled to *sell* education at a price by charging tuition fees from the parents. Townspeople could also engage private tutors. It was found that the effect, of coaching at institutions charging tuition fees or of private tuition, was not as good as the outcome of residential learning or training (in the house of *achāryā* or master-craftsman). Hence the discouragement of the former.

The learned *achāryā* or the Master-craftsman was motivated by the intention that the disciples, at least some of them, would become famous persons of history and achieve greater perfection of the subject of study. Thus they would bring credit to the teachings of the *achārya's* school. It was well said in the past : *putrāt sisyāt parājayet* : a defeat is desirable from son or the disciple.

Imperialistic Education

The feudalistic settlement of land under the Mughal and the British *rāj* put gradual end to the possibility of creating new talented endowments for education, training and research. During the British period, while research was totally monopolised under the Royal Surveys (Meterological, Geological, Botanical, Zoological, Anthropological, Archeological and the Survey of India ; Medical and Agricultural and Veterinary research, research connected with plantation products, Jute etc.), it was banished from educational institutions of college and university levels. This was in the interest of the monopolistic trade and industry of the colonies under imperial protection. Education of modern engineering industries and chemical-metallurgical technologies were neglected while that of modern medicine and infrastructural engineering (PWD, Roads, Irrigation, Sanitation, Telegraph/Telephones engineering, Power Supply etc.,) were grudgingly conceded. Schools, colleges and universities specialised in giving that kind of general edacation which helped engagement of the graduates as book-keepers timekeepers and correspondence clerks in the industrial and commercial or transport establishment. The remaining youngmen sought fortune through legal profession including clerkship of lawyers, stamp vendorship, land revenue jobs, records-keeping etc. Consciously or unconsciously the education process produced bookworms who took to teaching employment and textbook publication, and job-seekers of white-collar type who did not possess any initiative but would carry out *orders* or *make out a case in the file.* A complete thought-barrier and apathy came to be created between the toiling masses and educated class who lost sight of the economic and cultural importance of the formers' hereditary skills. All kinds of manual

work was considered unnecessary or beneath the dignity of *elite* to which circle the educational aspirant placed himself in his boyhood imagination. India lost the great tradition of numerous master-craftsmen in every district.

Continuance of Imperialism in Independent India

In Independent India, there has been a proliferation of elitist education centres charging tuition fees for profit of promoters, or at least payment of high salaries to fashionable lady and gentleman teachers they afford to engage. There is no dearth of students as job-opportunities have exploded at all levels, specially at the higher levels with the departure of the British. These commercial institutions specialise in preparing candidates for white-collar careers and fashionable living. But there is always a limit to the number of people that can be accomodoted in the elite circle. The result has been unemployment amongst the educated and widespread frustration amongst the careerist employed, not speak of the high proportion of drop outs who regard their lives as complete loss.

The problem has been aggravated by almost all government schools, and, schools run by religious endowment and education societies set up for social purpose providing the same kind of careerist white-collar "education". Their sole aim is to process candidates through mass-scale examination which stamp them as job-seekers. The experiments of Sister Nivedita, Rabindranath Tagore, Mahatma Gandhi and Sri Aurovind have not been conceded due credit by the ruling class or the newly-rich elite, who have final say in all matters.

Without planning for the social role of education and educational institutions, the government or educational endowments should not have come in such big way into the field. The educational plan should take into consideration the social aspiration of the candidate. But not his or her elitist careerism. For the satisfaction of his careerism very many trading centres in education give coverage from nursaries to highest management courses.

Even in the elitist learning and training our country has made poor grade. In the Olympics and other world-class atheletics and game tournaments, India, the country of one-fifth world population, qualifies to enter the selection grade of very few events. This year our country could not enter the quarter-final of even hockey which not long ago was our only pride. Not that we gain anything academically by the sacrifice of physical culture. After C. V. Raman from the Indian Association for Cultivation of Science established by Mahendralal Sarkar, no Indian research institution produced scientist worthy of Nobel Prize. After Rabindranath Tagore, no Indian made world-grade in expressing new horizons or humanist understanding. One C. V. Raman and one Rabindranath were possible because the education process till their attainment of manhood was not strait-jacketted as much as found lately. In their life times both of them fought against strait-jacket syllabus and regimentation of educators, pupils, and research workers. They were not satisfied till they gave all energy and possession in trying to setup institutions where learning research opportunity would be *given* instead of being *sold*. The whole world went against them and they had to make compro-

[illegible] against their convictions and principles. India could not make full use of these two great modern Acharyas, unique in their respective ways.

The Cruelty Entrenched in Education that is 'Safe'

Grandfather Bhisma, the Guardian of the Monarchy system in India with intent of retaining supremacy of his Kuru dynasty, made the same mistake when he accepted the fiery and talented but starving Acharya Drona as paid tutor and trainer of his grandson instead of making him a suitable land grant for independent set up of a military school. Drona, shrewd as he was, never allowed his compromise to become public issue as could undermine his position further. He refused to accept Ekalavya, the tribal lad as one of his disciples. But when he found Ekalavya by long practise and research on his own, had developed equally good skills as himself, he was perplexed about what to do. Instead of leaving Ekalavya alone he took a treacherous advantage of Ekalavya's extremely high regard for himself. Without having been Ekalavya's Acharya he claimed the *guru-daksinā*, a token of fidelity, but here making the lad completely cripple in finer skills by compelling him to cut off his own thump. If today in educational and research institutions the teachers and adminstrators are sometimes exposed for unthinkably evil acts of partiality and even treachery, it is the system of employing them as subordinate beings that is responsible.

This cruel and treacherous act of Drona from the high position of Acharya was not criticised at all but got tacit approval in the high Regency (presided by Bhisma), who were all too clever to laud it publicly. So does the high society today tacitly tolerate, or even approve and support in private, many evil practices entrenched in the modern educational institutions, "in the interest of education". Parents are party to the process in which the personalities of their misdirected children become stunted, like Ekalavya's thumb was cut, by trying to send them into a system which holds no future for them.

Search for New Ways

What is the way out? The question presupposes that there is 'a certain' way better than the present one, which when evolved by some national body of experts like the Radhakrisnan Commission, Mudaliar Commission, Kothari Commission etc, of the past will solve the problem. Then everybody will be free to try it out and implement it with State approval and assistance.

Inspite of repeated Education Commissions and planning based on their findings and recommendations, our education system has continued to be the same as Macaulay, Abbot and Wood founded it in the old days of empire. Every innovation grafted after independence came in as copy of western example, unsuited and backdated by the time it took root in us. No fixed pattern or fixed syllabus at any point of time can satisfy the needs of learning in a world when living conditions and environment including social environment are changing very fast. The purpose of education is to equip beings to find their feet as ground is slipping out from underneath, to discover

he role they can respectively play and fulfil he demands of society in the next generation. Commercial institutions selling stereotyped education in formalised manner, though crowded, and careful to recruit entrants having high IQ, will always turnout a majority of failures and half-successes in life, with relatively few successes. Because in trying to meet the *current demand* they have no time or competence to evolve for the *requirements a few years ahead*. Let them remain in a shape most *remunerative* for them, because *that* is their sole aim.

Planning for Education that can be 'Given'

In planning for the State and or Religious and Educational endowments, that is education of the *innovative form*, it must be remembered that all pupils come from medium and low income groups, poor and destitute children, who cannot pay remunerative tuition. It has been already stated at the beginning of this article that the problem would be solved by making education strictly free of tuition and other levies and bearing full cost of educational materials and even the cost of food, clothing, medical care and lodging of the pupils. The commercial schools having taken the pick, the median IQ of these entrants is to be considered just under the national average. How to accomplish this seemingly impossible task ?

Land Grand School

The State Government has many vested lands in rural areas after implementation of the land-ceiling acts. These will suffice in meeting the needs of land grant to the local educational institutions. From these land grants, and labour of the residents, the institutions will be self reliant.

One *achāryā* will be given absolute control of a land grant school or research institution for the anticipated working life for him. He will be required to live with family on the campus. His family mates will automatically be amongst Assistants. He will be free to chose other Assistants and pupils.

Urban School & Training Centre

In urban areas warehousing of essential commodities and their processing, and trades like tailoring, book binding, printing etc., will be taken up to make the unit self reliant. Industrial manufactures can be taken in special cases.

Master-craftsmen will also be identified (Similarly as *Ācharyās* of academic learning) and helped to set up independent teaching-training and production centres.

Initial and Developmental Finance

Capital grants and working-capital loans will be interest-free, and prompt ; only check being existence of financial discipline and technological competence for the trade. Maintenance grants will be necessary only partially at centres of rehabilitation and pre-primary nursury centres or creche.

Assistantships

In this commercial age it will be difficult to get many Assistants just for the privilege of working for a very good Acharya. Therefore Assistants may be supported by monthly cash

disbursement into their personal bank-accounts, besides getting free maintenance of themselves and their dependents at the Institution of the Acharya. Government will bear these disbursements which will be transferable from one Acharya to another. Assistants initially picked up by the Acharya for the state pool may be given a selection grade after a public contest.

Stages of Education and Training : Pre-Primary

Before completion of a child's fifth year no 'lesson' should be given. This should be made sure by law. None will be given 'lesson' even through games.

Attitude of the adults towards a child has to be correct. Interrogative mood is to be avoided. No child can be asked : "Why you are here ?". It may be assumed that he or she has right to be there. No statement that makes a child perplexed or feel startled or teased should ever be made : for example never say "Why have you done this ?". "See what have you done !" or "Will you do this again ?" etc. If a damage has come about by inexperienced activities or restlessness of a child the best way of overlooking it and restoring orderliness has to be found, irrespective whether the child belongs to the richest VIP or pauper family of the place, or is an outright stranger. If the child is in a destructive or hostile mood a person responsible for the place lift him in the arms and pacify him in the process of washing his face, and relieving him from uneasiness or nervous tension, before giving him a proper seat.

Statements to a child should be simple and categorical and not open to multiple possibilities. A multiplicity of possibility puts him in a perplexed state, when to cover forgetfulness he is compelled to invent lies, making him immediately hate the questioner for compelling into this meanness. A child's integrety should not be challenged even when a falsehood becomes transparent. Only when a cruelty is manifest from the action of a child a sharp and immediate interruption to his activity is called for. Then too, it should be by a command for an alternative logical activity : such as "Soothe him", "Fan him", "Leave him to me", "Fetch that pot and collect these scattered objects" etc. If the mood or situation is not correct for alternative action the child may be removed from the scene by holding the arm without rebuke and given a cleanup or rest, but no punishment.

"No" or "Don't" are sorts of restraints to be scrupulously avoided when in company with children. A *command for inaction* is very harmful, it nips in the bud the possibility of growth of initiative in the child. If the childhoods of great and highly successful men and women could be studied, it would be found there was someone amongst the guardians who protected the child from "No"s and "Dont"s and gave him a big "Yes" in most of the initiatives. It is for this reason if not any other that a child below five should not be admitted to nursury school or creche, or left to the care of paid domestics. If institutional care is inevitable for some children, or babysitters have to be engaged, the nurse on duty must be trained and willing worker for all aspect of the care and always saying an encouraging "Yes".

All adult beings coming in contact with child in the home or at the institution or at public places must behave in manner that generates peace and trust. Jokes and sarcasms are worse than open hostility. Nobody talks in superlatives or in affected tone in presence of a child. The child should not be required to show caricatures or performance as if in a circus arena or theatre every time a guest arrives. When found visibly tired a child is allowed to rest in bed without the question of protocol. He is encouraged to appreciate beauty, and peace of domestic or wide life and plants in garden. Any question arising from his observations are to be taken seriously and promptly : say name of a strange plant. Only the correct answer should be supplied by consulting dictionery and reference book, till then the answer should be withheld pleading ignorance. Trust cannot be gained without sincerity. His food preferences should be taken seriously and it is worth while taking some trouble in satisfying it. However serving food should be done carefully and in small measures so that little, if at all, is left in the plate.

Primary Education :

Primary education should be compulsory for all : rich and poor, townsfolk and the villager alike but in a variety of setups. It should not be subsidised from State cost or from raising donation if the medium of instruction is any other than the mother-tongue of the pupil or if a syllabus-tied textbookish instruction is imparted.

A child gets his or her first instructions and lesson on reaching the primary stage. Before that he has only seen objects, heard stories and described actions gaining a familiarity with the mother tongue. The primary schooling does not ignore this *neucleus of knowl dge* but starts enlarging and *verifying* it. That is the reason neglect of mother tongue becomes confusing. One or even more new languages can be taught but as part and parcel of the original linguistic experience, extending it but not supplanting. Foreign books describing unfamiliar daily routines, or unknown natural surroundings or dress and folk-culture, are not acceptable for the study of foreign tongue. The sentences to teach the foreign tongue should describe the familiar surroundings and situations.

No statement that is a contradiction to observed facts or proprieties of human conduct should be made for sake of language teaching. Proper definations of ideas, qualities and quantities is the basis of scientific understanding. Then comes interrelationship between facts, cause and effect situations. The work-situations adopted for self-reliance would give the best understanding of cause and effect.

In the officially approved schools under care of *Āchāryās* there will be no texbook and no syllabus either. There will be no hometask. No workbook to carry between the home and the school. All educational material will remain at the school, tutorial work remaining confined to class room hours.

Home-time will be free for the child to apprentice under the parents and elders, timely rising and going to bed, and the playing with other children. The child should know where

from and how the family earns its livelihood, wherefrom each daily necessity has come, how it has been bought, how it is processed and used, the right way of cooking each item of meal, the right season for each ingredient of the favourite dishes, what is the exact use of each household article and what is its proper place, how to sew a button or polish the shoes, etc.

At the school, situations of local and seasonal relevance will be chosen to design the lesson and exercise of the day. Text books are not possible as the area of interest will differ from school to school, group to group, year by year. Reference books, mainly from the classroom rack but if necessary borrowed from the main library will be used to solve specific queries. Informative articles published in journals may be jointly read and discussed. Maps, charts and posters will be collected in and supplementary ones made out on basis of new informations gathered. These will be classified and stored (subjectwise) for future reference. Further the cumulative lesson-reports of each class will be bound in annual volumes. Standards of teaching can be maintained with reference to them, subject to their periodic editing.

Children will learn hygienic habits by discussion and training at school. They go through daily chores appropriate to the houll inside the school as if in own home, which .wir apply both to resident and non-resident pupils. This will mean going to toilet, rinsing mouth and cleaning face and eyes, cleaning teeth, oil massage, bathing, swimming, midday meal, changing clothes, taking turn in washing, pressing and sewing, cleaning the toilets and basins, sweeping and mopping, weeding the garden and lawns, helping in kitchen and serving, manning the reception and first-aid post, marketting etc. There will be collective tasks to perform as parts of economic activity and social work. The *Ācharyā* or one Assistant will be present to demonstrate in every activity.

Secondary Education :

The secondary school in each community will be the Institution appropriate to adapt every growing boy or girl to the local duties and way of living : its social, geographic and economic environment. The school lessons and tasks will be solely designed to understand and participate in everything that is potentially good in the territorial jurisdiction from where the pupils and the teachers of the school arise. The secondary education, unlike hitherto, will completely disregard the demand to prepare academic background of pupils fit for university or college entrance.

The environmental learning shall be twofold : Firstly : there is the growing environmen of human information and understanding. Pupils will learn that within the geographical and social-economical scope of their activities. The learners will thus enter the threshold of various sciences related to the occupations and skills important in the local context. Reference documentation will be built up in subject-classified form on these topics by collecting extracts from journals and reports, pictures and slides, specimen etc. Thus there will be no textbook but collection of lesson reports and exercise reports bound annually to indicate

progress. These will also act as future reference.

Secondly: the growing opportunity for both remunerative and voluntary types of work in the environment, as the maturity and skill of the young person grows daily. School-boy or girl starts as his or her career in one of the *basic occupations*: either *farming* (including fieldcrop, plantation or orchard, animal husbandry, sericulture, lac, bee keeping, fishery etc.) or household industry (grains processing, oil milling, paint and varnish, cane and bamboo or matwork, *gur* making, bakery, snack foods, dehydrated fruits and vegetables, textile, wood, sheetmetal, pottery, garments, footwear, paper and stationery etc.), commerce (shopkeeping, attending *hut* and fairs etc.), warehousing, and transportation. Later in life they have the choice to keep to the basic occupational field or to move into urban type of activities. But none will be without a remunerative occupation right from the school age.

Apart from settling the pupil in these two learning environments, the school Institution under command of the Acharya will provide many common facilities shared between the school and the local community. These may be :

Primary Health Centre,
Maternity Clinic,
Veterinery Service Clinic,

Seedstore and Agricultural Extension Service (soiltest, rhizobia, tools & implements on loan, farm construction contract), Drinking water and sanitation system, Sportsfield, Gymnasium, Swimming Pool, Assembly hall for community congregrations Guest house (on payment) etc.

The school may bodily join the local fairs and festivals by keeping their identity intact. They may organise puppet-shows and exhibitions to highlight the significance of the occassion, pinpoint social issues with suggestion of solution, and demonstrate hygienic practices (foodstalls, sanitation arrangement, drinking water) and sound technological methods in agriculture and indusrtial or constructional enterprise.

Higher Secondary Education (2 years Sandwitched Course)

After secondary level the admission to higher secondary stage will be by admission test at the appropriate teaching centre. In this stage there will be streams of diversification such as: basic occupations (one of the streams as before), office assistantship (type-composing, shorthand typography, surveying and draftsmanship, litho and silkscreen printing, block-making, photography and picture mounting, accountancy, computing, bookbinding and documentation), stores inspection and custody, medical assistantship and nursing, pharmacist-chemist, physical instructorship, etc. The candidates will be apprenticed at suitable establishments or in the households of master-craftsmen. They may opt to remain in the household of the school institution while acting as supernumerary assistants to the Acharya. In every higher secondary stream there will be opportunity to either take on the newly learnt profession or to sit for admission test to the University course.

Higher Education :

If the student of higher education continues to work as a supernumerary assistant in the establishment of the Acharya of his secondary school he has the privilege of attending to the institution of higher education (on passing its admission test) such as the local college or polytechnic as a day or evening student. The college education will no longer consist of lectures, classnotes, laboratory work based on textbooks. Better library, accomodatious reading room, guidence for the writing of review papers, training in preparing audiovisual software pertaining to a field of study, and guidence in survey projects relating to local life and natural resources, urbanisation and industrialisation, cultural heritage and current development will be the modality of higher education at college level. Each subject will be represented by an able *Āchāryā* who will have independent laboratory, documentation centre, auditorium, and faculty booth in the library. Each *Āchāryā* will have a separate hostel of which he will be the warden. Student (residents) will carry out all work connected with sanitation and messing in the hostel and the department. The *Āchāryā* will be given *suitable contingency grants for research activity* of his faculty and maintenance grants for messing of the residents, clothing, and refreshment of non-residents. The Head of the College (consisting of several such departments) will be called *Adhyaksha*, who may or may not have a department of his own.

A student will spend one semester under one *Āchāryā* and has to carry out tasks set for him. His work must be acceptable as a contribution to the larger survey or research project undertaken by the faculty. If it is poorly done or found incomplete or incorrect, he will not get any mark in that semester and may be required to drop out or try the next semester. Successful or unsuccessful, he has to pass an admission test before getting admitted in another department of the college.

A student has to pass through the requisite college departments in one or several institutions before he is admitted to the post-graduate college on a given subject.

The purpose of higher education in the country is not to create jobseekers competent to enter at a higher level in the Government or Private establishment, but to create leaders in thinking in all subjects pertaining to human activity in the national context, who will be able to review existing knowledge all over the world and undertake research on their own to cover gaps in knowledge and skill wherever found to exist. Naturally some of the highly educated persons will come forward to take up the role of Acharya for Primary, Secondary, College and University institutions.

Conclusion :

Purpose of education, at any level, and social role of the educational institution at that level, is to assist the growing human being attain whatever is attainable in the interest of making him or her play a social role appropriate for that age group. If in the name of education the young people are compartmentalised in a make-believe world isolated from the realities around them, the society would be deprived from their current contributions. The

society will also be deprived of all potential contributions of sponteneous character, as persons trained as jobseekers get very little responsibility or spontaneity retained in their makeup. The society will get nothing till they are appointed in readymade "jobs". Thus the society is deprived of the service of all seekers of employment, who live as burden upon their parents and the neighbourhood. Even when employed into "job" an educated person finds the reality much different from his aspirations and imagination, since a job tailored by an employer may not fit the real person appointed to it. The society gets only half-hearted service from the majority of people employed in various kinds of "jobs", either in the private and public sector.

The parents should forget that the motivations for education of their children are just (1) literacy ;

(2) Aristocracy including (a) accepted fashions and pastimes of that social strata which is held in a higher esteem, and (b) entrance to the institution of higher education, without graduateship of which salaried job or a fashionable marriage connection are difficult to obtain ;

(3) Necessity to keep the child busy and away from mischief when neither parent can look after it during certain hours of the day ;

(4) Making the child win a competition in his age group.

Rather they should say that the purpose of education is to help the child grow into mature robust person to meet the challenges of living in any conceivable role.

With that, parents and educators may find the proposals made in this paper as suitable educational policy for our development.

The Community School under the Acharya of Secondary education will be the real bastion of national freedom, democracy, social brotherhood and progress. It will spread its service to the whole population in the community, both school-going and non-school-going. The higher education will enable the community take up self-reliant planning and development.

With reverence and trust to the community, school-teacher of primary and secondary education let the proud citizen of future India inspire their children saying :

"*ācharya devo bhava*",
"*atithi devo bhava*",
"*yāni anabadyāni karmāni*
tāni sebitani no itarāni".
— (*Taittiriya Upanisad*)

(Model yourself after the reverside Acharya, model yourself after the honoured guest. Whatever actions are blameless are to be saved, to be followed, not others).

Dear Editor

Readers should address their letters to the Editor, *The Sikh Review*, Karnani Mansion, Room No. 116, Park Street, Calcutta-16. Every letter must bear the full name and address of the writer. Questions requiring private answers must be accompanied by a stamped self-addressed envelope. Correspondence received for the writers of letters published in this section will be redirected.

I

The Sikh Review's Bhai Randhir Singh Number

The following letter written by Prof. Harbans Singh, Professor of Sikh Studies and Editor *The Encyclopaedia of Sikhism*, addressed to Bhai Sahib Sirdar Kapur Singh, in appreciation of his article in the above Special Number, is published below for information and interest of our readers.

"My dear Sirdar Sahib,

You have done me an extraordinary favour and I shall never be able to thank you enough for it. It was most kind and gracious of you to have let me see this article on Bhai Randhir Singh before it was sent for publication. May I also say with how much advantage I have read it. Beyond the subject of the anniversary which has occasioned it, the essay goes to the very roots of the structure of Sikh religiousness and tradition, knowledge and insights from amazingly diverse fields and disciplines have been brought to the points taken up. Who else could have written with such authority, with such cogency and conviction and with such incisiveness and fluency of phrase? The Panth will continue to be proud of you.

Sept. 6, 1978. Sd/-Harbans Singh

II

I met Bhai Randhir Singh Through The Sikh Review

It was a pleasure to go through *The Sikh Review* of July '78.

Every article is worth reading and I enjoyed reading the whole issue thoroughly.

It is very informative, about the life and works of Bhai Randhir Singh ji. While I read a few anecdotes my hair stood on end, to know that such a well-to-do pious man was so humble and simple.

I never had the pleasure of meeting him. At the same time I am happy that I met him through the pages of *The Sikh Review*. Thanks to you!

I never even knew that such a star had come down to earth. (I must have been in the second class, when he left for his heavenly abode).

I pray that God sends some one like him for salvation of people like me.

You have made his memory evergreen in my heart.

Secanderabad **Amarjeet Kaur, M. A; B.ED.**

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Mr. Harbhajan Singh, Canada	35.00

To Guru Nanak Niketan

Mr. Pritam Singh Hoorjar, Canada (Marcil Charitable Trust, Calcutta in memory of Bibi Iqbal Kaurji, mother of S. Bakshish Singh)	51.00
Srimati Rajeswari Kapoor, New Delhi (For milk for the Niketan Children)	100.00
S. Amrik Singh, Chandigarh	100.00
Group Capt. K. S. Bhatia, New Delhi (In loving memory of his son Late Maharaj Singh who died on April 78,)	51.00
Mr. Satbir Roy, Dhanbad. Bihar	25.00

Donor	Amount
Kapany Engineering Co. Pvt Ltd,	200.00
...gjit Singh, New Delhi	10.00
...anjeet Singh, Calcutta (*Darshan Bhet* at *Kirtan* held in his house on 17.6.78)	26.00
Harcharan Singh, Assam (*Darshan Bheta* in *Akhand Path held* in his house)	61.00
Sardar P. S. Nagi, Dhanbad (*Darshan Bhetā* at *Akhand Path bhog* in loving memory of his whole family members who died in a house collapse on 10.7.76)	68.30
The Punjab & Sind Bank Ltd., New Delhi	1000.00
Anonymous	1000.00
Sardar R. S. Narula, New Delhi (*Darshan Bhetā*)	250.00
M/S Teja Singh & Associats, New Delhi (Marriage ceremony of his daughter on 19th June 78)	50.00
Sardar H. S. Khanna, New Delhi (*Darshan Bhetā* on the occation of *Akhand Path* of Shri *Guru Granth Sahib*.)	20.00
S. Monmohan Singh, Kanpur (*Darshan Bhet*)	25.00
S. Prabhjot Singh Bindra, Calcutta (On Birthday of his son.)	151.00
S. Amrik Singh, Chandigarh (*Dharshan Bhetā* on *Akhand Path Bhog* in his flat at Madras on 14.6.78.)	36.00
S. Nidhan Singh, Lucknow (In sacred memory of Bibi Sujjan Kaur W/o late S. Charan Singh Ichhpurani.)	31.00

Sikhs Allowed to carry Kirpans on I. A. and A. I. flights.

The Union Civil Aviation Minister has informed the President S.G.P.C. that Sikhs are allowed to carry *kirpāns* as religious symbol on Indian Airlines and Air India flights within India.

The ban on the *kirpāns* was imposed a couple of years ago after a series of hijacking incidents all over the world.

No decision has yet been made for flights out of India.

Desecration Of Naval Gurdwara At Vishakapatnam

Recently report has appeared in newspapers of a clash between some Naval sailors and civilians belonging to Hindustan Shipyard which led to some killings, looting, arson etc., in Vishakapatnam. During these violent incidents, regretably, the Naval Gurudwara became one of the targets of the mob fury since it was associated with the officers and sailors of the Indian Navy. The mob attacked the Gurdwara and burnt it. The wing containing the library was completely burnt. What is most tragic to report is that *Guru Granth Sahib* was also mutilated and burnt.

A large number of Sikh officers and sailors of the Indian Navy are stationed at Vishakapatnam. These service personnel with voluntary self-help had acquired a site for a *gurdwārā* and built the same lovingly over the last one decade. This *gurdwārā* is located at a little distance from the residential colony of the officers and sailors, in between exists residential

colony of the Hindustan Shipyard, Vishakapatnam, and some other civilians.

Naval personnel of Vishakapatnam Command particularly the Sikhs have maintained great restraint and have kept calm and peaceful on the advice of the authorities that some sort of compromise would be arrived at locally.

For Khalsa-Panth no sacrilege can be more stunning than this sort of wanton disrespect shown to *Guru Granth Sahib*.

Would S. G. P. C. intervene to get justice done.

International Punjabi Society's Annual Convention

International Punjabi Society held its Tenth Annual Convention in London.

At the airport, a warm welcome was accorded to Dr. Inderjit Singh, President of the International Punjabi Society and Chairman of the Punjab & Sind Bank Ltd., at the Heathrow airport on his arrival, by members of the Reception Committee, representatives of various institutions of U. K., officers of The Punjab & Sind Bank and other prominent members of the International Punjabi Society, S. Meharban Singh Dhupia, S. Harbans Singh, S. Gurbachan Singh Gill, Sh. Raj Sahni, S. Manmohan Singh, Sardar Bindra, S. Gurnam Singh Sahni, Sh. Narang, S. Manjit Singh Siali and Sh. Sikka.

SSF Calcutta Circle's Annual Camp.

All India Sikh Students' Federation, Calcutta Circle will hold its 21st annual training Camp at Ranchi between 8th and 15 October.

Scholars from different parts of the country will enlighten the trainees about the different aspects of *gurmat* and Sikh History.

SSF Bhopal Circle's Training Camp.

All India Sikh Students' Federation, Bhopal Circle will hold their training camp at Anandpur from 22nd to 29th October '78. There will be approximately 100 trainees, 60 from M. P. and the rest from Punjab and other States. Students who have never attended any such camp previously shall be preferred.

The Sikh Social And Educational Society Canada

The new executive committee of the society for 1978-79 was elected on June 4, '78, of the following members : President : Swaran Singh (London) ; Senior Vice President : Atamjit Singh Bali (Guelph) ; Vice President : H. S. Gohal ; Secretary : Balwant Singh Srirra ; Treasurer : Raghbir Singh Samagh ; Joint Secretary : Gurdev Singh Grewal.

Navtej Singh Bharti, R. S. Giani, Jagjit Singh and Balbir Singh have been nominated to the Editorial Board of *The News Letter*, the Society's journal.

Elementary Punjabi (Praveshika) Course

By Punjabi University

In order to provide facilities for learning Punjabi to Indians settled abroad as also foreigners who may be interested in the stu

guage, the Directorate of Correspondence ...es, Punjabi University, Patiala (India) ...ated a special Elementary Punjabi (...ashika) Course of one year duration, in ... The response to this course has been ...ly encouraging and some of the students ... won distinctions at the University Examination.

The Prospectus and the Admission Form ...n be had from the Assistant Registrar, Directorate, Correspondence Courses, Punjabi University, Patiala (India) by sending postal orders of Rs. 5/-(£ 1 or $ 2 in case of candidates living abroad).

Sikh Youth Camp Held In Pennsylvania

A Sikh Youth Camp under the auspices of Sikh Youth Forum was organized between June 25 and July 2, 1978 at Paquea Creek Park, Pennsylvania. The object of holding the camp is to transfuse the values and the Sikh Cultural heritage into future generations so that they can take pride in them.

Twenty five children from New York, Washington D. C area, Maryland, Virginia, Baltimore, Philadelphia and other parts of Pennsylvania, and 5 adults participated.

The major activities that were practised at the camp daily were of the following type :

1. Youth participation in conducting Gurdwara Services including :

(a) *Prakāsh Guru Granth Sāhib* (b) *gurbānī Pāth* (c) *kīrtan* (d) preparation and distribution of *prasād*, (e) *ardās* ;

2. Punjabi Classes ; 3. Sikh history ; 4. Seminars on Clarification of Value-System, Sikh symbols etc. ; and 5. Outdoor sports.

At the end of the Camp, the response by all the children was extremely positive. Every child acknowledged that he/she has been made aware of the values, tradition and cultural aspects of Sikhism, the significance of Sikh symbols, meanings of a few *shabads* and enlightenment into the glimpses of the rich Sikh history. All the children were truly excited. Their enthusiasm to learn and know more about Sikhism and Sikh history was apparent.

Obituary—Sant Nischal Singh

The passing away of Sant Nischal Singh has created a great void not to be easily filled up.

The Sikh Review hopes that his soul obtained an eternal rest at the feet of his Master Guru Gobind Singh for which he longed all his life in the mundane world.

2. A man of multifarious attainments, Sant Nischal Singh was a distinguished savant and sage who had devoted the whole of his life for the spread of religious values and he lived upto them. He was a learned exponent of the Sikh Scriptures, the *Adi Granth*. He always made a deep impression on the audience by his eloquent discourses. He had been heading Sewa Panthi missionary order founded by Guru Gobind Singh, through his devoted Sikh Bhai Kanaya, who was dedicated to the service of humanity. Above all Santji was a

farsighted lover of education who had founded and patronised several schools and colleges. He was among the most outstanding learned Sikh saints who believed in opening of schools along with *gurdwārās*.

3. Born on 18th April, 1882 at village Mitha Tiwana, District Sargodha, now in Pakistan, in the house of Amir Singh Khurana, Sant Nischal Singh was the seventh child of his parents. He received his early education from Baba Jawahar Singh of his village. He completed his education in 1914 at Hardwar where he learnt Sanskrit from Pandit Kesho Ram, an Udasi Sadhu and studied old Hindu scriptures. Due to his profound knowledge of Sanskrit he was known as Pandit Nischal Singh.

4. After completing his education he settled at his village Mitha Tiwana where he established in 1916 a vernacular school which was subsequently raised to Middle school and then to a High School.' Shortly after this school another school which was established by him was at Mandi Bahaudin (District Gujrat, in Pakistan).

5. After the partition of 1947, Sant Nischal Singh settled at Yamunanagar in District Ambala. He made this town the focal point of his educational activities. He started here Khalsa High School, Khalsa College for boys and Khalsa College for women. Not only this, it was because of his persuasion that a Punjabi school was established in a *gurdwārā* at Gauhati in Assam, which in due course of time developed into Khalsa High School.

6. Sant Nischal Singh took very active interest in publication of literature relating to Sewa Panthis. He along with Giani Amir Singh got published the following books: Sant *Rattan Mala*, comprising lives of various Sewa Panthis saints.

Parchian Addan Shah Ji : (Dealing with the life stories of Addan Shah, a Sewa Panthi Saint)

Parchian Bhai Kanaya : (Dealing with the life stories of Bhai Kanaya)

About 1960 he established journal entitled "*Gur Sandesh*" devoted to the cause of religious preaching.

Sant Nischal Singh never hesitated to undertake humblest work for the benefit of the community. In the West Punjab he served in Gurdwara at Muzafargarh named after a Sewa Panthi saint Bhai Sewa Ram. Later on he went to Hazur Sahib. He took active part in cleaning the tank of Tarn Taran, and Bal Lila Nankana Sahib (District Sheikhupura in Pakistan). After partition in 1947 he visited Patna Sahib and served Harmandir Sahib Patna for a number of years. The new building of Harmandir Sahib was constructed at his behest. Later on Guru Gobind Singh Market was also constructed by his efforts.

Exits the Giant



Why many Sikh doctors take such keen interest in finer things of life could be an absorbing subject for enquiry and speculation. We have had amongst us medical luminaries like Dr. Harbhajan Singh who wrote profusely

theological subjects and composed poems as Dr. Jaswant Singh Neki, the present Director of the P. G. I., Chandigarh, who won Punjab Sahitya Academy award for his book of poems. While most Sikh medical men's interest in Sikh theology and scriptures has reached the level normally achieved by initiated laymen, in some cases, it has led to highly respectable—almost professional—attainments. These cases have been comparatively rare. Dr. Hari Singh Bindra, whose death it is our misfortune to mourn in this issue, belongs in this last category.

Though not as widely known as the two eminent men mentioned above, Dr. Hari Singh was a reservoir of theological and scriptural tradition, a giant in the domain of scholarship. And this was not acquired at the expense of professional studies in which he was abreast of the times and as well-versed as in matters theological. He had too the usual con-commitments of scholarship—a vast unfailing library of general and reference books.

The death of Dr. Bindra will give rise, among many, to a sense of personal loss—most of all among members of The Sikh Cultural Centre, *The Sikh Review's* parent body, with which Dr. Bindra has had very long associations. He was a founder member of the Centre and its President for years and a Trustee of Guru Nanak Niketan. He headed several other organisations in Calcutta and his advice was always sought in matters relating to Gurdwara management.

Born in the far off Rawalpindi Distt· of the un-divided Punjab now in Pakistan, Dr. Bindra's boyhood was punctuated by a short escape into like of renunciation. Back in his family he applied his sharp mind to sciences to launch himself off on to medicines. He had a fairly long spell of private practice by the time India was partitioned. He now took a prestigious position in the Rajasthan medical service and manned big hospitals. His contacts with some Marwari high-ups brought him to Calcutta which has been the home of Marwari big business. Here too he initially took service in a big Marwari hospital. On retirement, he set up a private practice and did exceedingly well due as much to his professional proficiency as to his fluency in Marwari speech. A doctor to be successful must have self-confidence in a big measure in addition to professional knowledge. Dr. Hari Singh had both in a very big measure.

A man like Dr. Hari Singh could not have stayed long out of Sikh social life and religious concerns. He was willy-nilly drawn into these and, once in, participated in them with gusto. He lectured in the *gurdwārās* on important subjects of Sikh Theology and on Gurus' lives, participated in the *gurbānī* studies of The Sikh Cultural Centre and was the leading light with late S. Mohan Singh in the deliberations of The Sikh Cultural Centre sub-committee formed to examine the UNESCO translation of portions of the Sikh scriptures.

The death of his wife seems to have been a turning point in his life. Although to all appearances he accepted the bereavement stoically like a true Sikh, one could see that he had begun to experience a depressing feeling of loneliness. She was not just a worldly consort, she was for him spiritual company.

His health seemed to decline steadily after that. Still he did not allow his spirits to sag. He had remembrance of God and the Guru's word to sustain him. But an ever encroaching

diabetes and failing eye-sight were nibbling at the giant's vitality and end could not be averted.

Since long before he shuffled the mortal coil Dr. Hari Singh had relieved himself of the worldly attachments and the end was calm. May his soul be accepted in the Divine grace !

A Man Dedicated to Good Cause

One of the Sikh people's greatest blessings is their extreme generosity in donating money and materials for religious purposes in the Guru's name. Even though the Sikh bounty is quite often inspired by motives other than purely public, such bounty is still commendable inasmuch as it subserves worthy purposes and the goals that are sought to be achieved—social recognition, personal influence, etc. —are, by any standards, much better than the alternative goals of personal pleasure or pure ostentation to which money is applied by most men these days.

The Sikh people have to be more thankful because they still have among them men who donate generously for worthy cause out of pure commitment to these causes and not for securing recognition or advancing their chances in the power game of politics. There are men amongst us who have felt deeply concerned over the Sikh Youth's aberrations and to check the rot in its midst, financed Sikh Youth activity with generous subversions. Others, conscious of the absence of proper media for the propagation of the knowledge of Sikh religion, philosophy and history, have financed Sikh publications. Still others have helped other causes which, according to their reckoning, were worthy. They have not sought any personal publicity or reward, except the reward of inner satisfaction, for the help or funds they have provided.

Bhai Surjit Singh whom the cruel hand of death has recently removed from our midst when he was hardly past the prime of his life



was one of the best specimens of such pure and dis-interested charity. His one consuming passion was to see the Guru's glory irradiated far beyond the preserves of Sikhism. To achieve this he helped in the organization of gatherings in far-off places in the country to which his family's building contract business took him. He took keen interest in the fortunes of Sikh Students' Federation, Calcutta, and was an ardent helper and a patron of Sikh Cultural Centre. So deep was his concern for the Sikh Cultural Centre's vital enterprise—*The Sikh Review*—that he hosted a conference of educated Sikhs at Delhi to deliberate on

...ues of the magazine and evolve ways ...ways of putting it on securer footing.

...stem of one of the richest families of India, Bhai Surjit Singh led an ... life of temperance and industry ... in himself an intelligent and astute ...sman and a philanthropist. He had ...ious heart attack a few years ago. He ...stood it remarkably well. The latest—the ...al one—occurred in Holland in the course of ...business tour of Europe.

His untimely death leaves deep scars of ...on the hearts of the members of Sikh ...ural Centre Executive who had known and ...ed him as a deeply cherished colleague for ...ral years uptill 1970. He was, for *The Sikh Review*, a massive pillar of support. May the Almighty accept his soul in His abounding grace!

A Bengali Student Distinguishes at The Sikh Shahid Missionary College

Educated and trained at Guru Nanak Niketan, Gautam K. Biswas, a Bengali youngman was sent to the Sikh Shahid Missionary College, Amritsar. In the course of his 2 years course, he became conversant with Punjabi not only correctly, but also was able to recite *bāni* of *Granth Sahib* and *Dasam Granth* fluently.

In his Final Examination he has not only been placed in First Division, but has stood first among all the Punjabi and non-Punjabi students.

He is now well up in *kathā*, discourses, and writes articles in Punjabi for newspapers on current affairs.

He is at present enlarging his scope of study at Guru Nanak Niketan, to go out in the field of *parchār* as a missionary. He received the baptism of the Double Edged Sword at Akal Takht, during his student days, and is a full fledged Sikh.

Another Bengali boy Subodh Singh has been sent by Guru Nanak Niketan, after preliminary training, to learn *gurbānī* music at the Sikh Shahid Missionary College. He shows a promise of becoming one of the top *rāgīs*.

Lt. Colonel J. S. Guleria Bereaved

The *Sikh Review* regrets to announce the death of Mrs. Jaswant Kaur, wife of Colonel Gulerea, Associate Editor of The Sikh Review. Mrs. Guleria was a lady of great courage, which she derived from her faith in the *Satguru*. She had suffered for a long time from cancer and had borne the accompanying pain with great fortitude. She was never seen complaining about her suffering to any one, and always wore a smile on her lips. *The Sikh Review* prays for eternal rest to the departed soul, and offers its sympathy to the bereaved family.

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(A Socio-cultural & Religious Monthly)

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My Teachers, Collegues a

In the first article in this issue, Prof. Kulraj Singh has adequately outlined the story of *The Sikh Review*. Sometimes, however some readers and well-wishers ask me to say something about myself. Hitherto I have refrained trom doing so, simply because I have believed that the focus in *The Sikh Review* should be on the Gurus, and their teachings, on Sikhism in general, and not on me.

However, I have decided to say a few words about myself only to show how I have been influenced, and by whom in the little bit of service I have been able to render to the Panth through *The Sikh Review*.

My Background

My father served as a volunteer in the British Army in the Second Boer War in which Mahatma Gandhi served as a stretcher-bearer, and later became Deputy Superintendent in the Thaggi and Dacoity Department of the Indian Police. He had to travel throughout India and had to sojourn at places far from Punjab. Hence I was born at Rajahmundry, a town on the banks of the River Godavari, in Andhra Pradesh, in 1903. My father died at the age 43, when I was only six. My brother had died before, and my sister after my father.

My father was deputed to Hyderabad (Deccan) where it was suspected that an illicit mint was in operation. He unea[illegible] the mint and arrested its owner who [illegible] be handcuffed and taken to the [illegible] station on foot through the bazar. Since arrested man was wealthy and influential, requested my father not to handcuff him, return for which favour he slipped Rs. into my father's pocket. My father told policemen to take the man to the [illegible] without handcuffs, and mounted his horse [illegible] return home. Suddenly the horse stumbl[illegible] and my father fell on a pickaxe lying on [illegible] road which was being repaired. The pick deeply pierced my father's side and he [illegible] taken to Lahore for medical attention, [illegible] my father did not recover in spite of the [illegible] treatment and died after two years leavi[illegible] nothing for the family. He used to tell [illegible] mother '*eh harām dā rupiā mainūn te meri pūnjī khā kar ke rahegā* : That incident [illegible] deep impression on me, because it convin[illegible] me of the reality of *karmā*. Our [illegible] storey house in Sutar Mandi, Lahore, [illegible] taken over by my father's cousin and [illegible] were thrown out. After a short stay [illegible] rented room, my mother moved to Guj[illegible] wala to stay with her brother, S. Hu[illegible] Singh, who was quite wealthy. My moth[illegible] elder sister gave us a tiny, dingy room [illegible] which to stay. My uncle used to thrash [illegible] on the slightest pretext, much to my moth[illegible] sorrow. In consequence, I became a [illegible] urchin and managed to pass the matricul[illegible]

After a short spell of college life, uncle got me a minor job and had me . But though I was an adult and ried, my uncle did not spare the rod. In nation, I deserted my home, and accom- ied by a Sikh Havildar clerk, enlisted in the Army.

Till then I was ignorant of Sikhism. I had been brought up in completely Hindu surroundings. I had never been to a *gurdwara* but I used to go to *thakurdwārās* to see *rāsās* and even took part in it. I do not remember I was aware of the name 'Nanak'. As a pupil at a Christian Mission school, I won a few prizes for proficiency in Bible stories. Through *rāsās* I was aware of the names of of Ramchandra, Lachman, Sita and other characters of *Ramayana*.

My Awakening

On joining the Army, I began to attend *gurdwara* on Sundays, learnt Gurmukhi, and studied Sikh history. During the Second World War, to my delight, I was drafted in the Second Convoy to North Africa. During my stay in Cairo, I acquired a smattering of French and passed the Elementary Examination in Arabic. I made friends with some European and Egyptian families. Whenever I had an opportunity of going to Cairo on short visits, I used to be the guest of these families.

One day while I was having tea with Egypt's well-known artist, Fatima Rushdy, and her husband, at the Rotinda Groppi, one of Cairo's most exclusive restaurants, a senior officer of the British Intelligence Service came to me and took some notes about me, because Indian officers were seldom seen in such a restaurant, particularly as I was in the company of so distinguished an artist. Moreover, I was only a Warrant Officer. Next morning, I was summoned to the British Headquarters. After a detailed inquiry about my association with Fatima Rushdy and the extent of my knowledge of French, Arabic and English, I was sent back to my unit with a warning to be careful, and to polish my French. A few days later, my Commanding Officer was asked to send me at the British HQ for a specific assignment and to spare me for the Wartime Educational Scheme for British Troops, to replace a British Officer of the Indian Army.

This assignment gave me greater freedom of movement. I had to go far out in the desert to address the British troops. I went to Palestine (now Israel) and stayed for days together with the Jews in their Kibbutz, shared in their community kitchen (similar to *Guru kī langar*), joined in their celebrations, talked to them and gathered knowledge of their aspirations and ambitions, which later flowered into the establishment of a Jewish Home, Israel. I found a lot of points in common between the Sikhs and the Jews. They were a new nation determined to achieve their object. Jews in the British Army totalled almost a division. The Jews were also first-rate farmers and had transformed the desert into blooming orchards.

Back in Cairo, I began to extend the sphere of my contacts. Although I had not graduated because of my mother's death during the preparatory days of the examination, I was good enough in English and developed a flair for writing. I wrote some articles for English-language journals on the

popular artists of Egypt : Um Kalsum, *Malkī-i-taranam* of Egypt, the great belly dancer Baddiya, and Fatima Rushdi.

Afterwards, my assignment in the Wartime Education Scheme for British Troops was terminated because I made some references to the freedom struggle in India and the behaviour of the British authorities towards it.

My First Lesson

One day Bertie Gurson, a close friend who was Jewish, invited me to a cinema show. On the way, we passed the official brothels for British and Indian troops set up under the management of the military authorities. During a lull in the fighting, soldiers used to be sent in small batches to Cairo for a holiday. To prevent them from visiting the red-light areas, they were advised to visit these official brothels where prophylactic treatment was provided as safeguard against venereal disease. On seeing the long queue of Indian soldiers, Bertie Gurson said, "Mr. Singh, I don't see any Sikh soldier here. Do the Sikhs have a separate brothel ?" I said a Sikh is conspicuous because of his beard and turban and so does not like to be seen at such a place." After a pause, Bertie said, "I understand why your prophet ordained the wearing of the long hair."

The real significance of the Sikh symbols was brought home to me by this incident. It restored me to the God-given form.

I felt proud of being a Sikh, and stopped preening, pruning and trimming my beard.

My Second Lesson

Khairi Karim, a young Turkish doctor was also one among my best friends. One day he took me to Azhar University, the highest seat of learning in the Muslim world. The Deputy Rector, Sheikh-al-Awal of the University, addressed me as Shaikh-al-Hind. "I'm not a Shaikh, but I am a Sikh," I corrected him. He asked, "What's that ?" I told him what little I knew of Sikhim and the *Mul Mantra.* He became interested in my religion. Through Army channels, I got a few books I could think of, by Air Mail. At the same time I asked for *Amrit,* a Punjabi journal that used to be edited by the late Professor Ganga Singh I studied the journal and obtained more books for my study and also for the Deputy Rector. I used to meet the Deputy Rector whenevr I went to Cairo and held discussions on religion with him. On a couple of occasions, I was asked to speak on Sikhism and India at private gatherings of intellectuals. One day, the Deputy Rector remarked, 'Your religion is so close to Islam, why dont's you become a Muslim ?' But I too could have asked him why he, for the same reason, did not become a Sikh ! However I replied : "If I weren't a Sikh, I'd have been a Muslim". I explained to him where in the breadth of vision and rationale, particularly in freedom of worship, Sikhism scored. Thus the *sangat* of a Muslim savant helped me to progress from Form to the Faith.

After four years of military service in North Africa and one year on the Burma front, I returned home with two decorations across my chest—the M.B.E. (Military Division), a British award, and Mention in

Dispatches, an Indian award for distinguished service in the field. And of course I had broadened my mental horizon immeasurably.

On my return home to India in 1942, after undergoing a course at the Officers Training School in Bangalore, I was posted to Calcutta in 1945 and later to the Sikh Light Infantry in Madras. My battalion was later sent to Kashmir, from where in 1951, I was again posted to Calcutta as a staff officer at Divisional Headquarters. During a discussion on family planning, my senior Sikh officer, who has retired as a Major-General, who was a staunch advocate for birth control, said, "I regret that *Guru Granth Sahib* should encourage us to have a host of children." I asked him to quote an authority. He said, "Don't we hear the closing verse of *Guru Granth Sahib of Rāgmāla* ordaining the rearing of 18+10+20 children?" That statement revealed his ignorance of Sikhism. But there was no literature in English on Sikhism for educated Sikhs who have no opportunity of reading Gurmukhi religious literature. *The Sikh Review* was thus launched to fill the lacuna.

My Colleagues

To introduce my colleagues to readers, I reproduce what Dr. Trilochan Singh once wrote in *The Sikh Review* :

> "I had a chance to watch all the prominent workers actively struggling and striving to build this mansion of love and devotion to God and humanity. I intend to give my impressions of the individualities that are the life force of the organization so that Sikhs abroad, particularly young people, may be inspired by the right ideas and the right character and will to serve the cause of Sikhism.

Marguerite Allen

Margurite Allen is from Texas, U.S.A. the land of cowboys and cowgirls, which may properly be called the Punjab of the U.S.A. *The Sikh Review* is fortunate in having as the chief editor a lady who is not only a leading journalist and speaker but a well known figure in religious, cultural, social and diplomatic circles.

Besides the dignity, the sweetness which distinguishes her sex generally, she is individualized by qualities peculiar to herself. What impressed me most when I first discussed with her the affairs of The Sikh Caltural Centre, sipping tea at an elaborate and delicious breakfast all prepared by her, was her high mental powers, her enthusiasm of temperament, her decision of purpose and her buoyancy of spirit. She is cool, collected and firm but never a whit unfeminine. She has charming and purposeful activity and whenever she desires to achieve something, she stoops to conquer.

Another thing quite peculiar to herself is her sixth sense. This not only helps her to sort and judge the heaps of articles she receives but, even in judging, to decide whether a particular text of Persian, Panjabi or Sanskrit is correctly translated, although she does not know any of these languages. So potent is the magic of her personality that the whole editorial staff of a dozen people works with her mind. About her one may truly say that she is :

A noble woman, nobly planned
To warm, to comfort and to command.

Note: She has, since the death of her husband in the air crash, R. S. Randhawa, an ace pilot, settled down in Texas, U. S. A., conducting tourists around the world; she gives us the pleasure of her company, when she happens to pass through India.

Sitting at her feet, I learnt something of journalism.

Shambhu Singh

Sambhu Singh, Bihari by birth, Bengali by education and Sikh in spirit and soul, was the first President of the organization. Few organizations are fortunate enough to have such an inwardly detached and quietly imposing personality as Sambhu Singh.

A scholar of Bengali and Sanskrit, he is as deep as he is silent and reserved. He has a highly developed spiritual sense and is a mystic in the making.

There is a hidden saintliness in him which has not found full expression. When he talks from his heart and experience, he is a poet and saint. Unfortunately he does so rarely. But when he talks from the plane of intellect he is as dry and difficult to understand as Shankaracharya and his arguments generally make some of his friends very impatient.

(Shambhu Singh breathed his last in February, 58, leaving the centre an orphan)

Hira Lall Chopra

Prof. Hira Lall Chopra is both a *hīrā* (diamond) and a *lāl* (ruby). Tall and smiling, he has the heart of a Panjabi, the mind of a Sufi and the soul of a Sikh. A gifted orator, he can charm his audience with very tone of his speech and the appeal of his thundering voice. Very popular in academic circles, he generally ends his many lectures with an exhortation to the public to read *The Sikh Review* and pay a visit to The Sikh Cultural Centre. He is a member of the editorial board and the weekly *satsangs*. His vast knowledge of religious lore illuminates the occasion through appropriate quotations. He is gifted with almost all Marguerite Allen's qualities but he is as careless about them as any typical Panjabi while Marguerite exercises all her powers with deftness and professional efficiency of an American.

Kulraj Singh

Kulraj Singh with his Shelleyan face and sensibility is as handsome in appearance, speech and thought as his handwriting is ugly and bad. A litterateur and a critic, he is one of the members of the brotherhood, is also a writer. His writings, as readers of *The Sikh Review* must have noted, are thought provoking. He is now the intellectual hub of one of the front wheels of the organization.

(From a University Professor to an Income Tax Officer, he essentially remains a teacher. Whoever is keenly interested in Sikhism in Calcutta, first thinks of him. In his posting to Patiala, I have lost his inspiring presence but I very much regard him with me in spirit, on whom I call upon whenever doubts assail me.)

Mohan Singh

Mohan Singh, the ex-Managing Editor of *The Sikh Review*, has a very devout soul, scholarly tastes and sincere

heart but he is able to detach his mind from these things to apply it thoroughly and completely to his business. Anyone meeting him in his fabric shop, which he has named Everest, would be sadly mistaken about his inner personality. There he would set aside ten friends no matter from what distance they came, to attend one customer who may leave the shop without buying anything. When I went there I felt that Mohan Singh and his customer were on the top of Everest while I stood gazing helplessly at the foot of it. But if you meet Mohan Singh in the Sunday meetings or in the editorial board conferences he is storehouse of knowledge and when he cannot remember a quotation from *gurbāni*, Mrs. Mohan Singh serves as a ready reference.

(In his death on 11th August 1973, I lost the most valuable comrade and co-editor, leaving me high and dry to steer the ship through the turbid waters of the times)

Dr. Hari Singh

The Sikh Cultural Centre was badly in need of a physician. Dr. Hari Singh Bindra has been a God-send to them. He has proved to be not only a healer of physical ailments but a great healer of the mind and soul. Because of his graceful humility and marked simplicity of soul, he was unanimously elected President of The Sikh Cultural Centre. His innate goodness, his unassuming virtues and charming manners are symbolic of the ideals and character of the workers of this organization.

(Dr. Hari Singh Bindra breathed his last on 13th July 1978. His death gave rise among us to a sense of personal loss—most of all among executive members of The Sikh Cultural Centre.)

Mrs. Kuldeep H. Singh

Kuldeep, the ex-Managing Editor, though not a writer, is refined lady of literary tastes and religious bent of mind. Easily susceptible to all kinds of influences, she is inclined to think through superiors rather than by hereself. This makes her a very obliging sister of the cultural centre. She is very interested in educational work. When one meets Kuldeepji he feels a certain loneliness and solitude around her, which is rather infectious. Even when I met her in a crowd or in a large company, I felt a deep loneliness around me.

(She continues to remain a lone perso in herself with little to do with The Sikh Review, or the Centre, and Guru Nanak Nikatan of which one time she was a hard core member)

Trilochan Singh

Lieut Trilochan Singh, my namesake and classmate, was taller and older than I in school and made me feel small because the class teachers called him Trilochan, the Elder. Now he looks ten years younger than I but he still makes me feel small by his tremendous contribution to this great organization as an active worker and member of the Council. After years of delusion he has found his conscience and he is following it with Gandhian firmness.

(Sitting at the door steps of Marguerite Allen and working as an errand boy for taking proofs to the Press and back to Marguirite, Trilochan Singh later Lieut, Colonel, offered an example of ideal *nishkāmkarmi*. Alas, he accidentally shot himself on 10th July 68)

Amar Singh

Amar Singh, another of my school mates, has put his heart and soul into this work. He is a true seeker of spiritual food for the soul. For this he gives his mind and money liberally. He is a marine engineer by profession but he is an artisan of faith. Just as his ships float on the rivers and seas, his soul is always finding poise and peace in the Ganga of life. The few quiet and peaceful moments I spent with him in his cabin of his ship are symbolic of the quiet and contentment of his soul.

(He has retired from service, now adores the chair of the General Secretary of the Centre and is of great help in the administration of Guru Nanak Niketan.

Captain Bhag Singh

Now I come to the foremost figure in The Sikh Cultural Centre. He is Capt. Bhag Singh······etc etc

These then are the intellectual and spiritual forces that have made this movement of religious and cultural regeneration a great success. Many more young men women have come into the organization and are working with the true spirit of Sikhs.

It is the first organization which emphasizes contact with young people and and the solving of their intellectual and spiritual probleme. It is actively helping many of them to find their own soul.

To the Sikh leaders who doubted the sincerity of the efforts of the Sikh brotherhood some years ago I can only say, "Come out of your narrow holes. and see these soldiers of faith at work."

The Later Addition

The following friends were the latter addition :.

Amrik Singh

Amrik Singh, son of the late Dr Puran Singh. of Fardikot, joind The Sikh Cultral Centre on his return from England, after completing a course in Engineering. He called at my house, and wanted to see the organizational set up of *The Sikh Review* and to be of help. When he was in England, he was a regular reader of *The Sikh Review* and had been writing letters of appreciation and introducing new readers. He wanted to meet the staff and to see the whole set-up. I took him to the backyard of my house where *The Sikh Review* had its headquarters in two small rooms and a single clerk. He burst into loud laughter because he said when he was in the U. K., he had pictured to himself *The Sikh Review* as a large organization with a sizeable staff. When he was told that the resources of *The Sikh Review* were so small and uncertain that it was not possible to rent adequate office premises, and to employ another hand, he humbly volunteered his services. His considerable efforts, sincerity, and ingenuity for increasing membership and finances and the dynamism as the youthful Secretary of The Sikh Cultural Centre helped to pull *The Sikh Review* out of the quagmire of poverty and to stabilize its finances. Further more, he helped *The Sikh Review* to install itself in its present respectable premises. Though he has been away in Madras and now in Chandigarh as Manager of the G. E. C.'s Branch, his personal interest remains as vigorous as it had been during his stay in Calcutta.

Kalyan Singh

The latest to join The Sikh Cultural Center was S. Kalyan Singh. He proved to be pillar of strength by his moral and financial support, both to *The Sike Review* and Guru Nanak Niketan. But alas ! he left us for his heavenly abode on 3 July 1977··· A man of philanthropic bent of mind he often voluntarily came forward to ease financial situations. He always used to pay for Homeopathic medicines for Guru Nanak Niketan Free Dispensary. His wife has continued this *sewā* after his demise. In him were combined the qualities of a enlightened *gursikh*, a disciplinarian and a man of faith who till his last breath refused to be administered the sacred ash given by a faqir for his treatment of cancer. He died listing *Sukhmanī* to the end and *Waheguru* on his lips.

Of the old collegues, only S. Amar Singh, who has retired from the Calcutta Port Commissioners as Superintending Engineer, remains with me as the General Secretary of The Sikh Cultural Centre. In spite of my efforts to train some young men in Calcutta, only S. Ranjodh Singh an educated youngman is attending the office for an hour or so lmost daily and is helpful in a way. I wish he could commit himself ; he has the time and talent.

Jaswant Singh

For a year or so, *The Sikh Review* enjoyed the editorial assistance by S. Jaswant Singh Anand, Assistant Commissioner of Income Tax, a learned scholar in English and man of deep understanding and cosmology. He was of immense help in producing the impressive volumes in commemoration of Guru Gobind Singh's third birth centenary and Guru Nanak's fifth birth centenary. He now adorns literay circles in New Delhi and is Commissioner of Income Tex.

Harbhajan Singh

I would also like to mention here the name of Harbhajan Singh Dhingra, who has been on the Excutive Committee of the Centre since its inception as one of the hard core member of the Centre. He has been of considerable moral and financial support in times of need when called upon.

The death of stalwarts like S. Sambhu Singh, S. Mohan Singh, Lt. Col. Trilochan Singh, Dr. Hari Singh Bindra, and S. Kalyan Singh has been an irreparable loss to *The Sikh Review*.

The posting of Prof. Kulraj Singh, who still remains the soul of The Sikh Cultural Centre, and S. Amrik Singh away from Calcutta leaves a gnawing vacuum at the headquarters.

This, in short, is the story of *The Sikh Review*. Without all those whose names have been mentioned, *The Sikh Review* might have failed as most other Sikh journals which died in their infancy. The one that survived longest was edited by the late S. Sardul Singh Kavisher for two years, but it too ceased publication. (914-19:6).

We thank the Guru for His grace that impells me to continue the *sewa*, in spite of financial difficulties and impediments ! *hau murakh kāre lāyā.*

Bhag Singh

They Bless Us

In the galaxy of those who bless us, we greatly miss the blessings of late Dr. Suniti Kumar Chatterjee, who had from to time inspired us by graciously visiting The Sikh Review office and made suggestions in addition to his learned contribution.

Dr. R. C. Majumdar
M.A., Ph. D.
National Professor of India for Humanities

4, Bepin Pal Road
Calcutta-700 026

I am very glad to learn that *The Sikh Review* is celebrating its Silver Jubilee. I have read it for many years and have learnt a great deal of the Sikh religion and its Gurus from the learned articles of many writers and the English translation of many parts of its sacred books. The Sikh religion and its Gurus form an important feature of Indian history and their contribution to Indian culture is very significant. I hope *The Sikh Review* will continue for many years to come and help the people in and outside the Punjab to understand its high moral ideals.

20 Dec. 78

R. C. Majumdar



Dr. Ganda Singh, M.A. Ph-D, D.Litt.
Ex-Director Punjab State Archives, Patiala

The Lower Mall
Patiala, Punjab

It is a matter of sincere pleasure that *The Sikh Review*, Calcutta, has completed twenty-five years of service to the Sikhs and Sikhism. Its editor, Captain Bhag Singh, deserves our heartiest congratulations for the success of the journal and for the spirit of devotion with which he has brought it to its present stage. Of all the Sikh journals that have been started in English from time to time during the last eighty years, *The Sikh Review* alone has been able to celebrate its Silver Jublilee.

The first Sikh weekly, *The Khalsa*, was started in 1899 by Bhagat Lakshman Singh, but it came to be stopped after a couple of years. Then was started *The Khalsa Advocate* with its first issue dated the 20th September, 1903. To begin with, it was to appear monthly but it became weekly in April 1905. It was, some years later, amalgamated as a part with the Panjabi *Khalsa*, to be known as the *Khalsa and Khalsa Advocate*. The English section was, however, soon dropped and the Panjabi weekly continues under the patronage of the Chief Khalsa Diwan, Amritsar. Bhagat Lakshman Singh re-started his *Khalsa* from Lahore in January 1929, but it lived only for a couple of years and a few months and had to be stopped in 1931 on account of the advancing age and indifferent health of its editor-proprietor.

The *New Era* weekly appeared from Amritsar on April 13, 1931, under the joint editorship of Sardars Partap Singh of Kairon and Darbara Singh Sodhi, but it did not live for long and stopped in 1932.

Sir Sardar Jogindra Singh started *The Khalsa Review* as a monthly in 1930 and converted it into a weekly from November 25, 1931. It came to be stopped in 1933.

P. T. O.

The Sikh Review was started by Captain Bhag Singh in 1953 and during the past twenty-five years it has been successfully working on the mission it had set before itself. It has not only helped spread the message of Sikhism among the English-knowing students and scholars of religion and history in India and abroad, but has also enlightened the Sikhs themselves on many points in the light of the Words of the great Gurus. Its special issues on the occasions of Baisakhi and the birth anniversaries of Guru Nanak and Guru Gobind Singh, and those devoted to a number of other special subjects have always been of great educative value for its readers.

Its editorials are well balanced and there never has been a case of unpleasant controversy. With a vigilant eye, the editior has been watchful about the views and opinions expressed in the writings of the contributors. Never has self-praise by self-conceited writers or character-assassination by unscrupulous opponents been allowed to creep into the columns of *The Sikh Reivew*. It has also successfully kept itself away from un-healthy politics of the day and the undesirable wranglings of the quarrelsome politicions, with the result that it has always been eagarly awaited and welcomed by its subscribers. For this all, credit goes to it's learned editor.

May *The Sikh Revews*, with the grace of God, maintain its happy traditions in the days to come under the able and devoted editor-ship of Captain Bhag Singh. Long live *The Sikh Review* and its editor ! *Wāhigurū jī kī Fateh* !
Patiala

15 Oct. 1978

Dr. Ganda Singh

Dr. Hari Ram Gupta
M.A., Ph. D, D.Litt

Devsamaj College forWomen
Ferozepur, Punjab

It is a matter of great pleasure to know that *The Sikh Review* has completed the first twenty five years of its life. It saw the light of day in September, 1953. Before this a bumber of attempts were made by some devoted Sikh patriots to provide a forum to educate Sikh Youth through a journal, but they proved abortive due to numerous difficulties and hardships, which were naturally found to arise. It is, therefore, most remarkable to note that *The Sikh Review* has been coming out regularly and uniterruptedly through all these years. That shows the grit, determination and resolution of its organisers, or to speak plainly of its Editor, Captain Bhag Singh.

Captain Bhag Singh was so much imbued with the spirit of self-sacrifice of the Sikh Gurus and their eminent disciples, and their examples of selfless service to humanity at large so intensely facinated him that he felt impelled to follow the path laid out by them. He thought that the best service he could render to the Panth was to prevent the English educated Sikh Youth from being lured by the dazzling light of western education and culture and to keep them along the guide lines prescribed by the Gurus.

To fulfil this mission he started a Sikh Cultural Centre as well as a journal simultaneously at Calcutta, the greatest intellectual centre of India. Calcutta is the meeting place of two great cultures of the East and the West, and where the former predominates the latter. Though Calcutta was far away from the Punjab, the homeland of the Sikhs, yet it was thought proper that the light of the teachings of the Sikh Gurus should spread from an intellectual centre. The result has been that the Journal has struck its roots there and has carved out a nitch for itself among the renowned journals of the East.

P. T. O.

From there *The Sikh Review* goes to all corners of the world, The Sikhs, the most adventurous people of the East, are found anywhere and everywhere in the world. Wherever they go, they carry with them the torchlight both internal and external, illumined by the Gurus. The Journal caters to their spiritual needs. It keeps the ideals of the Gurus before them and protects them from going astray.

The journal of such a type had naturally to face two great problems, that of finances and standard articles. The problem of finance is of the utmost importance. Without sound finance the attempt to start and continue a journal of this nature is bound to fail. As it is well known, *The Sikh Review* began its life in a precarious condition financially. It had no funds, no endowments and no regular source of income. Even most of its issues in the earlier period had to be supplied free of subscriptions. What led it to continue regularly was sheerly due to the unflinching faith of its organisers in the Gurus and God and in the goodness of their cause. It still needs sound finances and requires the attention of charitable institutions and philanthropic persons. A regular flow of standard articles can also be maintained with the help of money.

The Sikh Review is rendering great and valuable service in spreading the gospel of the Gurus. It is creating religious awakening among educated Sikhs in all parts of the universe. It is promoting knowledge of Sikhism and its ideals in theory and practice. It provides a forum of Sikh religion and culture. It devotes itself mainly to religious and cultural aspects of Sikh religion and steers clear of power politics. In addition it provides historical material of great value.

15 Sept. '78

Hari Ram Gupta

A. K. Mazumdar, Chairman
Banking Service Recruitment Boadr
(Eastern Group) Calcutta
Visiting Professor Rabindra Bharati
University : Calcutta.

P-211 Lake Town
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I have had the privilege of being associated with *The Sikh Review*, the official organ of the Sikh Cultural Centre ever since its inception. On going through the pages of the journal, I have been struck by the catholicity of outlook of the contributors, evidence of their deep study of the various aspects of Sikh religion and Sikh culture and their ability to create a proper academic climate. The contributors of the journal come from various walks of life : there are academicians, administrators as also specialists in other fields and some of those who have made significant contribution to comparative religion.

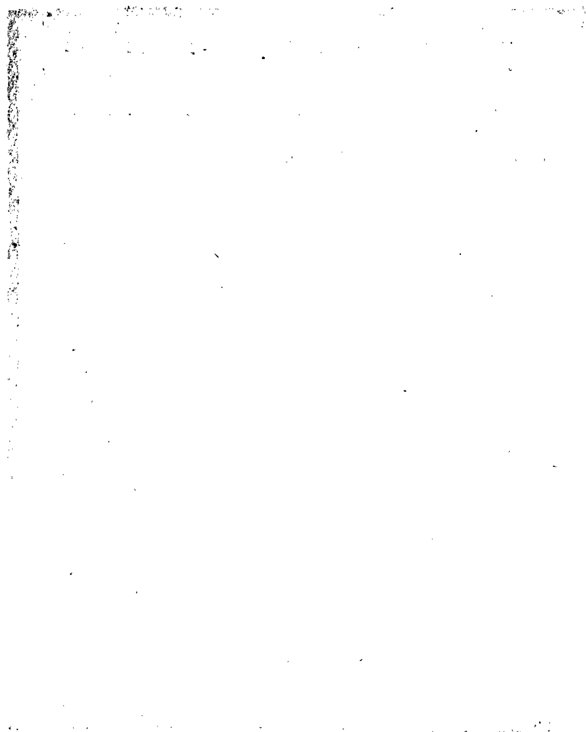
During the last 25 years, the Editorial Board as also the organisers of the Sikh Cultural Centre have done commendable service in order to maintain a high academic standard in the journal. Articles dealing with comparative religion, particularly comparison between Sikhism and Islam or between Sikhism and Hinduism have evoked considerable interest amongst the readers of the journal.

We are living in an age when cultural confusion, religious conflict and infiltration of political interests into the academic life are steadily corroding the fabric of our society. It is against this background that the contribution of the journal, *The Sikh Review*, has to be assessed. As a regular reader of the journal, I can say unhesitatingly that this journal will go a long way in establishing peace, harmony and goodwill amongst the different religious sects of our county and the readers of the journal will also get an idea as to how religion can be co-eval with life itself instead of being a body of dogmas divorced from life. I believe those who are keen on preserving the cultural integration of our country will do well to go through the pages of *The Sikh Review*, which has made a significant contribution to the domain of our culture.

It is gratifying to note that a band of selfless and devoted workers are at the helm of affairs and, I am sure, their sincerity of purpose, devotion to purpose, devotion to duty and selfless work will not go in vain.

I send my good wishes on the occasion of the Silver Jubilee of the journal and I am looking forward to a still more glorious future of *The Sikh Review*.

A. K. Mazumdar



Dr. Harnam Singh Shan
M. A., Ph-D
F. R. A. S., M. S. A., M. R. S.

Department of Guru Nanak Sikh Studies
Punjab University, Chandigarh

The Sikh Review is just a journal, no doubt; but there is no denying the fact that it is, a unique institution of the Sikhs, an institution of which any such community, in similar circumstances, can feel justly proud of; an institution by virtue of whose laudable efforts, Sikhism stands represented now on the academic and cultural map of the world.

It is an excellent product of labour of love and of constant devotion to a noble cause. From all that I know of my community, at home and abroad, I am getting more and more convinced of the fact that the best and most of its constructive and monumental tasks have been initiated and accomplished not by high-level committees or high sounding organisations, but by some of its highly devoted, wide-awake and enterprising individuals or by informal groups consisting of such intelligent, cultured and dedicate persons.

The Sikh Review has trudged a long path since its inception in 1953 and has, by now, served the Sikh world for a full quarter of a century most honestly, fervently and efficiently. It was launched by a handful of devoted and enlightened servants of the Sikh society, with meagre means and very limited resources; guided mainly by their unshakable faith in the grace of God and Satguru. In order to sustain it althrough this long period, they had to face all sorts of challenges, hurdles and handicaps including even cuts, at times, in their domestic budgets, they kept this torch burning and continued to serve the cause, so dear fo their heart, through the laudable venture, without the backing of any trust or foundation, rich individual or moneyed institution, religious association or political organisation.

P. T. O.

In spite of all that, this highly esteemed journal remained sincere and consistent in maintaining and upholding its self-made policy of literary *sevā* (service) of the community without aligning itself with any group, party or politics. This remained so because it has come forward with a set mission of.

i. disseminating, far and wide, the message of universal religion as taught by the Sikh Gurus ;

ii. explaining the mission of the House of the Gurus in national terms and dignified expression ;

iii. projecting the true image, upholding the right traditions and promoting the prestige of Sikhism at home and abroad.

It is a matter of great pleasure and satisfaction that *The Sikh Review* has fulfilled its self-sought obligations during all these years. It remains the only window open to the English-knowing people in and outside India, exhibiting the basic tenets of Sikhism in a manner most suited to the requirements of the modern man ; but it has also been attracting many a forneigner towards the teachings of the Sikh Gurus as well as to the thought and culture of the Sikh.

Starting, thus, from a scratch in 1953, *The Sikh Review* has built up an enviable position and great reputation for itself, through quarter-of-a-century of selfless service, marked by rare sincerity of purpose, and rational outlook.

Harnam Singh Shan

Dr. Taran Singh M. A. Ph.D.
Professor & Head, Panjabi University,
Sri Guru Granth Sahib Studies Deptt. Patiala

I love *The Sikh Review.* I salute it on the auspicious occasion when it is celebrating its Silver Jubilee. Undeniably, the history of *The Sikh Review* is a saga of courage, fortitude, tenacity and the will to live, fight and survive. I do not have a very close and fuller view of the inner story of the survival of *The Review* over the years of its existence, but whatever little of it has leaked out to me it is that of grim struggle. Only S. Bhag Singh, a retired Captain from the Indian Army could have supported and sustained *The Review* during these years, and that because of the facts that firstly, he is a Sikh who cannot admit defeat and secondly, he has the training of a soldier who also aspires for excellence. The story of Captain Bhag Singh is the story of the *Excelsior*. He has been throwing the gambit for any institution of the Sikh community—the Shiromani Gurdwara Parbandhak Committee, the Chief Khalsa Diwan—to take up and run *The Review* but none ever took it up. *The Review* has been in need of good articles but the writers have not been too willing contributors. Only S. Bhag Singh's loving personality could get the articles to feed *The Review* reasonably. *The Review* has been facing the financial stringency and is not out of the wood. But, and that is really the point for jubilation, it has set absolutely new standards and norms so far as journalism in the Sikh community in concerned in dignity, excellence, regularity, punctuality and also in popularity. It is a true ambassador of the Sikh community in all lands, and anywhere its arrival is awaited eagerly, lovingly and anxiously, if it gets delayed in transit. It has always been rich in content and has proved nutritious intellectually. No other printed content has served Sikhism so well in getting known over the globe as *The Sikh Review.* This is not to say that it has no short-comings, but still it is an adventure in idealism—its idealism lies in the way it has put up struggle over these years to get Sikhism known to the Sikhs and the non-Sikhs, alike. I congratulate *The Review* at this occasion of its Silver Jubilee.

S. Bhag Singh, however. needs, for *The Review,* some assurance from the community. He needs some one to keep the torch lit.for the future. A good and sound Trust may be the answer ; But why should it be left to him alone to form a Trust ? He may respite. Assure him !

16 10 78 **Taran Singh**

Mrs. P. C. McCormack

17 Abbotshall Road
Catford, London S. E. 6

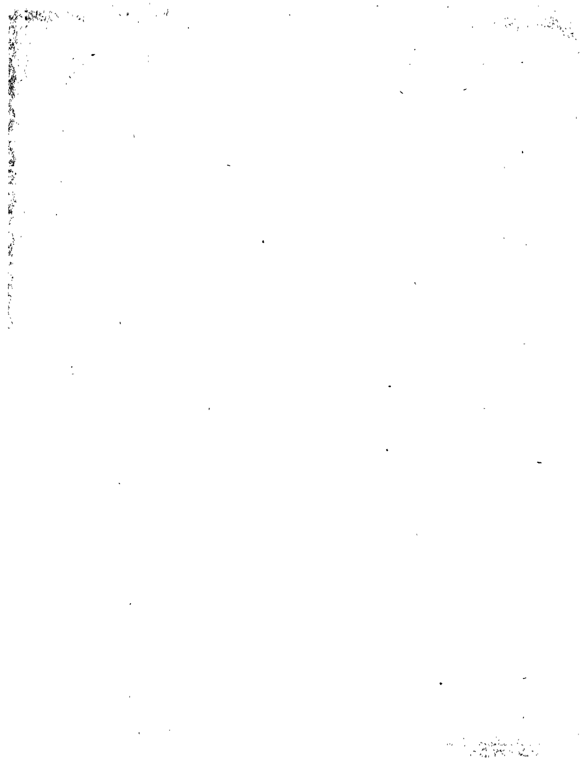
The last twentyfive years have witnessed a tremendous revival of interest in World Religions, and especially in the western countries, an interest in Eastern religions, including particularly, Sikhism and Hinduism. *The Sikh Review*, as the only magazine in English concerned with the Sikh Religion, was in on the ground floor of this interest in Sikhism. Its inception coincided with the increased migration of Sikhs to Britain and America, thus it not only provided a link with home for the migrants, but it also provided information on Sikhism for those who came into contact with Sikhs outside India. It has provided an outlet for the works and thoughts of many distinguished Sikh scholars who have contributed their articles freely with, as their only reward, the hope that their researches and philosophies may prove beneficial and informative to others, and that they may thus spread a knowledge of Sikhism in a world where hitherto, it had been almost completely unknown.

The unselfish workers who dedicated their energies to the production of *The Sikh Review*, without any form of payment, have continued over a quarter of a century and they are to be congratulated on the tenacity and dedication which has sustained them in their efforts. No one who has not tried it can have the faintest idea of the difficulties of producing a magazine regularly every month on voluntary efforts alone. Volunteers, however dedicated, are always short of time and money ; yet they face the same criticisms as professional people with professional expertise if the magazine happens to be late, misses an issue or in some respect does not reach the expected standard. People seldom stop to consider how unfair this might be.

For the future of *The Sikh Review*, I sincerely hope that new people and new contributors will come forward to help maintain its invaluable work. The interest in Eastern faiths is continuing to grow in the West and the world still needs a voice for the Sikh Religion which presents the true and original tradition of the Sikh people.

16 9-78

P. M. McCormack
(Manjeet Kaur)



Dr. Hira Lall Chopra,
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Ramlochan Mullick Str.
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The *Vedas*, the *Upanishads*, the *Bhagavad Gita* and the *Guru Granth Sahib*—the four corner-stones and the foundations of Indian Culture, were revealed, composed and compiled in the 'land of the five rivers', and yet the culture of the Punjab was relegated to oblivion and nobody could specify or enunciate what the culture of the Punjab was. Is'nt it a paradox ?

So also is the case with the language of the Punjab. All the above-mentioned scriptures universally acknowledged to be the bases of Indian Culture, were revealed in the language of the place of their origin and yet we fail to specify the nature of the ancient language of the Punjab. How many variations of form this language has undergone, can be known from the evolution of the modern Panjabi language and we can safely come to this conclusion that the vehicle af expression employed by Guru Nanak and his successors, was Vedic in origin transformed into a modern living language, which has within itself the marks of various foreign influences suffered by India politically from time to time. It is only the language of the Punjab which has emphasised the need to express itself in the words commonly spoken by the people and not which was handed down to them thousands of years ago. Gautam Buddha, the rebel, spoke to people in their language, propagating a religion needed in his time, shorn of all unnecessary forms and rituals. Two thousand years after him Guru Nanak came on the stage speaking the language of the common man and preaching a religion essential for the common man and not a 'reserve' and a 'preserve' of the few, eliminating the 'intermediate priestcraft', bringing man into direct communion with the Creator through '*simran*' (repetition of the Divine Name), with other fellowmen.

P. T. O.

Not only the world outside the Punjab had forgotten all about what Punjab bequeathed to the Indian Culture, but even the people of the Punjab had forgotten their own legacy.

The youth of the Punjab take pride in emulating the West and deriding their own heritage. Outwardly they claimed to be quite awake, but inwardly they were under the influence of morphia injection.

Calcutta rang the bell and tried to awaken the sleepy Panjabis to enable them to know the greatness of their culture, religion and language. '*The Sikh Review*' took it, upon itself the job of the 'watchman' who, in the silence of the night alarms the people to keep awake and alert. The 'Sentinel' has done this job quite conscientiously for more than quarter of a century for which it legitimately deserves congratulations of all who care to preserve their heritage. Let *The Sikh Review*, the Sentinal of Indian Cultural live for ever and do this sacred duty undauntedly so that India and India Culture, which they really are and on account of which this subcontinent is respected throughout the world, should continue to be reflected through the pages of *The Sikh Review*, is our most sincere prayer.

10 9-78

Hira Lall Chopra

Prof. Harbans Singh M. A.
Professor of Sikh Studies.
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The Sikhs—the laity as well as the cognoscenti have an event to celebrate : the 25th anniversary of *The Sikh Review*. For this quarter of a century, *The Review* has been their best, their weightiest English-language journal. It has catered to both expert and non-expert. Its staple has been the general article on any aspect of the Sikh tradition, history or culture. But its columns were, equally open to the learned and specialized essay. In this sense it has been over the years the mirror of Sikh intellectual and scholarly life. It has been a popular forum for scholars in the area of Sikh learning. Among them have been Sikhs as well as those belonging to other traditions, Indians as well as foreigners. It has spotted and encouraged new talent. It has nurtured the imagination of a whole people. Through it the understanding of Sikh life has been enhanced and enriched. Nothing else in this class exists today ; nor has been.

Thoughts inevitably turn to the crew which launched *The Sikh Review* and captured initially its typical recipe and flavour. In this editorial delicatessen, two characteristic ingredients were derived from Marguerite Allen and Sardar Kulraj Singh. The former provided grace and dignity of style. The latter, working from behind the scenes in a spirit of complete self abnegation, was responsible for imparting it an intellectual tone. At back of the whole enterprise was the untiring, unageing Captain Bhag Singh, who has nourished the journal with his lifeblood. He has steered the course with an even hand and with a rare single-mindedness. He has been its guiding genius, its builder. In a very real sense, *The Sikh Review* is Captain Bhag Singh's gift to the Sikh community.

The Sikh Review has carried out its self-appointed task of service to the community consistently and unwaveringly. It has given fillip to Sikh studies. It has disseminated the message of the Gurus far and wide. Thereby it has earned the everlasting gratitude of the Sikhs. May *The Sikh Review* continue to thrive. This is our prayer today on the Silver Jubilee day. This will be our prayer ever after.

15 Oct. 1978 **Harbans Singh**

Dr. A. C. Banerjee, M.A., Ph-D
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The Sikh Review has completed 25 years' service to the Sikh community in particular and the people of India in general; it has consistently played a national role by upholding the values which have enabled the Sikhs to serve Mother India in war and peace during the last five centuries. The articles and editorial comments published in this journal have always stressed the fundamentals of religion and morality, and the narrow spirit of sectarianism or parochialism has never crept into its pages. There are few examples of such enlighteded journalism in the country. *The Sikh Review* is a path-finder, and it is to be hoped that its example will inspire others to follow the same meaningful tracks towards high religious, moral and social goals.

As a student of history I have found in *The Sikh Review* an earnest pursuit of Sikh studies in all their aspects. A quarter of a century ago there were only a few scholars who took special interest in exploring the historical development of the Sikh community in the light of scientific principles of research. In the annals of the Sikhs we have a unique combination of religious zeal and political achievement. These two aspects can never be studied apart if the spirirt of Sikhism is to be properly appreciated or the clue to the political achievement of the Sikh is to be discovered. The usual plea for the separation of religion from politics has no relevance to the case of the Sikhs. They are, numerically speaking, a small community; but their devotion to their faith, and the spirit of sacrifice which that devotion inspired in even the humblest among them, created for them a way of life which marked them out as a distinct unit of the great Indian nation.

P. T. O.

The Sikh Review of the last 25 years is a continous record of different aspects of the Sikh way of life. It attracted to its wide range of contributors not only professional students of history, religion and philosophy but also men and women who, although engaged in non-academic pursuits, came forward to explain their ideas and to relate their expereinces. The result was that the articles were marked by a variety and richnes which one seeks in vain in purely academic journals.

One of the central points in the teachings of the Sikh Gurus is the emancipation of man from age old religious superstitions and social prejudices which cripple his personality and prevent him from contributing to socil progress. Many writers of *The Sikh Review* have taken up this theme for discussion from different points of view. The trend has been to point out the relevence of Gurus' teachings to the current problems of the people. Five centuries ago Guru Nanak declared that "caste is folly" and assigned a high position to women in the social structure. Today democratic India is trying half-heartedly to translate these high precepts into practice ; but the attempt does not succeed because it lacks the religious and moral fervour which enabled the Sikhs to renounce social inequality. By emphasizing this aspect of the Sikh way of life *The Sikh Review* has been strengthening the creative forces in independent India and offering to caste ridden India *seva* of the highest order.

10 Oct. 1978

A. C. Banerjee

This Long Short Stretch of Years.

PROF. KULRAJ SINGH

Twenty-five years are a fairly long stretch of time in an individual's life, though it is a mere moment in a people's life and an infinitesimal speck on the endless tape of time. The Sikh Cultural Centre, the organisation behind *The Sikh Review*, may, therefore, not unjustifiably feel gratified at its performance while celebrating its Silver Jubilee. The Centre did not just manage to exist and keep The Review alive for 25 years—the longest stretch of time for which a Sikh magazine in English has run —it achieved things about which it may take justifiable pride.

Impulses Behind the Organisation

But let it be admitted that much that the Centre and The Review achieved was not what it had consciously set about. The Review itself is the outgrowth of the conception of a bulletin which was intended to provide basic knowledge of Sikh religion and history in short bits to educated Sikhs in business and services whose links with their religion were loosening due to their changing social situation. Most educated Sikhs did not have the time or inclination to go to the *gurdwaras*. Some others who went came away dissatisfied and frustrated because the leaders of religion who conducted or supervised the conduct of religious services did not very often reflect which men of religion should reflect. There was, therefore, need for other centre and media of *'parchār'* (propagation of religion) where earnest men who had truly imbibed the spirit of Sikhism should come in touch with the educated young Sikhs and strengthen their bonds with their religion, which embodied an ideology that afforded fulfilment in all fields of life and aimed at making of its adherents saint-soldiers—fully evolved human beings in whom intellect and emotion supplemented and enriched each other, uncompromising pursuit of justice co-existed with mercy and a keen aesthetic sense throve side by side with robust realism. Such alternative centres had already been established—particularly in big cities. Societies had been formed and these held congregations at members' homes on appointed days. But here again the sermons purveyed the traditional materials couched in the same old idiom often unrelated to the requirements and the situation of the modern educated Sikh. Could we not have a society which could hold congregations periodically at members' homes, take cognizance of the educated Sikhs' problems and aspiration, bring out the remarkable modernity and progressivism of Sikhism through sermons and short write-ups in a bulletin ? This was the idea which Captain Bhag Singh—in a

ense, the real founder of The Sikh Cultural Centre—set out to sell. Those to whom he spoke found the idea attractive.

The Odd Man that Appealed

He had had a fairly long posting in Calcutta and a longer association with the city. He had no difficulty in winning supporters for the idea among the army officers. Support came equally easily from others—civilian officers, businessmen and journalists There already was an organisation—the Gurmat Parchar Society—holding weekly congregations at members' houses under the guidance and inspiration of S. Raghbir Singh Bir, a poet, and revolutionary of the Akali Movement times. Sardar Bir had been long settled in Calcutta and running a Punjabi daily, *The Desh Darpan,* in collaboration with S. Gurbachan Singh Talib, the Congress leader who later left Calcutta to enter Punjab politics. Capt. Bhag Singh used to meet many Sikhs who mattered in Calcutta's Sikh society in the Gurmat Parchar Society's congregations. He put his idea across to them and many of them responded enthusiastically to it. S. Raghbir Singh Bir who also ran a Punjabi monthly magazine, *Gurbani Science,* and had written and published several books of which—*The Bandagi Namah*—was the most popular. also lent his support to the idea.

Captain Bhag Singh also used to meet several influential Sikhs in the Ordnance Club. He called on them at their houses and offices and some of them agreed to join the proposed organisation.

The Captain had heard and read some of the writings of Dr. Tirlochan Singh of Ludhiana, a keen scholar and researcher, who was, a long time later, signed up by the Delhi Gurdwara Parbandhak Comittee for writing, among other books, biographies of Guru Tegh Bahadur and Guru Nanak Dev. In the course of one of his visits to the North, the Captain met Dr. Tirlochan Singh and solicited articles for the proposed Journal. Dr. Trilochan Singh not only promised to contribute articles, he ardently encouraged the enterprise. Sirdar Kapur Singh noded approbation but called it a stop-gap arrangement. The response from Professor Teja Singh and Justice Teja Singh whom also the Captain met was cold—they, perhaps, took him to be one of the several ultra-enthusiastic Sikhs who had dreamt dreams of running a Sikh magazine brought out the first issue somehow and collapsed under the unanticipated weight of the work which the publishing of a magazine involved.

An Unpromising Begining

The truth of the matter is that the men whom Captain Bhag Singh brought together in a series of meetings to consider the founding of The Sikh Culrural Centre, including the Captain himself Captain (later Lt. Col) Trilochan Singh Kalsi ; S. Shambhu Singh, a sound engineer in Calcutta's movie-land ; S. Mohan Singh Kalra, a building contractor turned a textile merchant ; S. Harbhajan Singh, a *Times of India* executive ; S. Amar Singh, an engineer in the Calcutta, Port Commissioner's organisation ; Sardar Raj Singh, an executive in the Dunlops ;

S. Harbans Singh, a civilian gazetted officer in Indian Ordnance Corps, and son-in-law of S. Raghbir Singh Bir ; Prof. Hira Lal Chopra, Professor of Islamic History and Literature in Calcutta University ; Mrs. Kuldip Harbans Singh, S. Harbans Singh's wife and a social worker, and the author of this article—were not a wee-bit better equipped for running a magazine than the dreamers who had commenced but could not continue.

The Assets that made a Difference

The Sikh Cultural Centre's additional asset hat ensured its magazine's continuity came through the chance discovery of a very efficient potential honorary editor. Posted in Calcutta in 1953 was a very senior civilian pilot—R. S. Randhawa, nephew of the well-known Indian Civil Servant, scholar and Connoisseur of Art, Mr. M. S Randhawa. He lived with his American wife Marguerite Allen, in the Park Street area. Marguerite, a smiling Mona Lisa, occasionally seen with friends in the Flury Tea House, was found on enquiries, to be an accomplished journalist—writer. Could she edit *The Sikh Review ?* No commitments, was the response ; but she would see what contribution she could make. Was it the over-whelm ing faith and the tremendous capacity for labour of love of men like Captains Bhag Singh and Trilochan Singh Kalsi, S. Shambhu Singh, S. Amar Singh, S. Mohan Singh and others which drew Marguerite into the vortex of the Centre's struggle to bring out and continue *The Sikh Review*. She edited the articles most painstakingly, gave instructions to the printers, checked the final proofs and gave lessons to her colleagues in editing and proof reading. Captains Bhag Singh an Trilochan Singh Kalsi became errand boy shuttling between Marguerite's house and th printing press.

They had to. There was no choice. Yo cannot launch a monthly magazine wit Rs 700/—in your pocket. *The Sikh Review* wa a typically Sikh project, begotten through th marriage of impulsive zeal and devotion. An it throve through the Almighty's grace lik many other Sikh projects.

Sikh Review's Achilles Heel & Sources of Strength

Lack of long—term planning and adequat finances has been The Review's Achilles hee The Review's situation has been that of a gra —cutter who can just cut enough grass to pr vide to him subsistence for the day by full-da deployment and who, since he has to remai fully deployed for the day to secure subsisten for the day, cannot plan for the morrow. If has a proud record of achievement, it because its workers have brought utmost dev tion to their jobs, its contributors have bee generous and its benefactors have been bount ful whenever funds for extraordinary ventur were needed. The Review owes not a little the generous appreciation, praise and patro age it has received from people all over world—in particular some of our own Sik scholars and men of lettters—and the circum stance of the members of the Centre being com paratively less prone to rancour and faction ism and readier to see one another's points

view in the event of difference of opinion. Mention, when it comes to patronage bestowed, must be made of the S. G. P. C., The Delhi Sikh Gurdwara Managing Committe, The Guru Nanak Vidyabhandar Trust, The Khalsa Collage, Bombay and Shri Takht Patna Sahib Management Committee which have, for different durations of time, paid gift subscriptions for copies of The Review to be supplied to institutions in India and abroad. There, then, is the long line of patrons and advisors who have made generous financial contributions and tendered valuable help and advice. The Review must not fail to acknowledge its obligation to numerous advisors and guest editors, whose name adorn the Review's inside cover.

Sikh Cultural Centres's Organisational Set-up

The core of The Sikh Cultural Centre's organisational set up has undergone several modifications with the incoming of new enthusiasts and outgoing of old ones. A doctor, Hari Singh Bindra, whose mastery of Sikh scriptures more than matched his professional skill was inducted into the organisation and remained its President for several terms. Amrik Singh, an Officer apprentice trainee in A.E.I. receiving training in an Engineering School in U. K. at company's expense, who, on his own initiative, had established contact with The Review, returned to India and was inducted into the Centre. S. Jaswant Singh, a highly placed officer of the Income Tax Department gravitated to the Centre impelled by strong religious leanings. His erudition and literary attainments came most handy. Another taxation officer who was drawn to the Centre but chose to advise from outside was Mr. S. S. Hitkari, who retired as as Income Tax Commissioner some time ago. More recent additions to the Centre's core were S. Kalyan Singh Kapur, a businessman and Ranjodh S. Singh, a youth leader. While these gentlemen came in at different points of time, Col Kalsi went out pursuant to his transfer out of Calcutta and S. Raj Singh went out on a bigger assignment in his company to Delhi. Later still joined a whole band of ardent well-wishers : Bhai Surjit Singh, a devout businessman, a stem of a leading contractor's family, S. Balbir Singh and his wife Mrs. Jaswant, S. Balbir Singh Ahuja of the Income-Tax Triburnal, S. Avtar Singh of the well known firm of M/s. Darbara Singh & Sons, S. K. S. Oberoi, S, Tarlochan Singh of Messrs. Sunder Singh Ajit Singh, S. Kuldip Singh of Burma and S. T. S. Madan an upcoming young businessman.

Flashes from the Saga

For one who is writing an account of the Sikh Caltural Centre and *The Sikh Review's* careers sitting nearly 1700 kilometres away from their headquarters, it is impossible, in the absence of full records and files, to give their full and comprehensive biographies, omitting nothing. He could, at best, expect to highlight some very important achievements by virtue of his having watched from close quarters the struggle that preceeded there. This prefactory observation is intended to caution the reader not to think that achievements enumerated here

represent the totality of the institutions' achievment ; nor that these are given in a strictly chronological order.

Providing Momentum to The Sikh Renaissance :

Once *The Sikh Review* had got started, articles, many embodying impressive scholarship, started pouring in. Among those who began to contribute articles were Dr. Trilochan Singh, Prof. Teja Singh, Sirdar Kapur Singh, Prof. Harbans Singh, Dr. Ganda Singh, Dr. Bhai Jodh Singh, S. Sardul Singh Kavesher, S. Khushwant Singh and a host of other scholars. With some others, such as Duncan Greenlees, who had produced a remarkable study of Sikh scriptures, *The Gospel of Guru Granth Sahib*, for the Thesophical Society of India, Adiyar, Madras, Dr. Hiralall Chopra, the Review itself established contact to solicit material for publication. The result was that The Review always carried one or two authoritative articles. Many of these have been referred to and quoted in highly respectable books written later.

Sikhism is among the most modern and rational of the world's religions. Still it had not been noticed adequately or at all in books on world's religions. One reason is that since it did not proselytize by political conquest, its following remained very small compelling little notice. The other is that since it has always been struggling for survival, its energies could never be directed to missionary work. It could thrive in its small pockets due to its remarkable liberality and social cohesion promoted by its places of worship which were welfare centres and not men forums for religious propaganda. The fas urbanisation, which received a momentou push from partition, threw large numbers o Sikhs out of their bearing and away from their customs and groups which bound them to their religion. Preventing their driftin away from their religion was imperative for the survival of Sikhism. The deficienc caused by their loss of link with the *gurdwar* and devout family environment must be made up by attractive religious literature. The nee was vaguely perceived by several Sikhs who did whatever little they could to combat the trend. Also, the Sikh scholar-philosophers, particularly those educated under the Wester system of education began to experience an acute want of identity and self-respect. Thi they tried to fulfil by delving into our religious literature and carrying out and publishin religious-historical studies.

In this dual process of propaganda anc self-expression a big role came to devolve or *The Sikh Review* : it became a conduit pip between the Sikh scholar and the Sikh layman who needed to be fed with information abou his religion and history. *The Sikh Review's* correspondence columns provided channel self-expression for the laity also. The Review also provided a channel of scholar-to-schola communication. The Review thus became an instrument of the current Sikh renaissance.

Forum for the Educated Sikhs

The Sikh Review also provided to the lone Sikh, cut off from his homeland and cultur

nucleus by thousands of kilometres, link with his religion and culture. It was for him a morale-booster, something that reinforced his spirits and provided to him a medium through which to share his experiences with his brothers-in-faith. Pockets of Sikhs in distant continents could ask for and obtain literature when they wanted to hold religious festivals or set up Sunday Schools for their children. Individual Sikhs could get their doubts cleared. Sikhs caught in predicaments could ask for solutions to their difficulties.

This last function is typified by the Harmeet Singh episode. A young student in a Ludhiana college, drawn from an impoverished family, Harmeet fell a prey to tuberculosis. Fellow Sikh students provided some aid but they did not last long. He landed upon a Christian hospital where he underwent both medical treatment and religious indoctrination. It was perhaps his Sikh notion of charity which made him rebel against the stringed charity that he got. He was not quite a Christian even after he was adopted into a Christian family and made to deliver sermons at small homely congregations. He happened to see a copy of *The Sikh Review* and wrote to solicit help. The Review, in turn, issued an appeal to its readers who responded with commendable generosity. Closely akin but not of-a-piece with this episode is the Pilani College episode. An earnest young Sikh student found a fellow Sikh student slipping away, asking challengingly about the rationale of the Sikh formal discipline. *The Sikh Review's* brains trust tried to rescue the boy as best as they could.

Selling an Ideology

How ignorant the world is of Sikhism has already been observed. So if we want Sikhism to take its proper place in the comity of world's religions, we shall have to educate the world at large about it. You cannot educate the world by issuing a book or two on it. Education has to be a prolonged, continuing process comprising issuing of books, constant flashing out of simple literature and gatherings and celebrations. A monthly magazine can be an ideal instrument of education, for it demands attention every month bringing something fresh and novel ab ut the subject. It is probably for this reason that thoughtful Sikhs have paid glowing tributes to The Review. Addressing a students' gathering at Calcutta after a global tour, Dr. Harnam Singh Shan of the Punjab University, remarked that *The Sikh Review* had put Sikhism on the cultural map of the world. This is no belittling of Sikhism. An inherently excellent ideology with a poor or no propaganda machine will be out stripped by a most mediocre ideology backed by clever and efficient propaganda.

Project Sikhism properly and you will see what response it evokes. S. Kapur Singh whose only child and son Dr. Inderjit Singh is teaching in an American University wrote to say that his son has hardly a night to pour over his copy of *The Sikh Review* when it gets to

him after a long wait by sea mail. His American friends in the university are so keenly waiting for it !

Foreign Adherents of Sikhism

Whether *The Sikh Review* inspired some foreigners to embrace Sikhism or not, it did become an instrument in the cementing of their bonds with it. An American Jew, Mr. Bradshaw, after having sought and failed to find inner solace in various religions of the world turned to Sikhism. The bridge that securrd his contact with Sikhism initially was The *Sikh Review*. A Chilean school teacher, Dr. Bittencourte got so deeply involved with Sikhism that he defied his employer's hostility and discrimination against him and embraced the full Sikh form. He was sustained in his struggle not a little by The Review's encouragements and reinforcing of his faith. Mrs. P. M. Wylam of London, renounced her family to join the Sikh fold. Her contact with The *Sikh Review* is a testimony of her having drawn on it for materials to steel her faith.

Sikhism in Bengal

Bengal has hosted a large number of progressive movements. Observers of the post–partition Bengal situation felt that it provided a fertile ground for Sikhism. Sikhism has not been unknown to Bengal. Numerous Bengali families professed Nanak Ranth and recited the *Japji* regularly. The Guru of Shri Rama Krishna Paramhansa, Swami Totapuri was a Nanak Panthi. Swami Rama Krishna's reigious liberalism evoked references to Sikh catholicity. Bengalis, it was felt, would not only take zealously to Sikhism, they would become its dedicated missionaries.

Swami Vijoy Krishna Goswami, the religious head of Bramho Samaj, and contemporary of Sri Rama Krishna Parmhana who had tremendous following in E. Bengal, was converted to Sikhism by a Nanak Panthi Sadhu. The Swami was resposible for introducing the daily reading of *Japji* and *Sukhmani* by his followers. He inspired the great Bengali schoolar of repute Professor Chakladhar to translate Guru Granth Sahib into Bengali, for "the emancipation of the Bengalis", he said. The most promising region for missionary work in Bengal is the border area where the comparatively virile stock of Namasudras from East Bengal had settled down. The most highly regarded leader of the people of this area was Chandra Nath Bose whom people of the area took as their Gandhi—like Gandhiji he was scantily clad—and who had been instrumental in getting several educational and welfare institutions established. Captain Bhag Singh happened to meet Mr. Bose and discussed his plans with him and the latter responded to the Captian's idea with remarkable enthusiasm. Encouraged by the kind of response and goaded by an ardent Bengali admirer and devout follower of Guru Gobind Singh, Jetindra Mohan Chatterjee, a retired civil servant, Captain Bhag Singh sallied out into the chosen Bengal countryside accompanied by interpreters provided by his Bengali friends and spoke to several congre-

cations. The story of Guru Nanak's staying with Bhai Lalo and refusing to partake of Malik Bhago's dainties stirred the audiences to depth.

The Sikh Cultural Centre decided to establish a welfare centre on a small scale to become the nucleus of *'parchar'*. Guru Nanak Niketan in Thakurnagar, a village 62 kilometres away from Calcutta towards the Indo-Bangladesh border, was to provide free text books to a few needy Bengali students and lodging and boarding—for a still smaller number—to those of them who evinced interest in Sikhism, later to organise in it an orphanage. A Sikh youngman well-versed in Bengali was to be the custodian, of the place and to impart lessons to the boarders in Sikh religion and history. The Niketan was to be eventually manned by Bengali Sikh neophytes who would also launch bigger projects. For a few years the project worked as planned.

Bhattacharya evinced deep interest in Sikhism, was sent to the Shahied Missionary College for training as a missinary, vied with and excelled boys, drawn from Punjabi Sikh families, in studies and was eventually baptized as Satnam Singh. Back in Bengal, he was put in an important position in the Niketan's administration. He, however, soon fell into bad company and lost what he had achieved. But some others whose academic attainment were not as spectacular have kept faith.

And from among them another intelligent Bengali boy of the Niketan, Gautam Singh was sent to Sikh Shahid Missionary College, Amritsar. He received his baptisim at the Akal Takht. He has distingushed himself at the College and has come out obtaining first place in the College Final Examination.

Yet another young boy of this Niketan Subodh Singh is studying Music at the Sikh Shahid Missionary College. He is endeavouring and aspiring, in his own words "to become a top' *kīrtan kar*"

Some other young boys brough up as Singhs have been provided jobs in some Sikh business houses after they have completed their education upto the Matric standard and had a good knowledge of Sikh history and *gurbānī*

The Centre currently has a batch of boy whom it is thrilling to watch reading from *Guru Granth Sahib* and singing *shabads.* Meanwhile the Niketan has added to its activities the running of a homeopathic dispensary, the entire medicine purchases of which were financed by late S. Kalyan Singh, an unassuming businessman, blessed with deep devotion, and now by his wife.

The Niketan's real achievement is that it has made the people in the surrounding area Guru-Nanak-conscious. The students of the training college at Habra, a close-by town regularly celebrate Guru Nanak Dev's and Guru Gobind Singh's birthdays and offer on the days a rare programme of *shabads* set to most melodious music.

A Rare Set of Publications

These twenty five years span a number of very important centenaries in the Sikh Calendar. The sequence began with Bhai Vir Singh's birth centenary. Then followed Guru Gobind Singh's birth tricentenary, Guru Nanak Dev's birth quin centrenary, Guru Teghbahadur Martyrdom tricentenary and most lately Bhai Sahib Randhir Singh's birth centenary. The Review celebrated these centenaries with one or more voluminous issues. The Guru centenaries particularly were the occasions of the compilation of comprehensive issues giving the Gurus' detailed biographies, their achievements in history, their philosophy and appraisals of their literary work. These were works of lasting value. No less a writer and journalist than Khushwant Singh ranked the three issues of The Review encompassing Guru Nanak's life, philosophy and literary work as one of the best works produced on the occasion of the birth quincentenary.

Problems and Paucity :

Is The Sikh Cultural Centre any the richer for that ? Not much financially and in manpower, though very much in morale, spirit and goodwill ! But morale, spirit and goodwill without finances and manpower do not get you far : *The Sikh Review* has proved its extreme usefulness and must be kept alive as an instrument of religious *parchār* among the non-Gurumukhi-knowing educated Sikh youth and in foreign countries. It must also improve its standards and keep abreast of modern religio-cultural journalism. For this it will need a continuous and assured source of finance apart from dedicated experts. As regards dedicated experts, only a windfall can bring one. But finances can be planned and managed. They can also make up the want of expertise by buying it if it is not available free. Also if adequate finances are available, a Journal can be made more attractive by providing financial incentives to writers and commissioning writing of articles of special interest, topical or permanent. Attempts had been made earlier to give to *The Sikh Review* a permanent financial base by creating a capital corpus in cash or in the form of an income yielding asset which does not depreciate in value with inflation. These have been renewed in The Review's Silver Jubilee Year.

To create this base the Centre has already issued an appeal to its patrons, The Review's life members and other well wishers for donations and advertisements. Twentyfive to fifteen years ago, any one could become a patron by paying Rs. 250/. This donation entitled the donor to free supply of all issues of The Sikh Review for a life time and supply of books stocked by the Centre at 15% discount. The centre has scrupulously honoured its commitments to its patrons. In financial terms it may have returned to them their donations worth. Since its patrons were prompted by charitable impulses to make donations to it to promote a cause and not to receive copies of the Review free of cost and other benefits. They merely wanted to make generous donations for the cause that is so dear to their hearts : preservation of a noble culture and great ideology.

Large masses of men and women the world over are caught in fierce ideological tussles today. Men are becoming more and more materialistic and are justifying their preference by providing prestigeous ideological bases for perversions. Filial and conjugal loyalties are held up to ridicule and promuscuity is looked upon as an index of cultural advancement. Sikhism had nursed a people's sensibilities with a value pattern embodying high ethical ideals and an all-round sprituo-cultural development of human personality. The crowning human achievement, according to Sikhism, is creative inner peace, born of communion with the Universal Self, which manifests itself in active goodwill for all. As against this the dominant ideologies today are preaching strife and destruction. That these ideologies will lead man to no good is proved by the steady deterioration of his situation. Inspite of wider knowledge and greater material means at his disposal man has become every much poorer in mind and spirit. Peace evades man and there is not even a semblance of true inner satisfaction anywhere.

Man's salvation lies in the kind of inner peace which Sikhism preaches—peace which must be preserved by promoting general weal and defeating tyranny, if need be, by the use of physical force. Hence the ideal of Saint-soldier.

Mankind today is in need of an ideology like Sikhism. *The Sikh Review* has played and can play a significant role in apprising the world where it should look for fulfilment. That it can do with your generous help. Please keep rendering it even beyond the stage where rendering help really hurts. Cheerfully tolerating hurts and privation in the service of a cause like this today will give us robust health to-morrow.

ACT OR PERISH

K. SINGH

A religion that imposes a heavy discipline on its adherents ensures to itself a vital and vigorous existence as long as it lives, but it is normally very short-lived. The duration of the life of such a religion bears a definite proportion to the extent to which its discipline is reconcilable with basic human impulses.

It is due to its heavy discipline that Sikhism finds itself faced with a severe challenge today. But as its discipline does not in any way contravene the fulfilment of basic human urges, the challenge can be successfully met.

The challenge should, in fact, have come much sooner and in reality it existed long before it was detected. But it was averted by strict enforcement of Sikh discipline among Sikh officers and ranks in the Indian Army and reservations in civil services for minorities during the British regime. These economic palliatives which temporarily prevented depletion of the Sikh numbers, unfortunately bred complacency among the Sikh religious leadership and internal degeneration which set in within a few years of the Gurudwara movement was allowed to grow unchecked.

A religion such as Sikhism, as hinted above, lives vigorously or dies out quickly; it cannot tread a middle path. It can have vital existence, however, only if its followers possess knowledge of its principal tenets and its achievements in the past. Ignorance of either is fatal. The reason is that loyalty to faith is nurtured by active affiliations and the knowledge of its essentials.

If Sikhism is threatened with extinction today, it is because it has been allowed to lapse into a dogma of religious ritual and customs, altogether devoid of life and spirit; and because no arrangements have for quite a long time existed for the propagation of the knowledge of its essentials among the Sikhs and also because its caretakers—the priests in the *gurudwaras* and the roaming groups of choirmen and preachers—have become mercenaries and lost that spirit of devotion which enabled their predecessors not only to fortify their co-religionists against evil influences, but also to induce others to embrace Sikhism.

A system of home instruction in religion may have offset these disadvantages but that, too, we could not evolve due to economic, or other, factors. The results were most unfortunate.

A child born and brought up in a Muslim family may have passed for a Muslim all his life without knowing what the Prophet's mission was, for his adherence to Islam did not call for submission to a strict discipline which visibly differentiated him from individuals who did not belong to that faith. Not so a Sikh. The vast number of Sikhs who have taken to smoking and trimming their beards for want of earnestness bred by a knowledge of religious lore are a loss to Sikhism. The ignorance of the essentials of Sikhism has unfortunately thickened with the spread of western education among the Sikhs. Naturally, the outlook is very bleak today.

Many Sikh officers in the services renounced Sikhism ; others, who have not, have no doubts that in another two generations Sikhs will shave off their beards and dress their hair fashionably. Young Sikh mothers find themselves embarrassed when asked by their non-Sikh neighbours whether they would keep their children burdened with hair. The few devout Sikhs who still cling to their ancestral faith are apologetic when questioned about the practices that distinguish them from others.

These circumstances do not augur well for the survival of Sikhism. The crucial moment has come when Sikhs will have to choose between vigorous existence and complete extinction.

The most influential and active section of the community is not unaware of the menace, and is engaged in a strenuous struggle for securing the survival of Sikhism. Their choice of means is, however, not as happy as their objective is commendable. It seeks to save Sikhism by fortifying it only by political safeguards.

Without going into the pros and cons of political safeguards, it can be irrefutably stated that better means for securing Sikhism against the dangers that confront it are available. The present-day Sikh leadership is trying to strengthen tolerably steady ramparts while the inner walls of the fort are fast crumbling. They seek a political remedy for a spiritual malady, political sanction and authority to make an ailing religion live.

Spiritual weakness makes for political and social instability and the latter in its turn weakens spiritual loyalties. In this way a vicious circle is created. The spiritual prostration of the Sikhs is in a large measure responsible for their want of condfidence in their future which is fatal to any society. They are a political nonentity because their loyalty to their spiritual ideals is not complete and effective. The result is obvious frustration and demoralization.

How can we effectively combat this state of affairs ? To my mind, it is quite plain that the political way is not the effective way. We must turn to moral and spiritual institutions. We must overhaul the existing agencies of religious propaganda and create new

and more effective ones, which modern science has rendered accessible. We must have a strong, vital, living missionary organization which will touch the life of an individual at numerous points of contact.

This is how we must deal with the existing organizations :

The spread of Sikhism cannot be attributed to excessive proselytizing zeal. (Tolerance of other faiths is one of the fundamental principles of Sikhism and the recurrent theme in Sikh history). It can be ascribed to the example of pure living which the early Sikhs everywhere set and their sweet and courteous manners.

A Hindu pilgrim on his way to Amarnath in Kashmir was forced to stay a night in a *gurudwārā* and was so impressed by the spirit of service of the keepers of the shrine that he returned from Kashmir a Sikh. The gallant disregard for personal safety and capacity to suffer displayed during the Gurudwara Movement, made spectators like Pt. Madan Mohan Malavia proclaim that if India sought an early emancipation from the foreign yoke, each ndian family should make one of its sons embrace Sikhism. On the other hand the behaviour of most of the Sikhs in recent imes has not only repelled the non Sikhs but lso disillusioned the Sikhs. The golden age when our priests used to win converts without sking anybody to embrace their religion is a part of the legendary past. Most of our *bhāīs* and *sevādārs* today are extremely rude and over bearing. No wonder that respect for religious institutions is declining.

To check this state of affairs an academy for the training of *bhāīs* should be set up. To this academy comparatively young boys and girls should be admitted. The course of training should include, psychology besides theology, music and Sikh scriptures. Psychological means should be employed to instil in the trainees such virtues as courtesy, a sense of humour and contempt for parasitical dependence on *gurudwārās* for subsistence. Trained psychologists should be on the staff to help achieve this. All *gurudwārās* should agree to prefer *bhāīs* ordained by this institution whenever they need them.

The more brilliant trainees of the above institution should be sent up for advanced studies in a missionary college to which direct admission from among the highly educated Sikh youth should also be made. The college must aim at an intensive moral and spiritual as well as mental training of its wards.

Modern science has vastly multiplied the means of propaganda and we can use them to good purpose.

A certain section of Sikhs has been asking for governmental permission for the installation of a transmitter in the Golden Temple. It would be better if the

scheme was altered and a full-fledged radio station installed which should, in addition to the relay of the Golden Temple *kīrtan*, broadcast stories, playlets and variety entertainment with a moral content.

Preparation and Screening of Religious Films.

Visual aids are considered to be the best means of education. They are all the more effective where mass education is called for and the audience like the Sikhs is disposed to be overcritical of a preacher's personal life, for these methods are impersonal. The whole of the Punjab could be covered with four mobile projectors. The films could be prepared by the missionary organization. Films on subjects of general interest, such as personal hygiene and disease and how to combat it are available on the market. They could be dubbed in Punjabi at a low cost and exhibited.

A large majority of the Sikhs do not know the names of the ten Gurus, leave alone the important events of their lives and their share in the building up of the Sikh faith and order. Documentaries on the lives of the Gurus could be prepared initially. The line of procedure in this case might be the preparation of paintings illustrating the main events in the life of each Guru and their reproduction in the documentary with a brief but clear and inspiring narration of every event told in refined colloquial Punjabi. Such documentaries would not hurt Sikh susceptibilities for, while the Sikhs object to any man playing a Guru's role in a film, they are not opposed to painting the Gurus' pictures. On the other hand pictures depicting events from Gurus' lives enjoy a wide currency.

Subsequently a full-length documentary might be prepared on Sikhism, certain portions of which would comprise reproductions of paintings while others might depict actual action. The Sikh life and culture during the times of the *Missals* and the Sikh empire, and such important events as the collosal carnage—*ghalū ghārā*—might be represented directly by action. Other possible subjects for short documentaries would be the life of an ideal Sikh in the light of Bahi Gurdas, "*guru sat guru kā jo sikh akhāe*..........."

The succes of the project may be considered doubtful in view of the Sikh prejudice against the making of films featuring the Sikh Gurus or saints.

In so far as the first hindrance is concerned, it can be overcome by properly educating Sikh opinion by means of propaganda through newspapers and periodicals.

To decide once and for all which personalities from Sikh history should never be brought on the screen, a committee of Sikh scholars representing all shades of opinion could be convened and unanimous decisions in the form of *gurmatās* taken in these.

Sikh history is the story of a society more than a succession of stories of individuals. It

is filled with battles, movements, defiance and persecution. Mass movements for incorporation into such historical films could easily be organized by the retrenched personnel of the Indian National Army, who, though now engaged mostly in farming, could be called upon in their off season to stage the battles for nominal remuneration.

There may still be some formidable difficulties, but these could be resolved by a committee of experts appointed to examine the possibilities of the success of a scheme of this nature.

The merits of the scheme need no emphasizing ; they are so evident. To a mass of people mostly illiterate and given to extravagant living, what other approach could be as effective as this ?

A system of propaganda, to be effective, should touch the life of the individual at numerous points of contact. If the missionary organization making documentaries prepared a film on good agriculture or the evils of drinking, it would not be doing something irrelevant to its purpose but rather enhancing its own popularity and creating bonds of sympathy between itself and the men and women whom it benefits, which often precedes a contemplated change of heart.

Ten thousand accomplished orators could not achieve what one sincere worker can. It is because attachment to an ideology more often than not is conditioned by an appreciation of and regard for persons who profess it and not simply by what they say. A doctor, with the good of the sick at heart and carrying out his beneficent mission in a village, can be the best preacher a religion can look for. He does not only look after the physical welfare of the people within his area of operation, but can be the moral custodian of the community. So also can an agricultural expert be. We can utilize the services of such workers.

The scope of work is enormous. After centuries of prostration, suffering and poverty, the Punjab countryside is looking for redemption. An agency which leads them to material salvation will accure a degree of influence among them which few movements have achieved. If at this time the Sikh religious leadership takes in hand a few community projects, they can ensure to Sikhism a very long, vigorous life.

"The hand that rocks the cradle rules the world" is an old saying. If variation on the theme is allowed, one may suggest, "The person who adorns the home rules the heart of the lord of the home." It is unfortunate that inspite of the fact that Sikhism has bestowed on woman a status of absolute equality with man, Sikh women, except in the early days of the movement, have not played a vital part as an organised section of the community. If steps are taken to organize Sikh women and instil in them an enthusiasm for the faith which they at present seem to stick to, the

ature of Sikhism will be ensured. The subject may be dealt with at length in a future article.

More ways and means of securing Sikhism against apostasy may be suggested ; but the article has to be closed for fear that it may grow too long. The plans suggested were inspired by a awareness of the danger that stares our religion in the face.

Dangers may be sometimes fatal ; but far more fatal is the tendency to ignore them and let things drift. Everyone of us today feels that times have flung a challenge at our religion. We take it and we preserve the glorious traditions of a religious movement with vast potentialities for the gene al good we neglect it and we perish. It is up to us to make the choice.

The Sikh View of Religion

DR. TRILOCHAN SINGH

In Sikhism man is the source of religion, society is the centre of religion and God is the end of religion.

The object of religion is to create a deep spiritual unity between man and man and between God and man. It helps man to discover himself and his place in the universe. It awakens him to the need of looking beyond materialistic glories and triumphs.

Our conscious self is imprisoned in the body like an oyster in a shell. When we break that ring of smoke around the self and unwrap the sheaths that cover it, we achieve here and now in the flesh the destiny of our being.

Religion, therefore, is the grasp over higher spiritual consciousness just like the grasp of a musician over the infinite through the strings of his instruments. It is a growth and maturity of the best that is in man, the best that is in his heart and soul.

"Religious enlightenment," point out the Gurus over and over again, "is the perfection of the whole man. Every aspect of his being must be raised to the highest point." The whole mind leaps forward and realizes in an intense moment the experience of God. The seeking, the feeling, the thinking and knowing are filled with the vision of God.

This awareness is an initiation into the meaning of life. The state of union with God is the state of pure apprehension in which the whole being is welded into one.

> If I see Him not, in vain is even virture,
> in vain is learning ;
> Only if I meet my Lord the soul awakens
> to the enternal music of His praise
> Through the grace of the Master
> I see Reality face to face.
>
> Guru Arjan

A truly religious man, no matter to which religion he belongs, is one who has attained the vision of God and who has apprehendsd the Supreme Being. His powers, which have hitherto been bound up with narrow persuits, are liberated for larger ends. The mere label or the adoption of the forms and symbols of a religion can neither make him religious nor can it take him nearer God.

"Who will be the most acceptable in the eyes of God—Hindus, Sikhs or Muslims ?" asked a disciple.

"None by mere name," said the Master, "Only those who lead a virtuous life and those who inwardly love God shall be saved. They would be the most acceptable to God no matter to which religion they belong."

"Religion is not" as Whitehead says. "what we do with our solitariness." It is what we do with life with or without solitude. I is an awareness of the fact that a greater life is enfolding and sustaining us.

Other sciences have done and are still doing a lot to eliminate human misery and emotional distortion but all these put together cannot replace religion. Religion alone can give man awareness of the Infinite and the sense of the total significances of life.

Religious life is a life of love. "With Thee a prison would be a rose garden, Oh Thou ravisher of hearts : with Thee hell would be a paradise, Oh Thou cheerer of souls," says the truly religious man.

The spiritual consciousness which is achieved by the religion of love is also the crown of human evolution, the fulfilment of life, the liberation of personality from the world of appearance, it's entrance into the free creative life of the real.

Guru Nanak believed in the religion of man. He never gave any particular name to the religion he founded. He gave new difinitions to old creeds like Hinduism, Islam, Sufism, Vaishnavism. To every old conception he gave new meaning, a new significance, because his emphasis was on the 'Religion of Man.'

Guru Gobind Singh admirably brought out this conception of the uniting life of this religion of man in his great work *Akal Ustut* He says ;

Some have become clean-shaven monks.
Some claim to be yogis, brahmcharis,
ascetics austere '
Some call themselves Hindus,
some Muslims declare,
Some claim to be Shias and
others to be Sunis
Know ye, the religion of man is one
and the same ;
He Is the *karta* (Creatoar), and the
Merciful One
He is the Sustairer, the Bountiful One,
Believe not even in error
in any separate God
Besides the One, the only God of
humanity.
Worship Him, the only One,
Worship Him, the Father of all,
The God of all faiths and creeds
Is one in spirit and one in being.
He is the temple and the mosque,
He is the *puja* and the *namaz*
Man mistakenly sees Him variously.

The good ones and the evil ones.
The civilized and the barbarians.
The Hindus and the Muslims,
The cultured-ones and the uncultured
Have diverse appearances, manners and symbols,
Because of diverse social environments.
Behind all this apparent diversity,

There is deeper spiritual unity.
All have the same eyes, the same ears
and the same body.
The human and the spiritual in all
is the same,
All are born of the same elements of
nature.
He is the Allah, He is the Supreme One
The *Puranas* and the *Qoran* seek Him only,
Everywhere and in every faith
He is the same, the Supreme One.

Bhai Gurdas, the great mystic philosopher, also points out, "Guru Nanak removed all barriers among religions and gave humanity the Religion of Man.

"The king and the beggar partook of His love, and stood equal in faith, freedom and fraternity of love. Nanak, the great one, touched the feet of the lowliest of the low, because he saw his God in every humble toiler of earth. Such was his humility and so thrilling was his message of love.

"Strange was Nanak's art of initiating people into this religion of love. The Master bowed to those who fed on His light. The Guru worshipped every spark of the light of God manifest in man." (*Var* 1, *pauri* 23).

"Mere knowledge is starvation." Decorative knowledge of the divine however elaborate leaves man as devoid of reality as an atheist. "In the peace of His presence theological dogmas are a sickly restlessness."

Once some *pundits* confused the mind of a devout Sikh by impressing upon him that without knowledge (*gyan*) liberation was impossible. He requested Guru Hargobind, the Sixth Guru, to clear the confusion. The Master cleared the misunderstanding by the following arguments :

"A man perfect in knowledge but lacking devotion and experience of love is verily a cripple in spiritual life. Knowledge, no doubt, is the butter of life. If we use this butter for cooking dishes we get the most fragrant and healthy diet out of it. But if we try to live only on butter it will not only be a tasteless, unpleasant food but will cause a great many ailments from the throat down to the stomach. If we take the same butter with a little sugary stuff or some other spicy dish it makes a tasty, fragrant and healthy diet. It will not only be harmless to throat and stomach but will give us vitality and the joy of eating.

"Dry knowledge similarly breeds vanity and ego, while knowledge mixed with the sugar of devotion keeps man a humble and true seeker of truth " (Bhai Mani Singh *Bhagat Ratnavali)*

I have read all the Vedas, but the dual
sense is still unextinguished,
my doubts are still undispelled.
The five desires that live within, know
not for a moment any peace
If He were to sprinkle the necter of His
World on my scorched heart,
the dry ground would become green,
Ah ! enlightened would I become, freed
from illusion if He so favoured me.

—Guru Arjan

Sikhism believes in the spiritual conception of knowlege. Knowledge of truth is communion with truth and life in it. Knowledge of righteousness should be communion with righteousness and life in it.

True knowledge is spiritual activity. If knowledge is made objective it can never reach its goal. Knowledge must becomea living faith.

Where the philosopher only guesses and argues, the religious man lives and looks. For the metaphysician God and the Absolute are only mental diagrams, impersonal and unattainable. For the religious man it is a personal and attainable reality.

Religion to a Sikh does not merely mean a contemplative life. It is a life of action as well as contemplation. Religion without action becomes escapist mysticism. Action without religion and contemplation becomes economic fatalism and slavery to material ideals. When contemplation is engulfed in action, man becomes one with the divine Will. Action does not weaken contemplation.

Creativeness takes place both in struggle and contemplation. It is improper to separate one from the other. Man is called upon to struggle and to manifest his creative power and thus win a stately place in nature and the cosmos. He is also called to the mystic contemplation of life.

Religion, as Hegel puts it, is the experience of conscious life where all riddles of the world are solved, all contradictions of reflective thought are made Rlain, all bitterness of pain is soothed. The Reality of which religious consciousness is aware and to which it stands in relation is the changeless in all changes, the permanent in all transitoriness, the eternal in the temporal, creatively active in the eternal calm.

Religion, emphasized the Gurus, should be dynamic, cre itive and progressive. A dynamic religion believes that God illuminates and warms true seekers with His presence and reveals Himself in the heart of the devotee. He is no: the monopoly of one prophet or one creed. He is common to all nations and all people. There is a universal effort to know Him, to love Him and to attain Him :

The Arabs of Arabia,
The French of France,
The Kureishis of Kandhar
Meditate on Thy Name.

The westerners of the West
The Marhattas and the Magdha people
The Dravidians and Talinganians
Live in devotion to their *dharma*.

The Bengalis of Bengal
The Europeans of Europe
The Dehlians ot Delhi
All abide by Thy will.

—Guru Gobind Singh

The life of a truly religious man must serve man and humanity. The impetus of love which drives him to lift humanity to the

attainment of God is possible for him only through the help of God whose instrument he is. He feels truth flowing into his soul from the Fountain-head like an active force. He can no more help spreading it abroad than the sun can help diffusing its light.

The love which consumes him is no longer simply the love of man for God. It is the love of God for all men. Through God in the strength of God he loves all mankind and serves humanity with active love.

God is there in the soul of the religious man and his soul is in God. Mystery is no more. Problems, doubts and delusions vanish and darkness is dispelled. The religious soul becomes an active instrument in the eternal game where his will is one with the Will of God.

The message of Guru Nanak was not to flee from the world but to avoid being entangled and led captive by purely worldly interests. Religion, he says, should call for the active exercise of will. It should inspire men to overcome the world through the power of the spirit and the might of faith. It should make the things of the earth the steping-stones by which the soul mounts upwards to its supra-mundane goal.

The Sikh Gurus made an all-out attempt to drive out from their conception of religion the following five elements which have been responsible for countless evils in our moral and spiritual life :

(i) Renunciation and Asceticism.
(ii) Idolatory.
(iii) *Varnashram*—social order based on caste system.
(iv) World-negation attitude to life.
(v) Priestly class.

Life, according to Sikh religion, is not an unremitting cruelty, a perpetual round-about of suffering or a vale of sorrow but a golden opportunity to achieve the highest and the best that life offers. It is a rare moment to meet the Beloved. The problem for him is not an escape from life but a thirst for life. The Sikh Gurus insist, not on the abolition of will or turning away from the world, but on active, contemplative, morally and spiritually healthy living.

To the *sanyasi* (ascetic) and the *yogi* the Master says :

O° mortal practice such a *sanyasa*,
Know all these mansions as dwellings in the forest,
Live ever in the fragrance and solitude of your inner being ;
Make self-control thy matted hair,
Longing to attain Him your daily bath ;
Grow the nails of perseverence,
Let search and knowledge of Truth be thy master ;
With it develop your mind and soul.
Smear they bodp with the Love of God.

—Guru Gobind Singh

To the Yogi the Master says :

O' Yogi, yoga lies not in the hypocrisy of coloured garb,

You can neither attain it through matted
hair, long nails nor through
ochre dyed apparels.
If union with God could be attained
through living in the forest,
the birds would be the best yogis.
What use it is to smear the body with ashes
The elephant always smears his head
with dust
Think seriously, O' man, can yoga be
attained without a change in heart ?
If God could be realized merely by bathing
in holy places,
Innumberable fishes and frogs that
continually live in holy water
would be the emancipated ones.
If by concentrating on material objects any
Light could be seen,
The cats and cranes, the wolf and fox would
be the most enlightened ones.
O' Yogi you take so great pains to deceive
people and delude yourself
Why not with the same effort struggle
to achieve and stand by Truth.

The ascetics in India have obeyed and abused religion for centuries. They seriously renounced the pleasures of the world, chastised their bodies, mortified their affections and embraced a life of misery as the price of eternal happiness. Some stood day and night with lifted arms until their joints stiffened, some let their nails grow through festered palms, some threaded their flesh with thorns, some became so maimed that they prefered to be eyeless, tongueless, sexless and crippled.

The Sikh Gurus revolted strongly against asceticism and all the repulsive practices connected with it.

Religion must encourage free intellectual inquiry. Guru Gobind Singh laid great stress on that. He even trained his disciples to question him wherever they felt he was wrong.

Unconditional devotion is suggested where supreme enlightenment has been attained and all doubts are dispelled.

Nothing is infallible in the world. Not the civilizations nor the cultures. Neither the *avtars* nor the temple is infallible. Infallible is the word of the great ones. The Sikhs pay homage to the great ones, and not to the miraculous history of the great ones.

If Christ had been one of the Gurus of the Sikhs we would not bother in the least about the virgin birth or other credible or incredible stories connected with his life. The Sermon on the Mount and his great examples and utterances would mean everything to us. They are sufficient to give us a vision of Jesus, the divinest of the divine ones, and of God.

The sun shall pass away and the moon
And all shall pass away.
But ever abideth the word of the
Emancipated ones

Guru Granth.

So to deprive religion of the spirit of criticism is extremely harmful. We cannot cure the mind by killing it. Mechanical orthodoxy breeds intolerance, bitterness and all that true religion seeks to abolish.

A truly religious man renounces nothing. He condemns nothing. Everything comes

naturally to him in its own time. He believes in a renunciation which comes to him through the grace of God, equally in the palace and in the straw hut. Just as a money changer by running coins through his hands can separate the counterfeit from the genuine, so the whole range of things passes through Him. Only truth remains in His hands.

The object of all true religions is to attain the exalted consciousness of oneness with God. The soul of a religious man does not stop at an ecasty. Ecstasy is only a station where the engine is still under steam. The union must be final and total. Gone is then the separation between him who loves and Him who is loved. Gone is the distance between thought and the object of thought. He can then say :

Cod does not die, nor am I afraid of death,
He does not suffer, nor do I groan or grieve.
He is not poor nor do I have any hunger,
He is above all pain, nor have I have any hunger,
He is above all pain, nor have I any sorrow.
He has no bond, I have no fetters either.
He has no entanglements, so am I free
from bondage,
He is stainless, so am I pure and
without stain.
As He rejoices, so am I brimming with joy.
He has no craving, so do I covet nothing.

Guru Nanak

The Guru calls such a man a Gurmukh, Enlightened One.

Nothing remains to distinguish such a man outwardly from the men about him. In this elevation he feels no pride. On the contrary, great is his humility. In the midst of his active work, his incessant spiritual creation, joy, and peace enfold him.

As Dante depicts it, we see the soul stoop and strip herself of the insignia of wisdom and power. Achieving the highest, she takes the lowest place. Initiated into the atmo phere of eternity, united with the Absolute, possessed at last of the fullness of its life, the soul self-negated becomes as a little child. The disciple no longer says, "God is in my heart". He simply says "I am in the heart of God."

The Sikh Nation

SAT PAL SINGH (U. S. A.)

Should you ask me about the Sikh nation ?
Whence these legends and tradition,
Of service, sacrifice and kingdom,
Of Sikh beliefs and its religion,
Of that sinewy and brave nation,
Of that humble and martyr nation,
Of that great and patriotic nation ?

I shall answer, I shall tell you,
"How the seed sown by Nanak,
Blossomed into its fullness,
From Guru Nanak to Guru Gobind Singh,
During the reign of Mughal kingdom.
During those brutal and barbarous days,
How stern and bigoted emperor Aurangzeb,
Resolved to exterminate the Hindu race,
Till its trace couldn't be traced.
Decapitated Guru Tegh Bahadur,
Who refused to embrace the Muslim faith,
And gave his head but not his Faith !
Then the last Guru Gobind Singh,
Raised the sword to nip the evil,
From the sacred land of Anandpur,
Created Khalsa, the casteless nation,
A militant sect with spiritual piousness,
And infused new spirit of patriotism,
Unity, strength and nationalism."

If your inquires, you should ask me,
How the Sikhs faced the Mughal tyranny ?
I shall answer as I read them,
"From the deep imprits on pages,
Of the history books on Sikhism,

Written with the blood of martys,
How the two innocent youngsters,
Brave sons of Guru Gobind Singh,
Zorawar Singh and Fateh Singh,
At the age of eight and six,
Were bricked alive in Sirhind
By the verdict of Wazir Khan,
Against the orders of Holy Quran !"

Do you remember how Ajit and Jujhar Singh,
Two eldest sons of Guru Gobind Singh,
Hardly seventeen and fourteen,
Teenagers stalwart, young and determind,
In the battle of Chamkaur they plunged,
Attired with golden warrior gowns,
And frought resolutely, before they fell ?

If still further, you should ask me,
How the courageous and strong nation,
Nourished on the boilling waters,
Stemmed in the Lakhi forests,
Flourished on sharp sawtooth edges,
Excoriated with sharp scraper edges,
And smiled on sharp wheel-tooth edges ?

If you patiently bear with me,
I shall narrate you the pathetic story,
The inhumane Mughal sadistic story,
"How the Sikhs were hacked and trimmed,
From joint to joint and limb to limb ?
How their hair and heads were sold,
For incentive rewards in cash and gold ?
How their eyes were punched poked,
With red hot pincers and cruel strokes ?
How little babes were cut and sliced,
In front of their mothers' eyes ?

If curiously, you should ask me,
Is that all the Mughals did ?
Hunted the Sikhs and prosecuted ?
No ! I shall answer, I shall tell you,
"How Mir Mannu massacred the Sikh race,
Slaughtered the Sikhs to extinct their trace,
How they were butchered and flayed alive,
Endlessly tortured but still survived !"

They upheld those legends and traditions,
For the sake of Sikh nation,
Sacrificed but never let down,
Torch and teachings of Guru Gobind Singh !

GLIMPSES OF SARBAT KHALSA IN THE EIGHTEENTH CENTURY

PROF. RAJINDAR SINGH

Banda Singh Bahadur had been tortured to death in A.D. 1716 at Delhi. His followers called the Bandais came down to Amrisar and captured the Harimandir. They had introduced some innovations repuguent to Sikhism. They saluyted each other with *'Fateh Darshan and Fateh Dharam'*. They had begun to observe caste. They put on red clothes. Mahant Singh of Khem Karan was their leader. The Tat Khalsa called a meeting of the Sikhs at Akal Takhat on the Dewali day to sort out their differences with the usurpers of the Harimaudir and to restore the pristine traditions of the Sikh sanctuary. The Bandaies were obdurate. The Tat Khalsa too would not acquiesce. A fight was imminent.

Mata Sundri sent Bhai Mani Singh from Delhi to intervene between the warring groups without compromising on fundamentals. The reverend savant convened a meeting of the Sarbat Khalsa on the Bisakhi. Both the groups rallied in full strength. Lest they might come to blows, Bhai Mani Singh made a suggestion. Let us leave the decision to the Guru and throw two chits, bearing the salutations of the respective groups, into the sacred waters at 'Har ki Pauri'. Whichever chit floats earlier shall denote as to which of the two groups be entrusted with the service and up-keep of the shrines," The chit bearing *'Wāhegurū jī kā Khālsā, Wāhegurū jī kī Fateh'* floated first. The TatKhalsa won the contest.

Majority of the Bandais bowed their head before the decision but Mahant Singh would not give up without a fight. To avoid blood-shed, a duel was fought between Miri Singh representing the Tat Khalsa and Sangat Singh on behalf of the Bandais. Sangat Singh was floored. Though the Bandais were still intransigent yet now the Tat Khalsa had the upper hand. They pushed out imposters and requested Bhai Mani Singh to take our charge of the Harimandir, he accepted the offer.

This decision was of a far-reaching importance. Bhai Mani Singh placed the management on solid footings and adhered to the traditions coming down from Bhai Buddha, the first *granthī* of the Harimandir. He left his stamp on every item of the programme that is witnessed today. Every thing works with clock-liks precision. The mode of worship is orderly and disciplined. Accretions and adulterations are not allowed to creep in. The identity of the faith is preserved without impair. The Sikhs owe it to Bhai Mani Singh,

who eventually laid down his life at the altar of the the Gospel of Sikhism. The Bisakhi meeting, where he brought about the settlement is therefore of paramount importance in the anuals of the Sikhs.

The Sikhs had been declared out-laws. Khan Bahadur Zakarya Khan the governor of the Punjub (1726-45) had declared a *jihād* (crusade) against. them. The *mujahids* combed nook and corner of forests and trudged the deserts from end to end not only to become *'ghāzīs'* but also to earn a reward for their catches. Scores were decapitated every day at the 'Nakhash' (horse market) Nevertheless they could not be liquidated. Their *jathās* way-laid government treasures with impunity, they wreaked vengeance on the informant spies and raided *gazīs*, *muftīs* and high officials—all lackeys of the government. The campaign to exterminate the desperadoes miserably failed. A living community with faith in God and confidence in their arms cannot be decimated by any earthly power, however mighty it may be.

Zakarya Khan was frustrated in his relentless efforts. He now sought to placate them with a *jagīr* and invest their leader Nawabship. He summoned Subeg Singh, a government contractor and enlisted his support for the move. Armed with a *patta* for the Parganas of Dipalpur, Kangarwal and Jhabbal, to be conferred on the leader of the Khalsa, Subeg Singh reached Amritsar. The Sarbat Khalsa had assembled there to celebrate the Bisakhi with usual eclat. Subeg Singh conveyed the offer. Darbara Singh the leader felt enraged. How could they accept the title from usurpers ? The land was theirs. Other leaders, Budha Singh, Sham Singh and Kapur Singh concurred. "Satguru had bestowed '*Pātshāhī* on the Panth, how could they give up their rightful claim ?" said they. Subeg Singh argued at length. Ultimately they sought inspiration from the *Guru Granth Sahib*. A favourable *'shabad'* came. They agreed to obey the providential command. But who was to become the Nawab ? It was thrown from leader to leader, who kicked it away like a foot-ball. All were interested in the service of the Panth. Nawab-ship might deprive them of that boon. An "ego" might enter the head and *haume* (ego) was a deadly disease. Kapur Singh of Faizalpur, who was waving the fan to the *sangat* was forced by the Sarbat Khalsa to agree to accept it on their behalf. He was reluctant but then they ordered him to obey. He did it on a condition. "As a Nawab. I shall not be prevented from scrubbing the utensils of the *dangar*.

This is unique in the history of the world. Temptations generally whet hunger. Ordinary people hanker after pelf and power. The Sikhs of those days did not. The accumulation of sordid lucre was not the be all and end all of their lives. The lure of leadership had no meaning for them. Service of the Panth was the honour. they craved. Leaders never took airs. The leaders and the led were equals That was what Guru Gobind Singh. had

enjoined when he found the Khalsa on the Baisakhi Day of 1699.

After defeating Ahmad Shah Abdali at Manupar near Sirhind, Mir Moin-ul-Mulk son of Wazir Qamar Din was appointed governor of the Punjab on March 15,1748, He was a strong man known for his grim determination. His fame had travelled to the Punbjab before his arrival.

The Sikhs, who had sustain colossad losses in the Chhota Ghallughava of 1747, must prepare themselves to face the iron man. They had already built a mud-foress, Ram Rauni to defend the city of Amritsar. They met at Akal Takht on the Baisakhi of 1748 and took stock of the situation. They must integrate and close their ranks under a united leadership. Nawab Kapur Singh volumteered to step down in favour of a young men. Jassa Singh Ahluwalia was the choice. He was in his full-blooded youth, staunch in his devotions, self-sacrificing and self-effacing He had displayed feats of valour in the encounters under Faizalpuria Sardar.

The Sarbat Khalsa then passed a *gurmuttā* —not a wordy resolution—but an expression of their sturdy determination "Punjab belongs to the sons of soil and they must have it. It is their birth-right and they will have it". And they got it when in 1760, Jassa Singh Ahluwalia entered Lahore at the head of a victorious army with flying *nishāns* (colours) and become *Subltan-ul-qaum.*

It was a challenge to the might of Ahmad Shah Abdali. In 1761 at Panipat he dashed to the ground the Maratha dreams of Hindu *Pādshāhi,* and in 1762 by rapid marches, he made a surprise attack on the Dal Khalsa at Kup and slaughtesed 25000 of them. On his return journey he blew the Harimandir by gun powder in the fond hope of that he had totally smashed the power of the Sikhs ; very soon he was disillusioned. Tahmasp Maskin notes that stupendous losses suffered by the Sikhs reinforced their grim resolve to avenge the reverscs. Abdali was yet at Kalanaur when the Dal Khalsa met at Akal Takhta on the Diwali festvial and decided to hound him out of the Punjab. The Khlasa stood united and Abdali fled back.

In 1767 under the leadership of Jassa Singh Ahlawalia the Dal Khalsa mustered strong at Amritsar to give decisive battle to Ahmad Shah Abdali. The latter sent au emissary to the Sikhs with an alluring offer of viceroyalty to them. They refused point blank to have it as a gift from their inveterate pretender. They knew he could hold the land no longer and after his exit they would have it as a night.

After the death of Ahmad Shah Abdali in 1773, the Sikh Misls claimed the Punjab as their legitimate patrimony. From 1708 or rather 1687 onwards the Sikhs had involved themselves in a traumatic struggle against the forces of oppression and fanaticism. It took them almost a century to meet the tryst with destiny. Now and again they were scattered

to the four winds but they rallied repeatedly with buoyant optimism in their pre-destined future. Their strength lay in unity—the Peynote of *sangat*. The Sarbat Khalsa (Panth) and the Dal Khassa, Guru Nanak created the *sangat* as the sheet-anchor of Sikhism. Sitting together chanting of *Nām* and recitation of *'gurbānī'* became the adjuncts of his gospel. Guru Amardas declared it as the heart of the Guru's person *(Guru kāridha)* His sucessor, Guru Ramdas, the fourth Guru built the nerve-centre (Ramdaspur) with a view to consolidat the *Qursangat*. Guru Arjan made the supreme sacrifice to carry out the unanimous decission of his *sangat* and spurned Chandu Shah's offer. The institution of *'masands'* and the setting up of *'Bakhshishes' 'Dhnans'* etc. were the devices to keep the *sangat* right on the track of *'bhakti'* and ,*shakti'*, Guru Gobind Singh laid the coping stone. He merged himself in the *sangat* of his disciplined and steel baptized saint-soldiers, called the Kralsa the Sarbat Khalsa or the Panth, to combat forces of state tyranny, the Khalsa became a band to crusaders and transformed itself into Dals. The challenges of hard times united them under the leadership of Jassa Singh Ahluwalia. Unity of leadership however made no dent in their democratic character. The leader obeyed the consensus. So long as they observed the cardinal princeples on which the grand edifice had been raised, they stood like a rock, wrecked a mighty empire and repulsed one of the most formidable generals of Asia. As soon as the spirit of self-aggrandisiment at the cost of the unity of the Panth crept in and they became apathatic to the Gospel enshrined in the *gurbānī*, ominous hand on the wall appeared to warn that the days of pristine glory were not to last forever.

The Republic of India and Sikh Polity

KAPUR SINGH

It was the learned Dr. K. P. Jayaswal, who in his famous book, *Hindu Polity*, lent respectability to the crude notion that the type of political society which the Sikh Gurus formed was devoid of any coherent principles of polity. In Chapter 38, at page 351 of the Third and Enlarged Edition of his book, the learned Dr. Jayaswal said that,

> "the Sikhs, as a polity failed, because they could not connect themselves with the past."

It was this taunt that instigated the writer of these lines to write-up a whole chapter on the subjec of Sikh Raj in his English book, *Parashar-prasana*, explaining that the Sikh polity as conceived and set forth by the Sikh Gurus. is by far the most modern, and that, it is integrally related to the principles of the Vedic Society of our ancestors. It was further argued in this book that, it was not the Sikh polity, as such, that failed, but those who either did not understand it or did not have the courage and high character to accept it. It was tried to be shown further, by reference to authorities and historical material that, the Sikh political experiment has received a set back, precisely, for the reason that Sikh polity was sabotaged by those to whom the Sikh doctrines were basically uncongenial, and the Brahminic tradition of Hindu monarchy the only true polity.

It will not be practicable to go over the entire involved argument of this book at this place except to refer to one conclusion in it, namely, that the Union of the Republic of India, which the free people of India have now set up, enshrines in it certain basic principles, that are wholly in accord with tuat of Sikh policy of the Gurus.

One of them is its acceptance of a Plural Society as politically valid, and the other, its assent to principles of Secularism in a special sense.

The Secularism of the Indian Union is not the secularism of one who considers that the religion is wholly irrelevant for purposes of politics. Indian secularism is essentially the faith that sectarian dogmas of religion and so called religious laws of social organisation are not to be the final criteria for the conduct of political affairs in modern India. Acceptance of a Plural Society is, in a way, a corollary of secularism, for, a Plural Society is one in which multiplicity of cultures and its modes of expression, such as language and personal law,

is not considered as antagonistic to national soldarity.

Now, secularism in this peculiar sense has always been in accord with the spirit of Hindu Society from ancient times. As we know, Hindu Society is a complete Society and self-sufficient Society, but it is also a Society which is tolerant of those falling outside its social circle. Harihar II, the Maharajadhiraj of the Hindu Enpire of Vijayanagar (1377-1404) issued a royal edict, recently discovered inscribed on copper plates, laying down that in his Hindu Empire, officially and solemnly dedicated to the local manifestation of Siva, ths Virupaksha, "all religions, all peoples all communities, and all cultural forms, are entitled to equal protection and patronage by the State. "It is this tradition of secularism which is sought to be carried out by the secularism of our Republic and it is this kind of secularism which accepts a Plural Society as a natural and the only ctvivilised form of political societies.

It is this strain which marks Hindus off from all those peoples and societies that insist on monolithic totalitarianism of social and politioal uniformity.

It is this strain of the polity of our ancestors which was not only firmly accepted but which was elaborated and sanctified by the Sikh Gurus as the true basis of Polititics for Mankind.

Mahakavi Santokh, Singh in his Hindi Magnum opus, *Gurpratap-suryodey*, says in praise of Guru Gobind Singh : "If Guru Gobind Singh had not descended on to this mortal plane of earth from the Heavenly regions, the greatest of the calamities that would have befallen mankind, would have been the clamping of monolithic social order in India, and the concept of a Plural Society would have become a thing of the past."

Now, that we cap consider the whale question from a perspective which was not *available available to our ancestors*, . we are persuaded that that the judgement of the Mahakavi was a most profound judgement on the significance of Sikh Gurus in relation to the evolution of Hinduism in its impact upon the institutions of the modern mankind.

By the time Islam had reached the threshold of India, it was already a mixture or an alloy fused from Semitie, Hellenic, Persian and Arabic elements. By then, the various components of this Islamic civilisation were already long familiar to one another and had inter-acted on to each other through thousands of years of trade and conquest. The Caliph of Baghdad, was in every essential respect, the heir to Alexander and Xerxes, to Nebuchednezzar and Solomon, but when the still unformed and molten Society of Islam started an inasion and gradulal conquest of India, it found itself it increasingly intimate contact with something largely alien, the highly complex Hindu world. This Hindu world

was itself an amalgam, but the one which had long since crystallised out into well shaped static forms. The superiority in war strategy and weapons of the new invaders afforded them a tremendous advantage over the host Society, but when this advantage was sought to be turned into an instrument for clamping upon the host Society, a monolithic social pattern of Islamic Society, it gave birth to a tremendous upheavel in the Hindu soul, and this was natural as it would have been, for the Muslim invaders left no alternative to the Hindu Society except that of rebellion. Albiruni's judgement in his objective book, *Kitab ul-Hind* was fundamentally correct, wherein he says : "We (Muslims) believe in nothing in which they (Hindus) believe and they believe in nothing in which we do." The polity and way of life taught by the Sikh Gurus furnishes a solution to the problem arising out of this tremendous impact, which is portrayed in a Tamil composition of the early 14th century and which laments :

"The foul smell of roasted flesh and fierce noise of the ruffianly Turkish soldiers has replaced the sweet sacrificial smoke, and the rivers are red with the blood of the slaughtered cows."

Let us try to have a peep into the nature of this monolithic Society which was sought to be imposed on and to replace the Hindu Society and against which the entire Hindu soul rose in deep lamentation and rebellion.

Instead of giving a dry abstract description let us narrate a true story : This is the story of an educated, cultured young Hindu whose name has reached us through the contemporary Muslim chronicles. as Navahoon. This is a compound of two Samskrit words. *nav* and *ahan* meaning, New-Now. So, this educated young man was named, Mr. Ever Young by his parents. The period is the 14th century of the Christian Era, when the bells were ringing out for the exit of Medieval Age from India as well as from our entire planet. Before this century is out, Columbus would 'sail over waters blue, Vascode Gama would lay anchor at Calicut after sailing round South Africa and the Pathan Sultanate of Delhi would be simmering with discontent leading to invitation to Babur, the Tiger, to India. Bahmani Sultanate and Vijyanagar Empire would be about to crumble. By this time Islam had firmly established itself as the political sovereign power in India. With the advent of the soldier, had come the religious preacher and the craftsman and the adventurer, and they all had settled here with no idea of returning back to their countries of origin. The Muslim religious preachers had established themselves in India in the form of Sufis, of whom two famous Orders were, the Chishtis and the Suhravardis. The latter Order of the *Sūfīs* flourished more vigorously in Sind and Punjab, and could not secure any permanent footing in the Gignetic Doab. The basic difference between the Chishtis and Suhravardis was that the latter emphasised

that outward conformity to Islamic *sharīat* was the first necessary step towards gnosis, while the former stressed the primacy of self-purification, after which the Islamic social way of life, called *sharīat*, inevitably follows. The Suhravardis Order *sūfīs* had their strongholds in Multan and Uch. As the keen students of Indian history would know, it was ultimately the Suhravardi view of polity which prevailed with the Mughal emperors, and Aurangzeb spent his entire life, energy and resources in an attempt to establish the monolithic Islamic pattern of Society in the sub-continent of India.

Reverting to the story of our young Hindu friend, Mr. Young, we find that, on account of sheer merit and qualifications, he was appointed a Superintendent of Police, a *daroghā* in the township of Uch in the year 1384, when the Suhravardi pontiff Syed Jelal-ud-Din, Bukhari, Makhdum-i-Jehanian, was lying on his death-bed. Mr. Ever Young, out of politeness and official good form made a call on the dying pontiff and greeted him with these well-chosen words: "May God restore your health. Your Holiness is the last of the saints as the Prophet Mohammed was the last of prophets."

Now, it is quite clear to a clear thinking, impartial mind that Mr. Ever Young was just being polite to His Holiness in the context of the official post which Mr. Ever Young held, and the political status which His Holiness enjoyed in the theocratic city-state of Uch. He merely wished to say that His Holiness was as exalted a saint as Mohammed has claimed himself tobe prophet. As students of Islamic theology know, the *hadith* asserts that Mohammed claimed that he was "the last of prophets". (*annā ākhirul ambīā*)

Syed Jelal-ad-Din, while on the threshold of his death, considered it as his holy duty to place a proper construction on the customary greeting with which Mr. Ever Young had addressed him. The Chief of the Uch, then, was the brother of His Holiness, Sadr-ad-Din and the Chief of the Police was a new Hindu convert, Raju Quattal. This theocratic trinity construed the polite greetings of Mr. Ever Young to mean that, as tantamounts to an expression of faith in Islam, that is, a solemn proclamation by Nav Ahoon that he believed Prophet Mohammed of Arabia to be the last and final Prophet in the matter of religion for all mankind. Upon this, the holy trinity demanded of Nav Ahun that he should make a formal declaration of conversion from Hinduism to Islam. This, the Hindu young man firmly declined to make, in the full knowledge that it will lead to most serious consequences. His refusal to make a formal declaration of conversion to Islam which he had never accepted as his faith, was authoritatively adjudged by the theological court of Uch as an act of apostasy, for which the punishment is death according to the law of the *Sharīat*. Thereupon, this Hindu youngman fled for his life to the court of Firozeshah

Tughlak at Delhi in search of asylum and protection against this Muslim theocratic tyranny. In the meantime, His Holiness, Syed Jelal-ad-Din Bukhari, expired and his younger brother occupied the office of the Muslim pontiff at Uch. This younger brother, pursued the matter of the alleged apostasy of Nav Ahoon and personally travelled to Delhi to urge upon the Defender of the Faith, to execute Nav-Ahoon for the grave sin and crime of apostasy. Firoze Tughlak placed this matter before his Council of Muslim Jurists and they were, by no means, unanimous with the verdict of apostasy passed against Nav Ahoon by the theocratic authorities of Uch. Since there was divergence of opinion, the matter went up to Sultan Firoze Tughlak for final verdict in his capacity as the Defender of the Faith, and the Sultan decided against Nav Ahoon. Nav Ahoon was taken in chains back to Uch and was duly executed as a renegade from the Society of Islam, spurning to the last the alternative of life and worldly honours in exchange for his Hindu faith.

The story is given in detail in the Persian book, *Siyyar-al-Arfeen,* written by Mevlana Fadal-Allah, at pages 159-60, as printed at the Rizvi Press, Delhi in 1311 A. H.

Here it is pertinent to say that the martyrdom of Nav Ahoon is a pure example of a Punjabi Hindu religious martyr, unlike the martyrdom of Haqeeqat, and the exploits and martyrdom of Banda Singh, Bahadur, in both of which latter cases the Arya-Samajists of Punjab love to alienate them from the Sikh context to create a Hindu martyrology.

It was against this monolithic politica Society that the Hindu soul rebelled to whic the Sikh Gurus gave a concrete and dynamic expression in the form of a polity which concedes the right of minority cultures an communities to exist as equal citizens in single national state.

In such a polity and such a State, whic is the true expression of Hindu politica genius, and which has been approved and promulgated by the Sikh Gurus, there will be no ruling community or imperial race, such as in all periods of History have emerged, arrogating to themselves, the right of bein the chosen people, and who then not only constitute a terrible tyranny over the human soul, such as has been referred to in the story of our Mr. Ever Young, but they also set themselves as the absolute standard for imitation by others. In ancient societies, where an imperial pattern of social form was not forcibly imposed, as in the case of Islamic Society, the second danger to human values has alweys been there. The early Egyptians, Assyrians, Babylonians and Persians may be mentioned, whose way of life came to be tacitly imitated gravely impeding free development of human personalities. The Greeks in this matter, still seem to live in our thought today. In the contemporary scene, when the Arab speaking people fell behind, they had already passed on the sceptre of cultural

authority to western Europe, and, thus in our own life time, we are witnessing this leadership tacitly move on to the United States and Russia. Although U.S.A. has not imposed military occupation on other nations, yet American idiom and accent, American sartorial fashions, American music and American architecture, tend to assume the form of absolute standards for rest of the world. It can, by no means be seriously argued that they are intrinsically better than anything which can be produced anywhere else.

There is obviously something in human nature which causes it to imitate the thought and mannerism of those who are physically strong. This always has been the case and shall always remain so. The sloppy idealism in which Indian leadership prides today, of disapproval of physical strength and military conquest is a temporary phenomenon and the Indians can accept such political shibboleths only at their own peril.

To conclude, the principle of Secularism and Plural Society are the true expressions of the Hindu political genius and tradition, and the Sikh polity which the Gurus developed is the only reliable anchor to which the ship of the State of a free India can be tied for safety and endurance. But, these principles must never be permitted to slide back into the smug belief that the political freedom and political might are of secondary importance for mankind. Guru Gobind Singh gives a timely warning to those, into whose custody the Union of the Republic of India now happens to be. Guru Gobind Singh says : "In this world of phenomena, the measure of all things is eventually determined by the sword and the strength of the muscles of arms."

Everything may not come out of the barrel of the gun, as Mao Tse Tung crudely puts it, but everything worth while must eventually be defended by the gun, so that it may not go under a monolithic totalitarian tyranny which is another name for death —long night, *Mahārātrī* of barbarism and colourless uniformity.

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Sikhism-Sources of Religious Authority

PROF. GURBACHAN SINGH TALIB

The Principal Source—Adi Granth

Adi Granth the Scripture of the Sikh faith is to the Sikh people the main source of guidance as to belief as well as to the prescribed spiritual and moral life. Particularly is this so because it is looked upon not only as a book containing a philosophy or voicing forth devotion (it is both) or as a code (which in the formal sense it is not) but mystically as the "Person manifest of the holy Gurus" *(Pragat uran kī dehi)*. As such, *Adi Granth* called reverently *Sri Guru Granth Sahib* is installed for worship in every Sikh Temple and in any assembly held for worship is worshipped and revered as would be the Gurus themselves were they present in person. Mystically it is not merely a book for by the process of spiritual transmutation, paper and binding material became divine and holy. It is therefore the proper object of worship. Reverence for the *Granth* (lit. Book, as in the case of the Bible or Korān), originates in a pronouncement believed to embody the last testament of Guru Gobind Singn to the Sikhs which in the original is repeated morning and evening at prayer-time by Sikhs :

āgyā bhaī ākāl kī tabhi chalāyo Panth,
sabh sikhan kau hukam hai guru mānio Granth
Gurū Granthjī māniyo pragat gurān kī dehi,
jo prabhu ko milibo chāhai khoj shabad main lehi.

By decree of the Lord Eternal did I initiate the Panth :
All Sikhs are hereby commanded to look upon the *Holy Granth* as their Guru,
Look upon the *Guru Granth,* ye of the Khalsa, as the Guru's Person manifest;
Whoever among ye seeks to have communion with the Lord shall find it in the holy word of the Book.

The Guru's injunction, reproduced above, thus gives *Adi Granth* a unique place among the religious scriptures of mankind. It is not only the preserved voice or experience of the seers or prophets, but is, mystically and according to the unshakeable faith of the people, the very visible form of the Gurus. That would obviously make its authority infallible and immutable in all matters concerning faith, particularly to resolve doubts and to meet crisis. Apart from the poetic formulation of Guru Gobind Singh's decree and testament reproduced above, in the *Adi Granth* itself are clear injunctions as to the identification of *Bānī* (the Word) and the Guru. In the holy *Granth*, *shabad* (the Sacred Word) has been

reckoned the highest, and the source and means of emancipation from the *meshes* of *Māyā* and the transmigratory cycle, which is the supreme consummation (*param-gatī*), to the achieving of which man's life must be directed. In the course of the *ardās* (prayer, supplication) offered in the Sikh congregations, the holy *Granth* is often referred to as *shabad-brahm* (the Supreme Being in the form of the divinely-inspired Word). Being thus the Divinely inspired Word, as avered repeatedly by Guru Nanak and his spiritual successors, it is looked upon as eternal, infallible and a true guide for mankind.

Says Guru Amardas in the measure *Gujarī* (*Slokas*-Page 515 *Adi Granth*) *vāhu vāhu bānī nirankār hai tis jewad avar na koi* (Hail the Guru's Word—the Formless Creator—which is Supreme over all).

The *Adi Granth* contains the spiritual compositions, in the form of devotional hymns and disquisitional-transcendental vision of the first five Gurus (from Guru Nanak to Guru Arjan), the hymns of Guru Tegh Bahadur, the Ninth, and presumably a couplet of Guru Gobind Singh's composition. In the finale, it contains a statement of the musical measures according to which the hymns are composed, but it is known to be a later addition, and not *Guru-vānī* (Guru's Word). Besides, it contains the compositions of a number of Indian *bhaktās* or saints, drawn from several creeds and castes, including Islam and, the 'lower' castes, who have voiced forth devotion to the One Supreme Being and preached the higher morality. There are some hymns by the bards attendant on Guru Arjan. These compositions were carefully selected by the compiler of *Adi Granth*, Guru Arjan, to give the Book the character of a Peoples' Bible for Indian humanity, without the narrow constricting limitation of creeds and sects. Such being the origin and character of the holy Book, it is obviously fitted to be the guide to man in all his spiritual and moral problems and dilemmas, where the ordinary human intelligence may fail to provide direction. Men have consulted the Book, and its words have been heard, as read out by the presiding priest, as the authentic Voice of God, which must be followed in initiating each and all of the undertakings of life. A strange peace and confidence descends upon men when they hear these words. The holy *Granth* being all devotion, spiritual vision and moral guidance, while it may not speak in ordinary human tones of advice, it never fails to point to the higher path, along which man, although he may not meet with worldly success, may rise to heights of moral and spiritual achievement.

The Book, whenever need for guidance arises, is opened after the seeker has prepared himself with a pure heart, and the first verse or verses that meet the eyes are looked upon as a kind of oracle. Sikhs do not (and are not permitted to) fix their faith on astronomy, argury or any of the usual modes of divination. Hence the Guru's Word alone is their source of guidance. On two occasions in

recent Sikh history (though the Book is consulted day in and day out by seekers) it was consulted in the moments of great crisis. Once, when in 1922 the conservative priests of the Golden Temple refused to accord equal religious status with people of castes considered respectable to those supposed to be of lower castes. The direction of the Book was clear and unambiguous : "God's creatures must not be discriminated against." On the other occasion, as a band of devotees set out to purge the holy birthplace of Guru Nanak, Nankana Sahib, of the foul inequities of the priests, the Book in the famous hymn of Guru Ramdas, voiced a prophecy : "In serving the Lord, the devotee may not flinch from making an offering of his body, limb by limb, and immolating himself in fire." [1] This prophecy indeed came true as martyrdom awaited the heroic men who nevertheless proceeded to the shrine, steeled in their resolve by the guidance given by the holy Book.

At the conclusion of the day's service in a *gurudwārā* the last act is to open at random a page of the Book, and to listen reverently to the first words that meet the sight, as these are read out by the ministering priest. These words are called '*Hukum*' or Command for the Day. Since the themes of *Adi Granth* are spiritual vision, moral direction and voicing of faith—'the larger hope'—men are never disappointed in seeking some guidance for their actions in daily life. The Book is opened to seleet a name for newly-born child, or for who has taken the Sikh baptism, when the first word or even letter might suggest a name which would be considered auspicious, as coming from God.

Doctrinally, the Book may be and is consulted as guide in deciding issues as to principles of faith. Thus its authority is unambiguous in rejecting image-worship, belief in days and hours auspicious and inauspicious, and in miracles, a display of which might be made by claimants to holiness in order to dazzle those in whom they can inspire such faith. The authority of the Book is clear in denouncing such beliefs as superstition. To take up only one of these miracles : Guru Nanak when challenged by the Yogis to enter a kind of contest with them to demonstrate his 'powers' replied to them in these words :

> "Were I to wear the vesture of fire, lodge in a house of snow and feed on iron ;
>
> Were I to drink universal suffering like water at a gulp and drive the earth about ;
>
> Were I to weigh the heavens in the scales againt an ounce weight ;
>
> Were I to expand beyond the limits of earth and heaven, and bring all under my sway ;.

---

1. *tan man kāti-kāti sabh arpin vich agni āp jalāin*

Were my will to be omnipotent, and bind the universe in obedience-what then ?
Mighty is the Lord, and
great His gifts.
Saith Nanak, His greatest gift in His grace is the greatness of devotion to His Name."

Similarly Guru Tegh Bahadur, arraigned by the Muslim divines in Aurangzeb's time, when asked to prove his sainthood by a show of miracles, refused to enter into any such trumpery saying that such theatrical shows would be a shame for men of God. It is recorded of him, that he gave away his life, but not his resolve to tread the path of God.

About ritual charities to *brāhmins* and others considered holy, about ritual purity or impurity, removable through the ministration of *brahmins*, the Guru again has left in the Book clear injunctions. So also about supposedly 'unclean' castes. A few quotations will illustrate these points.

On ritual charities :

'A robber, who gives away charity out of his booty, for the benefit of his ancestor's souls—
In the next world the stolen goods will be identifed, and the recipients' ancestor be arraigned as a thief ;
The hands of the middleman who sanctions such charity will be lopped off in punishment.
Nanak, only that will benefit in the next world which a man gives away from his earning."

On ritual worship :

Continence and purity are my rice ; mercy my wheat ; attainment to God my leaf-plate and offering ;
Good actions my milk ; contentment my ghee—such are the gifts I seek.
I ask for the gift of the milch-cow of forgiveness and forbearance ;
Of this cow let my mind fixed in God, such the milk,

The vesture I beg is God's praise and a life noble striving.

May Nanak ever meditate on God's qualities.'

On Hatha-Yoga

Make contentment the earrings : righteous endeavour thy begging-bowl and contemplation thy ashes :
Make the quilt from the realization of thy morality, and thy body pure of defilement ; thy code and staff, faith in God :
Let all mankind be thy sect conquering thus thyself, must thou attain complete fulfilment.
Salutations to Him—the Primal, Immaculate, Eternal, Immortal-Immutable through all time.

Again, on *Hatha Yoga* and asceticism which are forbidden :

The self-suppersion of *Hatha* disintegrates the body :

Fasting and self-torture do not turn the mind towards joy in God.

Nothing equals meditation on God's Name.

'As is the lotus untouched by the water ; or the duck by the stream ;

So man fixing his mind on the Eternal may cross the ocean of the world.

Thus doth Nanak state the Truth ;

Man must find the seclusion of absorption in the One, and maintain indifference amidst the attractions of the world ;

One who thus has a vision of the Inaccessible Unknowable Creator, Nanak is a slave unto Him.'

On Mendicancy

One who calls himself a *pir* (holy man) and goes about begging.

Touch his feet never,

One who earns something by honest labour and gives away part of it in charity.

Saith Nanak, he alone knows the path.

All other issues, besides these mentioned above, of a doctrinal character, may be resolved by referring to the proper context in the Book, in which generally clear directions may be found, though couched in language which is poetic and sometimes very cryptic. But to the seeker, seeking the truth in the spirit of genuine enquiry, and with a pure mind, the guidance would be clear. Of course, a good deal of study, thought, and familiarity with tradition is necessary for a concrete interpretation of the Book and for finding guidance and communicating it to others.

New issues would be cropping up in the course of the history of a dynamic people like the Sikhs, adjusting the course of their community-life in response to the demands of new historical situations. Such for example, as : What is the relationship of the Sikhs with the Hindus ?

What should be the attitude of the Sikh to Hindu, Muslim and other sacred books ?

What should the Sikhs' attitude be towards the mythologies and epics of India, which are used profusely in Sikh sacred literature for illustrative purposes ?

Should any 'aids' to worship be used ? Even such a simple one as a rosary ?

Should visual representations of the Gurus be worshipped ?

Is there a fixed architectural pattern for the Sikh temples ?

Does religion go along with politics according to the Sikh teaching ?

Such and other doctrinal issues will be cropping up, and generally clear guidance will

be found, directly or indirectly, from the Book.

In the interpretation of *Adi Granth*, a number of approved books of exposition may be consulted. Chief among such is the *Vārs* (Cantos) of Bhai Gurdas, a scholar who acted as amanuensis to Guru Arjan in making the final draft of the holy Book. Guru Arjan himself graciously described Bhai Gurdas's book as 'Key to the understanding of the Guru's Word.' This work is indeed saturated with *guru-vānī* and shows a deep and penetrating understanding of it, and is the result, moreover, of vast scholarship in Indian religious thought. Another book, the main source of the information on Guru Nanak's 'Life', is the *Puratan Janam-Sakhi* of which the best known edition is that published by the Punjab Government in 1885 in a photo-zincographed copy from the original in the British Museum. This book however, must be read with discrimination in view of its containing much matter of a mythological character. As a corrective and supplement to it, the First *Var* of Bhai Gurdas may be studied.

Other Sources of Religious Authority on Ceremonial.

While the authority of *Adi Granth* is overriding and supreme in all matters, since the creation of the Order of the Khalsa and the edicts and decrees issued by Guru Gobind Singh from time to time, another source of authority has come up in the form firstly of the epistless and directives issued under the Guru's signature, called *Hukamnāmāhs* (Commandments), and books of codes of conduct, claiming to be compiled under the Guru's authority. The more famous among these latter are those by Nandlal, the Persian poet (entitled *Tankhāh-Nāmā)*, Bhai Daya Singh and Bhai Chaupa Singh. Some poets and writers, who had seen the Guru and listened to him, have left included in their writings express injunctions from him for the guidance of the Sikhs. One such is *Guru-Sobha* by Senapat. Another is *Gian Ratnavali* by Bhai Mani Singh the great martyr. The existing *Hukāmnāmahs* have by now generally been examined and the genuine separated from the spurious ones forged by certain families to draw to themselves the veneration and ritual charity of the Sikhs. A standard edition of these along with photostat copies of the originals has been published by Dr. Ganda Singh. A great authority on these was Bhai Randhir Singh who passed away only recently. The *Hukamnāmāhs* contain historical material as well as certain general principles for the guidance of the Sikh people. The *Rahitnāmās* are detailed codes of conduct, which have been in existence since the early eighteenth century. These are generally in agreement with one another on fundamentals, such as the code for the *amritdhārī* Sikh, the prohibitions to be imposed, and the general way of life to be followed. Based on these and the emerging consciousness among the Sikhs of the necessity to preserve their identity, the Shiromani Gurdwara Prabandhak Committee of Amritsar has sometime back issued a 'code' entitled '*Rahu-Rīt*' which represents the

consensus and conscience of their faith and what its practice should be.

Adverting to the authority of *Adi Granth*, even the *Dasam Granth* issued in the name of Guru Gobind Singh, has to be judged as to the validity of its various portions in accordance with the fundamental teaching of *Adi Granth*. There is a controversy in Sikh scholarship as to whether the whole of the *Dasam Granth* is Guru Gobind Singh's work or has his authority. Because of the presence in it of much material which it is difficult to reconcile with the fundamentals of the Sikh faith, this controversy has continued, though now the consensus appears to be to regard its claim to genuineness as a whole with caution. Here and there in portions which appear to run counter to Sikh belief, asserveration exist in it, either from Guru Gobind Singh himself or by others under his sanction, which reiterate the fundamental monotheistic principles of Sikh teaching, and repudiation of doctrines like incarnation and worship of the deities of the Hindu Pantheon and of Muslim claimants to holiness. This only confirms what has earlier been said about *Adi Granth* being the ultimate authority for appeal.

The Khalsa Invested with Supreme Authority

Guru Gobind Singh, as is well-known, did not name any one to succeed him as Guru, but in a gracious gesture of faith decreed that henceforth pure-hearted Sikhs, seeking guidance will find him present in their midst. Thus, the believers as a whole—the Khalsa or the *sangat* (congregation) would have the authority to decide all important issues and guide the people. When he was surrounded by an overwhelming force of the Mughals at Chamkaur in December, 1704 and decided to face dea.h fighting, his followers by a resolution decreed that he must save his life for the good of the faith, and made him leave the small house which they had turned into a fortress. This was the first instance of that spiritual authority of the Khalsa which was always there but was specifically decreed by the Guru in his last hour. Furthermore, as said earlier, the *Adi Granth* was decreed to be the Guru. Hence a doctrine whereby the Khalsa assembled to seek guidance from the holy Book would itself be transmuted into the Guru. This has been the practice of the Sikh people all along, right from the days of their barbarous persecution in the early eighteenth century to the present day. There is indisputable authority for the belief whereby the opinion of the assembled congregation (the Khalsa) or their representatives is accepted as the voice of the Guru himself:

'Know ye the Guru's Khalsa to be the manifest Person of the Guru;

Any Sikh seeking communion with me, must seek me in their congregation'.

(Guru Gobind Singh as quoted in *Rahitnama* of Prahlad Singh).

An issue may be decided in an assembly convened for the purpose or may be entrusted to a body of five, called *Panj Piyare*, believed

to represent the first five converts to the faith who offered their heads to the Guru. These five may be selected at a holy spot like the Akal Takhat, after due prayers and seeking the Guru's guidance, and the injunction to them would be to give true guidance in the Guru's name. This institution is a source of authority which is generally accepted, unless there are reasons to believe that extraneous considerations might enter into their verdict. This has very seldom happened though, and the *Panj Piyaras* once selected, have discharged their duty faithfully. They must be good, believing Sikhs, observe the code, must be conversant with the tradition and sacred literature and be under no pressure. These are not easy conditions to fulfil, but the Sikhs have again and again decided vital issues in the way just outlined.

The Catholicity of Guru Gobind Singh, and its significance for Modern Hinduism

JATINDRA MOHAN CHATTERJEE

Guru Gobind Singh gives the most catholic outlook in religious preaching. Besides the Sikhs everywhere, his *Dasam Grantha* can yet give lead to the Hindus and other religious faiths. He achieves this wonderful success within his characteristic simplicity and strong consistency. And his lead is a pregres ive for all

The progressive movements of the Hindus are usually traced to the 19th century after the European colonization appeared to have become the sealed fate for India, and European Humanist ideals penetrated to the intellectual leaders. The Brahmo Samaj of Bengal, Prarthana Samaj of Maharastra and the Arya Samaj of Haryana were the resultant reformits movements. The Sikh Guru's reformation was really based upon six fundamental principles of catholicity as revealed in the remote past by Atharvan Zarathustra of Persia. These principles being 1. Monotheism ; 2. Non-idolatoy; 3. Caste-equality; 4. Race-equality; 5. militancy and 6. that the purpose of living is ultimate Union with Mazda which can be achieved through *love*.

These fundamental principles were put into practice by Guru Nanak in the 15-16th century, and as such the Hindu reformist movements need not have again compartmentalised themselves into protestant sects. That defeated the very purpose of achieving human unity through the joint quest for religious truth. Guru Gobind Singh, as the torch-bearer of Guru Nanak was not reformer in ordinary sense. He was a rediscoverer of eternal Truth, not from quotations of old scriptures but from practical experience of life and direct communion with God. He gave Words which carried the authority of *truth at first hand.* As such he had neither compulsion to lead a crusade for cutting the wings of Hinduism, nor any hesitation to test and accept anything of Hinduism that appeared good. His reforms and accepted way of living therefore do not add to just another sect which in the name of progressiveness could become infested with bigotry and parochialism against the orthodox school, and get fossilised in the process. Within Sikhism, Guru Gobind Singh fathered not one but several groups with special way of life for each, such as the Nihang on the militant side and the Nirmala on the puritan scholastic side of the spectrum. But fundamentally they are all one in the Khalsa, while both Khalsa and Sahaj Sikhs have equal

rights before the Guru. He has given a legacy of dynamism and catholicity, not a set dogma. The Guru looks at a person as a human being, not as a Hindu, a Musalman, etc., brand name *(nā ham hindū, nā musalmān.)*

Like Sri Ramakrisna Paramhansa, through whom the humanist reformers of 19th century rediscovered Hinduism in all its fundamental aspects, Guru Gobind Singh himself tested various paths of worship and found that a being could achieve salvation in a variety of worships. This included worship of the only God as Mother Shakti, in the same orthodox yoga way as Sri Ramakrisna. He plainly states on the autobiography :

> " *hemakunt parvat hai jahā,*
> *saptsring sovata hai tahā.*
> *saptsring tiha nām kāhāvā,*
> *pāndu rāj jahin yoga kamāvā,*
> *tahin ham adhik tapasyā sādhī,*
> *Mahakala kālikā ārādhī*
> *ihi bidhi karata tapasyā bhaye*
> *dwaite eka rup huaiva gaye*
>
> *(Vicitra Natak : 6-1, 2)*

"In the region of Hemakuta mountains there is a valley adorned by seven peaks. The place is also called Seven Peaks where the (legendary) king Pandu meditated before I performed there prolonged ascetic meditation in the worship of Mahakala and Kalika. Such was the meditation that the duality (between God and the devotee) was sub merged by unity. '

The great yogic power of Guru Gobind Singh is proved from fact that during his last days in Deccan an accomplished ascetic yogi named Lacchman Dev spontaneously recognised his superiority in yoga and was overcome by holiness and surrendered to him seeking to serve him as a *bāndā* (slave). Guru Gobind Singh admitted this *bāndā* as Banda Singh into the Khālsā and gave him the military command of the Khālsā with the title Bāhādur. Banda Bahadur's accomplishments as a military commander is historical proof of growth of human power through meditation and blessings of the Guru.

Guru Gobind Singh said that all other prophets preached their respective faiths and findings but none made arrangement for prevention of mischievous use of power and religious bigotry. Something is necessary so that honest people, irrespective of their caste, race, nationality or religious association could be protected from exploitation and terrorisation by mischief-makers. He declared that his purpose of life as approved by God was not only to preach his faith but also to uproot the evil-doers who oppressed the saints of any sect.

Guru Gobind Singh thus dedicated his life for the same purpose as Gautama Buddha who lived to preach and demonstrate the way to remove sorrow from life. Buddha also

established caste and race equality. Buddhist monks and the laity were trained to make political interventions where oppression took place, in non-violent way. Guru Gobind Singh, however, like Zarathustra, Rama, and Sri Krisna of the past, allowed all people to carry arms and permitted armed intervention on behalf of the honest when peaceful methods were unsuccessful.

In the form of democracy praised by Gautama Buddha and Guru Gobind Singh only the trusted direct representatives of the people maintain law and order, administer justice, collect taxes and arrange for relief. Not the self-appointed "ruling class". Guru Gobind Singh had found that the system of imperialism and monarchy of both Muslim and Hindu tradition in India as elsewhere degenerated into breeding of hypocrite tyrants who became untrustworthy, as they built systems of plundering and terrorising the mankind through appointment of thoroughly corrupt and cruel officialdom in the name of legal government. Thus 90 years before the first Jeffersonian democracy (late 18th century after American Independence) Guru Gobind Singh granted and realised for people the right of democratic self-rule with equal dignity and opportunity for all. He appointed himself and his beloved Khalsa to the duty of guarding this equality and freedom for all, peacefully if possible but not hesitating to take arms when compelled.

Guru Gobind Singh did not confine to only invisible formlessness of God as in the Sufi doctrine but accepted the vedic tradition of reaching divine ecstacy by observance of forms, feeling the divine presence in the grandeur and forces of nature, and vision of divine form in the nature. For instance one of his hymns reads thus :

"mundoke māl disanke ambar
vāmkaryo galme asi dāro,
locana lāl karāl deepai dou
bhāl virājata hai aniyaro.
cchute hai val mahavikrāl
visāl lasai radapanti ujjāro,
cchādata jwāl laye karvāl
so kāl sadā pratipāl thāro."

(Candi-caritra-17)

"She has a garland of skulls (the 'ego's of innumerable beings living in the creation), the sky is her garment (she is not concealed or shrouded from view, she is fully revealed to her children through the view and touch of nature), with a sword in left hand she strikes at the throat of demon (takes a terrible aspect for the protection of her children), her eyes are red as if glowing like lamps. Huge is her brow spread without barrier. The hair spread to the horizons in great terrible masses, huge is her tongue and the teeth are bright. She who radiates pain with her sword is the same *Akāl* who is your eternal protector (so what fears have

you ? why should you depend on others ?).

Arjuna describes the vision of a similar terrible aspect of *Akāl* in the battlefield of Kurksetra (*Gita*, chapter II)

However, while having free and fair dealings with orthodox Hiduism, Guru Gobind Singh does not accept anything from Puranic literature unless confirmed by personal experience, in which respect Sri Ramakrisna and Vivekananda both resembled him. Thus Guru Gobind Singh could not support either polytheism or belief in divine "incarnation" to which the ancient Greeks, Romans. Egyptians, Semetics and populist Hinduism of the Puranas subscribed. Without showing any disrespect or even doubt to the other view and without quoting dogmatic scriptures he simply speaks his heart thus :

"mai na Ganesahi prathama manāūn
Kisan Visnu kabahū na dhyāū,
kān sune pahicān na tinso
liva lāgī merī pag in so.

(*Krisnavatar-434*)

" I donot remember Ganesa compulsarilly at the beginning (of every worship-session as the Hindu priests do spreading beliefs that gods are all different entities whose procession is led by Ganesa has to be welcomed as the first guest entering the house). I never meditate on Krisna (the human Guru, whose Gospel has come to be known as the *Gita*) as a substitute for Visnu (the Only God in Omnipresent Protector aspect—Gorakha, i. e., Protector of all beings as addressed in the *Japji* 5-4). Because, though I heard about them I have not met them personally, My love is attached to the feet of One Same."

A SIKH IN GREECE

PROF. BRIJ PAL SINGH*

"Are you from Sudan ?" asks the conductor in the tram(or "trolly" as the Greeks call it) as I sit down in a seat next to him. I say "no". He suggests "Somalia". I repeat "no". Both of us are amused and to enjoy the fun, I refuse to tell him my country until he names half a dozen less-known countries from Arabia and Africa. He smiles his defeat. And as I utter the word "India", he gives out a big breath, "ah". He had least expected such a well-known country. Then he turns his head immediately to his job of issuing tickets. At the next respite he beckons me with his friendly head jesture and asks, "you are a Buddhist ?" My "no" makes him curious still and he suggests Brahmanism, Islam, Christianity, Hinduism, Judaism etc. in turn until his glossary of religious sects of world is exhausted. He gasps his defeat and his eyes wide open circles with astonishment when I tell him that I am a Sikh. No, he has never heard the word. He has neven read it. He has never met a Sikh. And then I am compelled to explain what Sikhism is and what it stands for to a small group who has gathered round us by now. Of course, it has to all of them Greek in Greece.

Such incidents occur now frequently as I walk in the busy avenues, visit offices, libraries or even the crowded department stores in the course of my 'ordinary business of life'. I have been in Athens now for the last eleven months or so on a Greek Government scholarship for doctoral research. My topic of research is 'Tourism and Greek Balance of Payments'. I have to visit libraries and offices as a part of collection of data and information on this topic, My professors, two specimens of the finest in Greeks, had told me, rather warned me, that to collect statistics in the field would be the most difficult task in Greece, not only because of the language problem but also because research traditions of ancient Greece are not somehow grounded in the grass-roots of the modern public and private offices. What has come to me as a *pleasant surprise — finding that my Sikh form and exterior is my greatest asset in this respect.*

The moment I enter office, the receptionist noticing my turban and beard gets herself interested in me. It becomes easy to get to the person concerned. Here again I am asked, first of all, to explain religion, my beliefs, the state of politics and economy in India and so on. The discussion makes the person friendly and my formal work proceeds more smoothly. Greeks have the ages-old traditions of a thirst for knowledge. Distance of India from Greece running into thousands of miles and its ancient culture and civilization lend charm to them. My religion and its form prompts them to ask. Even otherwise

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Greece is a fair good exception in the whole of Enrope. Here the foreigner feels at home. Racial feelings are non-existent, Black Africans mix up freely with the local population. Greeks take the initiative in talking to the foreigners. And when a Sikh presents himself as a Sikh, they naturally feel unusually interested. A Sikh is a foreigner beyond doubt, indeed he is hundred per cent a foreigner.

Fortunately or unfortunately, it seems, I am the only Sikh living in Athens; may be in Greece. Athens is the birth-place of democracy and European civilization. But modern Athens is a highly urbanized city like any other European capital. In some respects it is unique. Almost 25-30 per cent of the total population of Greece lives in the Greater Athens area alone. With a population of about 25 lakh people, the city has some 5 lakh cars running on roads in addition to about 50,000 taxies. More than 40 lakh tourists visit this country every year; almost all of them come to Athens once. Any foreigner is absorbed in this vast ocean of humanity, but not a Sikh. Thanks to our Gurus, he is spotted at once. And he is rather more welcome. Greek economy is heavily dependent on tourist receipts and Greeks realize it quite well. The government has a well-executed tourist policy. Even by ancient culture Greeks are very hospitable and extrovert people. A Sikh should have an easy time in maintaining his religion in content and form. Why am I the only Sikh seen here?

After a stay of about eleven months I have come to know that there are hundreds of my brethren here but they have all become clean-shaven. I have met dozens of them by now. To be true, they have met me; invariably they call me from a little distance in sweet Panjabi tone, "*Sat Srī Akāl jī*". I am so pleased. But it is distressing to note that not one of them has kept his form. I always ask them "why? Do they face any problem from the government, industry or people if they keep the hair? No surely there is no such problem and they do agree with me on that. They are, however, mostly illegal entrants to this country and almost all of them are illegal residents. They want to conceal themselves and their deeds. Most of them come here attracted by the higher wages and freer traffic in wine and women. Unscrupulous travel agents, operating mainly from Jullundur and Delhi, first lure them and then 'throw' them somehow in the country. They manage to continue to live here with the help of old comrades. Most of them work on ships as low-class unskilled crewmen. Because of inflation, scarcity of this type of labour and the psychological temperament of all of us to convert all money in our own currency, they feel happy to find such work on ships. Visa nnd resident permits are not required on high seas. Food and alcohal is free. They can save some money and send home as well, So the parents are made to believe that they are earning 'decent' salaries and living in '*phoren*'. Shipping companies welcome the cheap labour supplied by India and Pakistan

as long as they do not create problems of law and order. As comparative Greek labour is not available, shipping companies have only to face the opposition of international unions. In fact everything seems to be in the knowledge of the government here as well. They simply t o l e r a t e in their own economic interest. The fair name of my country is certainly blemished. The name of my religion is not; becanse they dare not keep their religion, they dare not declare who they are. They are not Sikhs. If they want to indulge in misdeeds they have to conceal it. In order to conceal they must forsake the religion which is so open. So conspicuous that one has always to have an insignia, something like a flag on the very face and the head. Thus I have realized the value of Sikhism, its form and content, often with tears flowing down my eyes.

At first I felt very sorry that these brethren of mine, who were my own brothers born of one father—Guru Gobind Singh, had forsaken this religion. But why do I feel that way? I reasoned with myself. Because the number of Sikhs has got reduced by some few hundreds or even thousands? Ah, our great Guru knew how an ordinary Sikh would feel about it. So he made compulsory an exterior form of Sikhism which only a persons with a very deep conviction to its content could adopt and keep. Any-one with a superficial belief in the basic tenets of Sikhism would be the first to question and forsake its form. To a modern man whose philosophy of life has become to lead a 'comfortable' and 'luxurious' life, this form would seem to be *too difficult*. almost an 'uneasy burden'. But one who is fired with the truth, one who has realized the meaning of life and wants to live the good, dutiful and purposeful life beyond the life of goods and commodities alone and one who seeks to live as the Gurus ordained us to live—that person would find this exterior form of Sikhism as the fundamental to his very existence, the indisputable sign of his love for and conviction for the content of this great religion. Indeed the more one reflects the more one realizes that this form is actually, truly and basically a part of the content of Sikh way of life. Have I conquered '*haumai*' if I want to *appear* as most others are according to the *current* concepts of beauty, smartness and easy life? (For all these not relative to time, place and even the current economic power of an alien culture?) Hav I understood the concept of '*Hakam*' if object to one part (the so-called exterior aspect) of Sikhism but give my lip-sympathy to the other? Thus realizing I feel happy that those who did not believe in the basics of Sikhism but kept its form just by tradition or only at the behest of their social group cannot even keep the form of m religion when they want to lead the loose life of crime, illegal existence and of extramarital sex, and wine. They may be 'enjoying the 'pleasures' for some moments, I do not know. But I do know, and most of them agree with me voluntarily, that they hav ruined permanently their *health* and *happiness*.

So I realize here that in order to be a true Sikh you have to be a good citizen. which country would object to have such residents? Sikh as a Sikh is more welcome, lives happier and better in foreign countries.

That is not to say that one does not face 'problems'. There are two things to the question, We have to define the word 'problem' first. If others look at me with curiosity and a question-mark, is it a problem? I can react to such a situation in two ways. One is that I feel embarrassed and depressed because of these looks. It becomes my problem then. The other way to take these looks in as an opportunity for self-expression and a step towards social introduction. The same strange looks are not a problem but an asset now. 'Problem', after all, is my reaction towards events—often it may be just my psychological fear. At least I have never fels this sort of problem or fear. I often wave my hand in a friendly jesture to the curious eyes and get in return beeming smiles whiles hands are waved back more warmly in reply. And this is true in the case of little children, young boys and girls and old people alike. Of course in the course of an actual discussion one has to be bold, forthright and without any sense of inferiority whatsoever. A lady asked me at a shop, "Why do you keep hair? It must be too hot with them during summer, especially in India." I said, "Why don't yon replace your skirt with mini-shorts as young girls do in America? Athens is surely hotter than New York" She thought for a few moments then said, "Why should I remove my skirt? It is part of my dress. And it is my national custom. And I do not feel as 'hot' (with a pun, by emphasis) as Americans do.' I replied now calmly, "My dear sister, if you have the rightful claim to keep a part of your dress, have I not to keep a part of my being? And I do not *keep hair*, they are there, Just as here are my eyes and nose. If you do not feel 'too hot' to cast off a part of your traditional dress, why should you expect me to feel 'too hot to remove a part of my body And because others have removed this part for fashion or convenience, it has become an exclusive outer sign of my religion. And if you have time and patience to study, you shall know that the hair for us are much more than a dress-symbol."

The other aspect of 'problem' is a physical difficulty in finding a iob or adjusting to the environment of law and common regulations in a land where ignorance may be on the other side. This is a situation where perseverence is tested for some time, But I faithfully believe that after the initial testing period, the Guru helps with his divine grace. God save me from egotism, but I did have one such experience. Because of an assured four-year scholarship I did not have to face the problem of finding a job. But my keeping of '*kirpān*' is legalty objectionable here. I was warned about it by some Greek friends here within a few weeks of my arrival. My people at home, to my great dismay, suggested

from Punjab that I need not be 'very rigid' and 'fanatic' about it! I asked the Indian counsellor (who happens to be a Greek!) to give me a certificate that *'kirpan'* is a necessary symbol of my religion. Neither he knew nor did he understand. He tried to argue a little by saying what would it matter if I did not keep it. It took me two minutes to make him act. I said that the law allows freedom to adopt the religion of one's choice. Nobody and no law has the power to question the necessity of the beliefs of another religion. He did forward my application to the Indian Embassy at Belgrade wherefrom, by the grace of God, a certificate did arrive in due course. Then I met the Chief of Alien Police, Athens after one of my professors had helpfully introduced me to him on telephone. The Chief said that whatever the particular case, the law here would not allow one to go about with the *'gatra'* and *'kiapan'*. My face probably conveyed my feelings of exhasperation. He added, "What would you do now?" I had, in fact, already made up my mind and I had it conveyed to my people at home. So I promptly said, "I shall take the first plane available to go back home." He was visibly surprised. He tried to dissuade me, "Do you know that you are one of the five persons selected for this international scholarship meant for all Asian countries and for all subjects: Are you refusing the scholarship?" I replied a little more firmly, I am rejecting the scholarship as well as the country." He thought for a few seconds. Then there were telephonic consultations with some other authorities. He smiled at last, "We do not want to lose a research scholar especially the one like you You shall continue to stay here the way you wish and I have taken the personal responsibility against any misuse of your weapon." Feeling greatly relieved. I thanked him profusely. Then I showed him my *'karā'* and explained that I am already under the love-shackles of my Guru and cannot misuse my weapon, body or mind. He felt pleased. The man has promised to be my friend here as long as I stay.

But a pain lurks within me. Why I have to be treated as an exception? It reminds me of a similar incident in Rajasthan State Assembly where I was disallowed at first to sit in the 'visitors gallery' because of my *'kirpān'*, even though I was a gazetted officer of the same state government. Later at the personal discretion of the Speaker I was admitted as an 'exception'! I reflect now and believe that one becomes exception and a difficult case once because most of the times we bend too easily for personal convenience.

Sometimes there are pleasant surpises. I was to go through a medical examination in a state hospital. As I entered the room the doctor-on-duty shot a question, "Are you a Sikh"? He had recently attened an international conference in India and visited Golden Temple where Sikhism was explained to him. He would not believe me until he had physically seen and counted himself my

all the five *'kakkārs'*. He then showed the same to a group of doctors and explained my religion to them.

I have not yet been to any other European country. My teacher at a college at Chandigarh, where I helped him in translating "Pinnochio" into Panjabi, had then fired my imagination to go to Italy. My Guru has wished me in Greece. May be Greece is an exception, I do not know. I have my wishes and plans to visit some East European country / (countries). These are the countries where Sikhs are rarely known or seen. Ah, but the Grace of God is everywhere — — even where He is not believed in general !

The young here, as elsewhere, are not religious-minded. For them socialism seems to be the future hope of a just society. I live in a hostel with these young people. My daily prayers and readings from *Sri Guru Granth Sahib* within the hostel room (I had taken care in India that my Guru accompanies me) alongwith my some leftist ideas on national economic organisation perplex them. When I do explain at length they agree that Sikhism is a *"kale thriskeia"* i. e. a good religion. On the other hand a brother—like Muslim friend of mine introduced me once to another person, "for my purposes he is a Muslim". A staunch orthodox Christian friend, who is going to become a priest in a couple of months, introduced my religion to another priest, "it is very similar, indeed very near, to our own religion." This is how my religion is known in the circle where I live now.

But a deep deep sigh within me pricks constantly. I realize my failings too well. Let me express it in a few words of prayer, "Guru Ji, make me really live the life of a true Sikh till my last breath — — — the life that I am posing under the compulsions of being helpless in a foreign land."

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Nirankaris, Sikhs, and the State

EDITORS

Once again the Sikhs sandwiched between the Police, and the warriors of the 'Murderer at Large', Baba Gurbachan Singh, suffered another *galūghārā*, in 13 killed and a dozen wound by the combined volley of bullets of the Police and the Baba's hordes, at Kanpur on Sept. 26th 1978. This premeditated murder of peaceful demonstators—as would appear from the unofficial Enquiry conducted by the three highly respected members of the Sikh comunity, who are also men of legal standing and status of unimpeached integrity – furnishes, another proof of the State's complicity in the plan of killing the Sikhs, and demoralising them through its executioner, Baba Gubachan Singh.

We know, backed by the policy of the State, and help of the police, more and more Sikhs will be murdered for their right to protest and demonstrate against the vile attacks on their Gurus. But they will have to do it. If the peaceful means fail to bring the perpetators and his promotors and supporters to their senses, the survival of the Sikhs will then depend on Guru Gobind Singh's words :—*cu kār az hama hilte dar guzasht, halāl āst burdan ba shamshīr dast.*

We publish hereunder the report of the three-men Committee, consisting of former Lok Sabha Speaker and Rajasthan Governor S. Hukam Singh ; S. Mehar Singh Chadha, District and Sessions Judge (Rtd), and S. Hazara Singh, an Advocate of the Supreeme Court. Let the world know what the Government means by its secularism.

On reaching Lucknow on September 30, The Committee members thought it advisable to call on the chief minister and the governor to apprise them of their mission and to find out goverament's attitude. The chief minister, they found, had a prejudiced mind and an unsympathic attitude. The governor was courteous and polite, though he, too, had similar notions akin to those of the chief minister about the incident.

At Kanpur, the Committe members found out the fact which were known to leaders in the *gurdwārā* and the Akali Dal.

Invitation was sent around, and daily published in papers, to anyone, with knowledge of the gruesome tragedy, to give the Committee the sequence of the events.

On October 1, the Committe members inspected the scenes and spots connected with the incident. They included the local Niraukari Bhawan and Gurdwara Gobind-nagar.

Then they went to the hospital wards where the injured were being treated, and recorded the statements of all—Sikhs and Nirankaris. Some had been discharged earlier. The Committee invited them to give it facts. The houses of the survivois of the dead were also visited and facts collected.

After having scanned the evidence recorded, studied the informatiou reports, and seen the places of occurrences, the 'Committee submitted its report.'

The Report

Gurbachan Singh, the Baba, as he is referred to, reached Kanpur at about 9-30 p,m, on 25th September, 1978. flanked by security officers with helmets on. These formed the caravan. Police and Nirankaris had collaborated together to provide more-than-needed protection force to escort Gurbachan Singh safely into the santum sanctorum of Nirankari Bhawan.

Frustrated at not being able to address earlier at three other places in U. P. he was anxious to speak at Kanpur. The assurance of success, with the support of authorities, was conveyed to him by one Aya Singh, who had, only a few days earlier, got his long hair cut and beard trimmed to demoustrate his spirit of 'being more loyal than the king' and confessed to us that he had brought the Baba. He conceded that he had anticipted mild protests by the Sikhs but never such developments as had occurred.

On 25th evening, the C.I.D. men had gone round to every *gurdwārā*, contated many prominent Sikhs, and made enquiries whether any outsiders and particularly the Nihangs, had arrived. They were assured that none had come. These CID people also hinted at the possibility of Gurbachan Singh visiting Kanpur and tried to know if the Sikhs had taken any decision how they would react to his presence and his addressing in the Nirankari Bhawan. They were told that the Sikhs had not taken any objection to *satsangs* which were being held regularly in the Bhawan, but if Baba Gurbachan Singh addressed the gathering, he was sure as usual, to make derogatory remarks about the Sikh Gurus and that would certainly exasperate the Sikhs.

The CID expressed satisfaction that there had been no arrivals from outside and the local Sikh community had no plans to create any trouble or take any action. This assessment, expresed orally, was the correct position. The Sikhs, or any group of them, had no consultations among themselves and had no plans at all for any demonstration even.

As mentioned already, the Nirankari Baba reached Kanpur well guarded and had entrenched himself in the Bhawan. There was enough police force, in addition to his own volunteers who too were dressed in police-type Khaki uniforms. We cannot vouchsafe, but it is a probability that late at night on the 25th September and early morning of 26th,

September, the Nirankari volunteers went round the city to inform every devotee of their faith, urge upon them to attend the congregation and listen to him.

There is a very big institution, Gurdwara Kirtangarh, where Hindus and Sikhs, believers in *Guru Granth Sahib,* assemble together daily. This is managed and controlled by Bhai Mohan Singh, a reputed pious man who has nothing to do with politics and is respected by Hindus and Sikhs alike. In the morning routine and normal prayer meeting, some Sikhs broke the news of the arrival of Baba of Nirankaris in the town and his plans to address in the Bhawan. They thought he was sure to indulge in provocatives, and that might injure the sentiments of the Sikhs. They thought it advisable to go and try to persuade Baba to desist from such blasphemy.

After the prayers, about half a dozen persons started for Gurdwara Gobindpuri where Guru Nanak Dev's Shradh Day was being celebrated.

The few Sikhs from Kirtangarh Gurdwara joined the congregation, and apprised those present there of the planned address of Baba Gurbachan Singh. Many more showed their willingness to join in the mission. They formed into groups which actually looked like a regular procession and marched towards the Nirankari Bhawan, singing hymns and reciting "*Wāhegurū*". Their intention was peaceful. This is evident from the fact that they did not arm themselves with any weapon. *Women and children also joined the protesters.* There is no wonder that a very few might be wearing full *kirpāns* on their persons. But that was an usual and normal religious requirement, and not as special weapon of offence then taken on. There was no weapon that was particularly acquired for that procession.

They marched on over a distance of three kilometers without interruption and *included good number of women and children.* This fact alone should be enough proof that their intentions, as evidenced by their behaviour, were peaceful.

The police station officer's version is that he got the information at 8 a. m. that a procession, armed with lethal weapons and shouting provocative slogans, was marching to the Bhawan. If this version be accepted, then an extremely relevant question arises : What did the police do to check and stop the procession?

The additional police also was sent straight to the Bhawan. This shows that the police was only anxious to attend to the punitive side and deliberately ignored the preventive aspect which should have been attended to first.

The three-kilometer march took about an hour and a half. The procession passed through crowded bazars and frequented streets. It must have attracted many spectators also

During its march, it had to pass through a point on the road, on one side of which there was *a police station* and on tht other a police post. The rank and file of police men stood on both sides of the road watching the procession, enjoying jokes, but taking no notice of the procession. The only irresistible conclusion is that either the conduct of the processionists was so peaceful that it did not warrant any notice or the police had a predetermined plan to let them fall into the trap that had been laid for them in the Nirankari Bhawan.

All gates of the Nirankari Bhawan hall had been closed from inside except one gate which was kept open. There was police force inside the hall as well as outside. As soon as the processionists reached the outer gate of the enclosure of Bhawan, they were asked not to enter. Immediately brickbats, stones as well as bullets came from the Bhawan roof, forcing the processionists to run on all sides. Some pressed their way into the Bhawan through the only gate which was as first open but was shut behind them cleverly as soon as some people ran in for shelter. Those, who had gone in, were faced with bullets and lathi charges. They must have tried to find their way out and struggled for their survival. Apparently, they were so cornered that they could not find any escape.

So naturally, they fought back with whatever they had. The outsiders faced the bullets and ran on all sides to save themselves but were chased and shot at. The police did not attend to the injured, some of whom might have been saved. Rather subsequently, those, who tried to attend to the wounded, were shot at and scared away.

It was a deliberate trap. It had been laid for the Sikhs who were tempted to fall into it by the conduct of the police. The police was so cruel and vindictive that when one Sardar Manmohan Singh, who had been hiding himself in the nearby building, came out two hours after the firing was over, believing that he could go out safely, and was unlocking his scooter on the road to ride away for his business, was spotted and shot dead.

Such callousness on the part of police in the whole affair and their partisanship and collusion may be unparalleled.

The committee has arrived at the following conclusions :

1. The tragedy, resulting in 13 deaths and over two scores injured, could have been easily averted if the police had intended it.

2. The situation was allowed to develop unchecked until the Sikhs reached the Nirankari Bhawan where they were trapped and then shot at indiscriminately.

3. Preparations had already been made in the Bhawan where large heaps of stone pieces and brickbats were collected on the

roof. These were used as missiles as soon as the Sikhs approached the Bhawan. Besides, the Nirankari volunteers were armed with lathis, fire arms and other lethal weapons.

4. The police was not equipped with either lathis or tear gas shells, which are ordinarily pressed into service for dispersing crowds, before resorting to shooting.

5. The shooting was to kill, and not to disperse assembly or protect any human lives or property, as almost all the bullets were aimed at parts above the hips of the dead and the injured. (Normally, in such situations the police fires in the air or at the legs of the crowd).

6. The police, according to its own report, received at 8 a. m. the information that a procession was proceeding towards Nirankari Bhawan. During an interval of an hour and a half, which the police had, no magistrate was requested to be on the spot, nor was any senior police officer deputed to assess the situation and deal with it. The S. O. was left alone to take all decisions as he liked. And he had already plans ready for shoot-to-kill, as is apparent from his assistants with service revolvers and his force only with rifles of 303 calibre and nothing else.

7. The processionists had to march three kilometers, singing religious hymns, according to them, but shouting slogans, according to police. The procession passed through a point on the road, on one side of which is the police station and on the other the poli[illegible] post. The police rank and file, on both side[illegible] watched the procession pass without any hit[illegible] or hindrance, enjoyed jokes, but remain[illegible] otherwise unconcerned.

8. All gates of the Bhawan Hall had be[illegible] closed and bolted from inside except one, ke[illegible] open. At the main gate, the processionis[illegible] were only asked not to enter the hall. Th[illegible] insisted that they wanted to meet the Bab[illegible] The missiles from above forced them to ru[illegible] on every side, and a few made their way [illegible] No force was used to prevent them, nor [illegible] the assemply declared unlawful.

When some had been trapped in, the on[illegible] gate open was closed. There was poli[illegible] inside the hall also.

There were volleys of brickbats on [illegible] crowd outside and murderous assault on tho[illegible] trapped in by using fire-arms, brickbats, lat[illegible] and other lethal weapons.

The F.I.R. filed by the Sikhs states th[illegible] the *first shot was fired by Baba Gurbach[illegible] Singh from his resort.* The Sikhs found the[illegible] selves cornreed, with no chance of esca[illegible] Thus, in desperation, they struggled and fou[illegible] back, In this struggle, the doors might ha[illegible] been damaged, the window panes shattere[illegible] Even a cat, so cornered becomes deadly. Tho[illegible] confined inside struggled to come out, tho[illegible] outside fought to rescue their companio[illegible] trapped inside, simulatneously trying to sa[illegible] themselves from the bullets.

9. There were volleys of police firing with out warning or any declaration of assembly as unlawful. Every Sikh fleeing or trying to find shelter was chased and fired at.

10. The police was not satisfied with such a big bag of trophies. A youngman, Sardar Manmohan Singh, had hidden himself in the adjacent building. Two hours after firing had ceased, he believed that he could go out safely. He came out, and was unlocking his scooter on the road to ride away for his business, when he was spotted out and shot at. He died on the spot.

11. The police did not attend to the injured and the wounded, if only to see whether any could be saved. Rather, those attempting to remove them for first aid were fired at and scared away.

12. There were no Nihangs or any other outsider.

A bad odour had been injected into the word 'Nihang' when there was culpable shooting of Nihangs in Haryana. This was done to give the dog a bad name and then hang it. This strategy has caught the imagination of Sikh phobes as a convenient manoeuvre to describe every Sikh as a Nihang and present him as a scoundrel by covering him mischievously with an imaginary robe, which is not there. The press have taken this up and sustained it, some of them mischievously, others unknowingly.

13. The question of use of excessive force by the police becomes superfluous and irrelevant as revolvers and 303 rifles were the only equipment with them. This was the minimum they could press in and they did it.

14. The atrocities committed by the police were so terrifying that the Sikhs were completely paralysed and could not dare mention them even.

15. No Sikh dared to file first information report. Consequently it had to order, and all leaders were asked to sign it so that every one might be pinned down to that statement exonerating the police.

16. The whole conduct of the district authorities (police as well as civil) leads us to the belief that they thought, and acted accordingly, that the Nirankari Bhawan was their native territory, and the police force was its defence army and that this territory was threatened with invasion by an alien army (Sikhs) !

The home strategists planned to consolidate all their strength in the fortress and allow the enemy to proceed unchecked all the distance. No magistrate appeared and no senior officers cared. Rather, the forces of the territory on the way stood aside (in the police station and the police post) unconcerned. The supposed aliens reached the fortress where defending forces lay in ambush. Then it was, that the concerted attack was made to destrory the enemy. If the ambushed naives fought in desperation and caused damage, who is to blame ?

The district authorities completely forgot that they were the guardians of all citizens, and Nirankaris and Sikhs were both their wards. Timely preventive steps could have easily saved this catastrophe, which has been so gruesome.

Recommendation

The committee has made several recommendations which are as follows :

The Sikh processionists—men, women and children—against all odds and grave provocation, displayed a high spirit of restraint and self-sacrifice. Some of them had to make supreme sacrifice of their lives by braving the bullets of the police as well as the Nirankaris while some others were permanently disabled.

Two ycungmen have become martyrs, leaving behind two young widows who are M.As and in their early twenties and have small children.

The committee ventures to suggest that some immediate suitable arrangements be made :

a) for the gainful employment of these two young ladies ;

b) for proper up-bringing of the children of these two young widows and there after for their free education ;

c) to render every possible help, medical and other, to the injured ,

d) to compensate the affected for the injuries/disability/losses suffered.

The third killing of Sikhs by the police on 6th November 1978, at Delhi, puts a seal of confirmation on Government plan to demoralize the Sikhs, so as to beat all self-respect out of them with a view to stiffle the growing demand of Sikh Homeland—such a policy of the Govermont instead of stiffling the voice will make the feeling grow stronger in each Sikh, the need of Sikh Homeland.

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Bird Images in Guru Nanak's Hymns

MAN MOHAN SINGH

In one of the sublimest expressions of human soul's homage to the Eternal, Guru Nanak says : How can one describe Thy beauty and the might of Thy Works ? In moments when one confronts the 'vastness and wonder' of His creation, one is struck dumb and utterly speechless. It is then that the words break and fail to comprehend the utter majesty and infinity of the World It is with this sense of dazzle and wonder that I have looked at the avian glory reflected in the sacred hymns of Sri Guru Nanak.

Birds have been recurring motifs themes and images in folklore, mythology, religion and in the greatest of the works of art. From the phoenix that emerges young from its ashes, to charioting Garuda ; from "the immortal" nightingale to the ethereal skylark, birds have provided powerful symbolism in human creation. My first visual exposure to birds was as much through seeing them fly and sing as the references to them in the sacred hymns of the *Adi Granth*. The black koel (*Eudynamys Scolopacea*) that darts through leafen-covers, stabbing the silence of midsummer afternoons, was as memorable an auditory even visual image as the *kālī* koel as a bird image of *birhā*, a picture of a burnt-out blackened human soul, lost and forlorn. These are the two dominant images that I have grown up with, these are the pictures and sounds that will always haunt me, the koel that flaps past restlessly and the *papīhā* (*Cuculus Varins*) whose heart-rending cries rock the summer dawns.

Birds as a species of life and as a part of the land-scape of this physical world provide recurrings images for the changing, the perishing forms of life that must return to dust, dust as they are :

> Gone are those free birds of the air,
> Who had their nurture on the happy plains,
>
> How transient is life ?
>
> (*Srī Rāg*)

For nothing shall ever live and survive. Neither the lunar nor even the solar spheres. Even the moving winds in the limitless spaces shall one day cease. But Thou alone art and shall endure. Unlike the transmuted immortal nightingale, not born for death, the birds in Guru Nanak's poetry share the mortality of human life.

Yet another theme that recurs relates to the Creator as the Great Provider. He looks after men, beasts and birds. In one of the most exquisite expression of the theme of the Divine care prevading the entire universe there

is description of the birds flutterng about on the vast amphitheatre of time. They are not untended or uncared for :

> Behold the birds of the air,
> They build themselves no granries ,
> They construct no tanks of water,
> They depend on the forest trees,
> And on the natural pools.
> The Lord provideth them all,
> Thou alone art ! Thou alone art !

He greens the dry trees. He provides for the myriad insects that fly and creep and crawl in rocks and stones. In a remarkable reference to the riddle and fascination, that is, bird migration, there is a picture of the cranes (*Anthropoides Visgo*) that come from the Cold North :

> The migrating cranes fly hundreds of miles,
> They leave their young behind them.
> Think, O Man : who feedeth the young birds ?

If that had been all for bird imagery, birds would have had probably an unjust deal. It is the use of bird imagery as an expression of the quest of the human soul for the Divine, that birds provide to my mind the sublimest ever images created from these winged creatures. In one of the enunciations of *Rāg* sā, the lost human soul or those in whom the eyes of the spirit have not been opened", have been likened to "a bird without wings". It is characteristic of great poetry that it just cannot be translated. Whenever I have heard a good musician sing these lines, I have always felt sad and elevated, depressed and yet exalted. For one feels so much involved with the world and with its meaningless pursuit of the shadows, in a state of sorrow, in a condition of forgetfulness of the Name.

It would be a fascinating study to trace all of the bird images in *Sri Guru Granth Sahib.* What a rich variety of names of birds fleet across its pages, like splendid motifs woven into the limitless expanse of the Divine tapestry of the firmament. In a magnificent description of the Light that descended on Gautam Budda there is a reference to the chorus of bird song. In this chorus, the koel the sunbird, the green hammersmith and the dove sing in a holy concordance of sounds on "that high dawn" when an unknown peace spread across the universe. But in Guru Nanak's hymns not only birds as a form of life but individual species are woven into beautiful images. Anyone who on a moonlit winter night has gone to a river can have experience of an utterly inexpressible kind when the *surkhābs* (*Tadorna ferruginea*) also called sheldrakes flap past silhouetted against the sky in an eternal quest. Their honking in the stillness of the night is one of the most haunting auditory images. It is this sheldrake that finds an articulation in *Srī Rāg* :

> Love God as the sheldrake in the fable
> loveth the sun ;
> It sleepeth not for a moment :

At night when it cannot see,
It considers the Beloved, who is close to be far.

In the same composition yet another bird comes in as a symbol of an inexhorable love. Like the fish who loves water and dies if separated from water, the "*chātrik* bird" reaches for the raindrops :

Love God even as the *chātrik* bird loveth the raindrops.
Rivers in spate and the drenched uplands
Are of no avail to the *chātrik* ;
Nothing but the raindrops can quench its thirst.

Yet the world is not as innocent as the reach of a bird for the raindrops. Or as the ceaseless quest of the koel in *birhā* or even the haunting call of the lonely ducks longing for each other on a shivering still night. There is a fierce struggle as the bird and the predator, the man and the tyrant are cast away friendlessly :

As the small birds of the air are helpless
Against the hawk swooping down from the skies,
And against the nets of the hunter below.

(*Srī Rāg*)

This passage is so powerfully evocative. Like Baba Sheikh Farid's description of the tragedy of an egret (*Egretta garzetta*) prancing about merrily when it is swooped upon by the fierce nature's "tooth and claw" embodiment, a hawk (*Spizaetus cirrhatus*).

In yet another beautiful scene the birds of the air are airborne symbols of human soul's reach for the Divine. The very fact that you fly high in the windy spaces does not mean that you are spiritually nearer the one who dwells everywhere. A mere wandering like a bird would not take you to His portals :

Were I to hover like a bird soaring
Through skies innumerable,
And vanish beyond the range of mortal vision,
Self-sustained, not needing food or drink
Even so, my God, I could not know Thy Price,
Nor say how great is Thy Name.

(*Srī Rāg*)

Life has many stages or for that matter seven ages. One way of locking at it is the pattern of craving ; craving that ranges from the mother's breast to games and sports, to food and drink, to lust and passion. This relentless rat race goes on till flames consume and the body is reduced to ashes. Yet another species of birds illustrates this theme and this time it is the swan (*Cygnus olor*) itself :

The swan has flown, who knows where.
He came and he went and his name is forgotten.

After him the obsequies : the eating off
leaf-plates
And the feeding of crows.

Mājh Vār

It is to the *Bārā Māha* that one should turn for the most beautiful series of images of of birds. It is in *Bārā Māha* too that the birds are shorn of their metaphysical or theological implications. The birds emerge as they are beautiful and free, neither the sad symbols of the transience of life, nor the fear and tyranny of the clawed hawks. It is with this that the month of *Chet* (March-April) begins. It is appropriately the month of the *koil* :

The *koil* calls in the mango grove,

Its notes are full of joy.

The cycle of seasons spins ; from the spring in its beauteous joy to the shimmering, burning summer. Then comes the season of rain and the heart is once again filled with joy. The body and the soul yern for the Master as the lightning strikes in a symphonic orchestration. It is when the thunder booms across the firmament that from somewhere the peacock and the *papīhā* (brain fever bird) let out a cry of ecstatic agony :

It rains.
The nights are dark.
There is no peace for me.
Frogs croak in contentment.
Peacocks cry with joy.
The *papīhā* calls peeooh, peeooh.

To anyone who looks on birds as the finest creations of God, the *Adi Granth* would mak[e] an ecstatic reading, an experience of such a[n] inexpressible joy in which one is literall[y] carried on the wings of the birds, singing unt[o] the glory of the joyous dawns. For that is th[e] characteristic of Guru Nanak's poetry, that [it is] prophecy, and prophecy that is music an[d] music that is Divine. To the infinite huma[n] variations of intellectual endowments, the *A[di] Granth* is a great communion. The birds th[at] perish and the birds that in perishing live i[n] this holiest of the books, cover a vast ran[ge]. There are the chirping mynas, the prancin[g] egrets, the snow-white swans, the shriekir[g] *koels*, the forlorn *papīhās*, the fierce hawk[s,] the migrating cranes and of course the ev[er] present and ever cawing crows. They sha[re] the human chracteristic of the body bei[ng] made of clay and yet they are transmuted int[o] images that live and abide ; images that are [so] powerfully evocative as much of a landscape [as] of a picture, a sound and a prophecy.

Life has been compared by poets ar[nd] prophets to a journey and sometimes to [a] bridge. The sun sets and the sun rises as t[he] cycle of seasons rolls on inexorably. We, [the] airy nothings, caught in the cycle of births ar[nd] deaths appear and bow out of the world, mo[st] often unsung and unlamented. We can on[ly] achieve liberation through Him. But befo[re] that happens to the blessed few, we are [the] birds who rise in quest of food and drink [in] the morning and return to roost in o[...]

ramshackle nest-like abodes of concrete mud and mortar :

Like birds at dusk settling on trees
To roost for the night

Some joyous, some sorrowing ; all lost in themselve
When dawns the day and gone is the night
They look up at the sky and resume their flight.

(The English excerpts are reproduced from Khushwant Singh's *A History of the Sikhs (Volume I)*, George Allen & Unwin's publication.
The Sacred Writings of the Sikhs.
The zoological identification of the birds is based on Salim Ali's *Handbook of the Birds of India and Pakistan" (Volumes I, II, III & X)*.

'Haqiqat' on Sikh Polity During The Eighteenth Century

PROF GURBUX SINGH

"With a stern determination the Sikhs addressed themselves to the task of repopulating the country. They dispersed the Mughal nobility and scattered their *mansabdārs* and *faujdārs*. They conciliated the tillers of the soil and the working classes (the artisans and the craftsmen). In this way they brought prosperity to the land". This is how the author of the *Haqīqat-i-binā-o-ūruj-i-firqā-i-Sikhīn*[1], a Persian manuscript of the late eighteenth century, summed up the Sikh polity during the eighteenth century.

The *Haqīqat* (abbreviated title of the above manuscript) is a small treatise consisting hardly of twentyfour pages on the origin and growth of the Sikh community. It was completed in 1784 by an anonymous scholar, probably a Muslim and a resident of the Malwa region of the Punjab. Earlier Maulvi Ghulam Husain and Buddh Singh Arora had written, respectively, *Sīyyar-ul-Mutākhīrīn* and *Risālā ber Ahwāl-i-Nanak Shāh* in 1781. It is doubtful whether the author had studied these two works before he made a similar attempt himself.

The work is full of serious errors. Dates are missing. Factual mistakes make the earlier part of the manuscript almost unhistorical. The author's hostility to the Sikhs, remains unconcealed. However, eminent scholars of history have made frequent references to it, and, herein, lies the importance of the work.

For a study of the principles of Sikh polity during the late eighteenth century the work assumes a singular importance. During the ealier part of the century when the Sikhs were engaged in a bitter and relentless struggle against the Mughals, the Abdalis and the Marathas, they had identified themselves with the general masses so completely that they succeeded in making their struggle against the Mughal imperialism a national uprising in the country. The Mughal historians who went

1. A copy of the ms. is available at the Punjab Historical Studies Dept. Punjabi University, Patiala.

out of the way to express their appreciation of such Hindus as had remained loyal to the Mughals, and described them as *Hanudān-i-Ata't Rahīn* i. e. loyal Hindus, were not slow on denouncing others who had identified themselves with the aims and aspirations, methods and activities of the Sikhs, as *Hanudān-i-Jahanmī Wajūd* i. e. the accursed hellish Hindus[2]. The Sikhs were waging a ferocious struggle against a ruthless and determined foe, but they took precautions never to alienate the masses. They had struck terror in the heart of every Mughal officer. So much so, that even the mightiest of the Mughal shuddered to take up arms against Banda[3]. The Hindus who had vested interests and represented the privileged classes no doubt, spent lavishly on the Mughals fighting the Sikhs, but the main body of the Hindus continued to supply the Sikhs with men to increase their strength (they embraced Sikhism), money and information to impart intensity to their national struggle. It was a revolutionary change among the victims of centuries-old oppression. This was possible only because the Sikhs had destroyed the terror of Mughal sovereignty from the minds of the people[4]. In the words of a contemporary Mughal historian the Sikhs had swept clean the terror of Mughal sovereignty from the land[5].

What shape this policy of identifying themselves with the masses was to assume when the Sikhs supplanted the Mughals as rulers of the Punjab after Mir Mannu's death in 1753 and again after Ahmed Shah Abdali's final discomfiture in 1768 ? This was a crucial question. The author of the *Haqīqat* supplied the answer to it. The Sikhs according to the *Haqīqat* pursued a policy, both in internal as well as *external affairs*, which marked the continuation of their earlier avowed resolve to side with the masses. The author gave a penetrating view of the essentials of this policy.

2. Ghulam Mohy-ud-Dni wrote *Futūhāt Nāmā-i-Samadi* in 1722. He was a soldicr and a historian. He fought against Banda in the battle of Gurdas Nangal. He has given a contemporary account of the reaction Banda's revolt had evoked among the Hindus. A microfilm copy of the British Museum-ms. 1870 is available at the Punjabi University, Patiala.
3. *Asrār-i-Samadi*. See chapter on Banda. It was written in 1728. Its Punjabi translation has been published by the Punjabi University, Patiala.
4. *Asrār-i-Samadī*. See chapter on Banda.
5. Ibid.

He writes :

'Sikhān b istiqlāl-i-tamām mulk rā ābād kardands w firqā-i-sipāhi w ashrāf rā wirān sākhtand w rayyat w ahl-i-hirfā rā razī kardand[6].

Tr : With a stern determination the Sikhs applied themselves to the task of repopulating the country and succeded in doing so. They scattered the (Mughal) nobility and the *mansabdārs* and conciliated the tillers of the soil and the artisan and the craftsmen (representing the working classes).

An impartial analysis of this observation by a contemporary who was hostile to the Sikhs offers a splendid compliment to the Sikhs who, on assumption of power in the state, identified themselves with the masses and the working classes so completely that the land experienced a miraculous change towards peace. progress and prosperity. The Sikhs of the period showed a wonderful awareness of conciliating the working classes and the toiling masses to the total exclusion of the privileged classes and the vested interests. The Sikhs knew they had their roots in the masses. The author of the *Haqiqat* admirably traced the origin of this policy to the teachings of the Sikh Gurus especially to Guru Gobind Singh. was, acoording to him, a legacy of thei Tenth Master who was himself a deter mined social and religious reformer ' wh had resolved to uplift the *qaum-i-arāzil*[7] i. the lowly and the insignificant; who aime to inflict *khift*[8] i. e. humiliation on *mardum-i ayyān*[9] i e. the privileged classes This identification with the lowly and downtrodden was a declared and firm resolve of the Sikh Guru, and his dis ciples, not only preserved the legacy bu also enlarged upon its dimensions and exten through its vigorous application in action.

The Sikhs, accroding to the *Haqiqat*, wer not a race of the trouble-makers. In th initinal stages they never raised any stir They were '*mutliq hāngāmārā nabūdand.* i. they never asked for any trouble[10], The Sik they never stir began after th *Dal Khalsa* was founded[11]. It was founde in 1745. The *Haqiqat* has not said so, bu it was obvious that the *Dal Khā!sā* had be established to counteract the Mughal polic of persecution. It marked the commenceme of an offesnive struggle against the Mugha The author has some interesting commen

6. *Haqiqat*, Punjabi University, Patiala, Ms. p. 21
7. Ibid., p. 5.
8. Ibid.
9. Ibid.
10. Ibid., p. 11
11. Haqiqat, p. 15

in their policy at this stage. Their tactics and strategies were formed with an acute sense of realism in politics. To paralyze the Government they suspended the payment of taxes and revenue[12]. They avoided direct confrontation but carried on a relentless guerrilla warfare[13]. They blunted the edge of Ahmad Shah Abdali's attempts to drive a wedge between the Majha and the Malwa Sikhs[14]. They made friendship with their bitterest foe Shah Nawaz Khan and achieved such an admirable success that their sworn enemy kept long hair on his head in the Sikh fashion and offered to lead their campaigns against Yahya Khan his own brother[15]. Najibzud-Daula was their bitterest foe but his son Najaf Khan became their friend[16]. They went all out of the way to risk their lives to secure his rescue from enemies.

With such identification with the masses when the Sikhs pursued universal goal of setting up a *satyug*, an ideal their leader Banda had set before them[17], and adopted a realistic attitude in politics, their efforts were crowned with success and they made themselves masters of the whole of the Punjab. It was a situation which could not be relished by the fanatic section of the Muslims who denounced the Sikh rulers as *dehqānān* i. e. rustic farmers who had no rightful claims to Political Sovereignty[18]. The Sikhs, however, showed then that the right rested with the masses and they had identified themselves with the masses.

Another distinguishing feature of the eighteenth century Sikh polity was the growth and development of democratic values in the social political set-up. The emergence of the institution of the *Khalsajeo* (It is often known as the institution of *gurmattā*) was a significant contribution towards the constitutional development of the whole approach of the Sikhs towards the solution of their public affairs. The author of the *Haqiqat* here too found the supremacy of the principle of the superiority of the masses. His comments on the institution of the *Khalsajeo* are rudimentary but they are surely very significant. He, however, described these issues in the context

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12. Ibid., p. 15
13. Ibid.
14. Ibid.
15. Ibid, p. 12
16. Ibid., p. 22
17. *Hukamnamas* ed. Ganda Singh, Punjabi University, Patiala. See two *Hukamnamas* of Banda Singh.
18. Mufti Ali-ud-Din, *Ibrat Nama*, Lahone Pakistan, 1965, p 1

of the annual military excursions of the Sikhs into the Gangetic Doab after the Majhawalas had established themselves in the Majha tract and the fertility of their land had made them a contented lot, though their counterparts represented by the *Buddha Dal*, which, according to him, consisted of the Malwa Sikhs, continued to wage military warfare in the Gangetic Doab for the extension of their territory and the enhancement of their material prospects.

The institution of the *Khalsajeo* was, according to him, all supreme[19]. Every military expedition into the Gangetic Doab was formally commanded by a united group of five or more Sikh chiefs who directed the campaign but who had no right to make peace or war of their own unless commanded by the *Khalsajeo*. All proposals for war and peace were placed in the meetings of the *Khalsajeo* which were open to all and sundry. No distinction was made in such gatherings between the high and the low. All had the right to participate in its deliberations. No separate seating arrangements were made for the high or the low. They all took their seats on the carpets spread on the floor. Every meeting commenced with *ardās*-a prayer to the Almighty. The same man who offered *ardās* announced to the audience the purpose of the meeting. No restrictions were paced on the freedom of expression, sometimes this freedom did not maintain the decorum, but the right to the freedom of expression was never curbed

This posed certain problems. Decisions could not be taken in an open gathering. Need was felt for the emergence of an inner circle to provide guidelines to the participants. Decisions were then taken by a selected few at a private meeting, but such decisions were not valid unless they had the sanction of the *Khalsajeo*, and, hence, they were subject to ratification of the *Khalsajeo*. They could be implemented only after they were ratified by the *Khalsajeo*. It was a realistic compromise between freedom of expression and restrictions on this right. The Sikh chiefs got the right to provide guidelines, but the *Khalsajeo* retained the power to confirm and ratify those decisions.

The internal autonomy of a Sikh chief was not restricted so far as the extension of territory and the enlargement of army were concerned. Every chief who could boast of territory and an army, however small they might be, could aspire for such autonomy. No limits were set on territory and army for recognising a chief supreme in his territory. The *Khalsajeo* allowed him supremacy in his territory, but retained the power to excercise sovereignty in external affairs.

The richness of the above comments highlights the importance of the *Haqiqat* as a source book for the study of the essential principles of the Sikh polity during the eighteenth century. But it must be admitted that the work is full of grievous errors. It has to be studied with great caution and prudence.

19. For the author's comments on the institution of the *Khalsajeo* see *Haqiqat*, ms. at the Punjab Historical Studies Deptt. Punjabi University, Patiala. pp. 21-24

Finite Confinement or Infinite Flow of Consciousness

BHAI SAHIP HARBHAJAN SINGH KHALSA YOGIJI

We are born, we live, and we die. These are the three basic processes. We are born, we live, and then we die. What a difference in the person who is aware, who is happy, who is conscious, who can say feelingly like Kabir : "Now God has run after me, and there was a time when I used to run after God[1]." How can that consciousness be achieved ? Is it only for special people ? Or, is it for *all* people ! That is the point I would like to discuss with you today. In *gurbānī,* there are words to describe four states of mind : *Bemukh' Manmukh, Sanmukh,* and *Gurmukh*. *Bemukh* is one who turns his back on the Guru. *Manmukh* is one who listens to his ego and uses his or her mind in his or her own way. One who faces the Guru and seeks the truth is *Sanmukh*. Then comes the state of the *Gurmukh* or one who lives in the Word of the Guru.

In all this there is only one thing to understand. Do you want to cater to the word of the Guru, or do you want to be catered to ? You might be doing charity, doing good jobs, doing precise jobs to please a situation, but *if* the motivation, if the mental aim is that you should be catered to or your ego should be catered to—that you are a good girl, you are a bad girl, you are a nice man, you are a bad man, that people should not think you are bad at all and you should be branded as a good person—then it is an effort. If this effort is subject to the subconscious mind and is based on the neurosis that you should be catered to, then you have lost the game of life, because anything, however good it may be, if it confines you in relation to the magnetic field of the earth, then you cannot break through this magnetic field. This is law of the universe.

Even the Creator cannot break the laws of creation. That is way the State cannot break the laws of the State, because there would be no law of existence. Law of existence *demands* that the law must be honoured by law itself. Anything which a man does, an individual, a creature does, which directly, indirectly, consciously or subconsciously caters to his own ego, though it can be done through good deeds (I'm not talking of bad deeds, or

1. Bhagat Kabir (1398-1448), *Siri Gurn Granth Sahib,* page 1367

normal action, but of the divine action), if divine actions are done with the subjective motivation to achieve the object that you can be catered to, then you have not achieved anything. If your actions show "Oh, wow, his Guru is great! Wow, his words are like those which his Guru has taught him," and the prayers and honour are dedicated to the Guru, then you have achieved a state of liberation whether you do anything or not. Either the motivated Infinity is flowing through you or it is subjective. Is the flow confined to you or is the flow confined to your Creator' the Infinite? If the flow is confined to the Creator, the Infinite, then you have created the environments to be liberated.

I sometimes wonder about the four and one-half billion people of the world, and how miserable they are. They are unguided, with no object and awareness of what this world is about, Somebody is happy, he is a doctor. Somebody is happy, he's a rich man. Somebody is happy, he's a teacher. Somebody is happy, he is a yogi. Somebody is happy, he's a swami. Somebody is happy, he's beautiful. What's this nonsense? This is all earth. Mud is mud. White mud, brown mud, green mud, yellow mud, pale mud. Stones are stones. A diamond is a stone. Are you going to eat it when you are hungry? Can you eat a diamond? It will kill you. Dimonds are great, rubies are great, emaralds are great, but they can't substitute food when you are hungry and you cannot barter with them.

Exactly the same way, great is all you can do on this earth if you do it just to survive. Whatever you do to survive gracefully on this earth is great, but you must also do something to survive beyond this earth. Somebody asks, "When will I be liberated?" The answer is, when you will not be bound by the magnetic field of the earth. This simple is the law. Dharma does not belong to the earth. Dharma is an institutional training in living to cut off, rip off, or root out *Karma* [2], so that a person can be neutralized and feel free to understand the aspect of Infinity is not something which can confine you.

When a person's consciousness does not subject itself to *any* confinement, the person is free. That is why the tenth Guru gave the Guruship to the *Siri Guru Granth sahib* [3]. This is a miracle because when a Sikh seeks the Guru, he seeks the Word. The *Siri Guru* is not the paper, ink, binding or the canopy, but it is the Word. From where do you get that Word? You get it from the Word. You seek the Guru from the

2. *Karma* refers to the law of cause and effect.

3. The Scripture of the Sikhs which is considered as the Guru

Guru's Word. You are free if the paraphernalia of feeding the Guru. The Guru has not gone to rest. The Guru doesn't sleep, the Guru's not in the bathroom, the Guru's not fighting with his wife, neither are his children bothering him. You do not want that part of the Guru. You want only the part of the Guru which gives you elevated consciousness.

Look at the philosophical approach to Godhood which only one among all could seek, that in Guru Gobind Singh [4]. He gave the *Siri Guru Granth Sahib* so that from the very Word of the Guru, you can seek the Word.

Gur kee mat too le iaane :

Oh, innocent, take the 'wisdom', of the Guru[5],

What is the purpose of the Guru? To give you wisdom. But to get to that little wisdom, there's a huge paraphernalia to maintain a Guru, a very costly and quite heavy trip. But Guru Gobind Singh freed you because the ultimate, the very factual aim and object was to give man a consciousness of infinity.

Guru Gobind Singh didn't worship Shakti[6] he personified Shakti. When you worship somebody, you may not be that person. When you personify that person, then you are *that* very thing. When two people do not have any secret between them, then they are alike. When two people do not have different frequencies, they are on the same frequency, then they are alike. There is a difference of frequency even between a father and son. Guru Gobind Singh was the only one who never said, "You are my sons and daughters" He didn't give you that state. Rather, he said:

Khaālsā mero satigur pooraa :

Khaālsā is my true Guru[7],

He didn't say that you are a true Guru to other people who are your disciples. In other words, Guru Gobind Singh manifested God in consciousness and in a direct relationship. Then when we do not follow the four segments of that practical living, i. e,. *bānā*, *bānī*, *sevā*. and *simran*[8]. and we don't do *sadhana*[9], then what do we do?

The purpose of this life is happiness. There's no one who worships God just because

4. Guru Gobind Singh (1666-1708) was the Tenth and final human Sikh Guru.
5. Written by Guru Arjan Dev (1563-1606), fifth of the Sikh Guru. Found in the composition *Sukhmani Sahib*, in *Siri Guru Granth Sahib*, page 288.
6. A *Shaktī* is the creative energy.
7. This is contained in the *Sarab Loh Granth* by Guru Gobind Singh.
8. Briefly, *bānā* is outer form, *bānī* is one's words, *sevā* is selfless service and *simran* is repetition and meditation on God's Name, Spiritual practice.

God is God. Who cares ? I'm not going to misguide you, neither will I get into this misunderstanding. Nobody will worship God because God is God. God is a living identity. That is why you have options ; either deny God or accept God. There are five million people in Russia who deny God. They deny more powerfully and more forcefully than you accept God. Actually in the word God is God. "There's no God, there's no God", you say it with such force. That doesn't mean you are not saying the word 'God.' The word 'God' is still being said. If there were no God, there would not have been any word God. God can be reached by the Word of God, from God-like words. That is the science of the *shabad* [9].

What is recorded is the great magnificent secret frequency into the very simple creativity of consciousness. That is *Siri Guru Granth Sahib*. A perfect direction. It is simple. Whether you read it knowing the meaning or without the meaning, the effect is there. If meanings are very important, you have never understood me. Then it means you can't relate to me. If meanings and understanding are very important, you have not even understood yourself. What is the length of the collar bone of each one of you ? Do you know ? None of you know. similarly, none of you know the length of your own nose. Nobody measures, because nobody has to wear anything on it. the only exceptions are, if there is an accident and the doctor measures it, or I might have said it so many times that you measured your nose.

Let us live into a reality of circumstances. Understanding cannot make you understand. Understanding of any finite thing can take you to finite things. For those people for whom I am only a man, I am just a man. They have an understanding of me as a man, and they will never go beyond that. If a person listens all the time to those words of mine which only take him to the finite, will make me only communicate to that finite. it won't go beyond that. But, there is one thing in me which takes me to infinity and those who listen to those words shall reach Infinity whether they like it or not, and that is the Infinite caliber. There is that Infinite flow in everybody ; God doesn't discriminate. This is the greatest abuse you give to God. "YogiJi is very divine, everybody else is not." That's not true. Everybody is a creation of God, a creature of God and all are equally great. This is why Guru Gobind Singh took away all secrets and made the whole thing as sacred. Guru Gobind Singh took away the guilt consciousness, and made it conscious by giving the Guruship to th the *Siri Guru Granth Sahib*.

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9. *Shabad* is the science of sound current which elevates one's consciousness towards God.

By reciting the words in the *Siri Guru Granth Sahib*, the meridian points on the upper palate, which relate to the base of the brain, stimulated. Consciousness can then be achieved. This is the direction which was ultimate. Movement requires harmony in total accuracy. To create that accuracy, you need *sādhanā*,

rehit piārī mujh kāo sikh piārā nāhi [10]

10. Written by Guru Gobind Singh. Found in the Amrit Kirtan on page 1015

Through The Guru's Word

HARCHAND SINGH SELKIRK (CANADA)

A bath at the holies—to gain his favour ¹
He is not pleased, it's a vain endeavour !
Of all creation that I do perceive,
Without His grace, oh, who can receive ·
Thro' the Guru's Word, great treasure
you find,
Pearls, gems, jewels, are all in
your mind ;
This counsel you take from Guru e'er-kind:
The All-Bestower hold fast to your mind.

Japji Sahib

1- Here, the reference is to the widely held belief among Indian masses, that a dip in water at a place like Allahabad or Banaras etc. leads to purity of mind, and is thus pleasing to the Lord. The only pilgrim-station for one who is a student of Nanak, is the sacred Name, dwelling on which he keeps on cleansing the dirt of his mind every day of his life.

* (This is a translation of Hymn No. 6 of)

Adoption Should be Encouraged

CHARLES NEWTON

Test Tube Babies is a new miracle of the medical science. As it would appear from the chances of failure, the intricacies, the labour and time and finances involved, it is not a practical solution to solve the problem of childless parents in general. The answer is as given in the article below Editors.

Millions of men and women all over the world constitute islands of loneliness enforced by bachelorhood. But though they may be lonely, not all of them are financially handicapped. There are also millions of orphans all over the world. In addition, millions of parents have lovely children of potential talent, but the former lack the means to bring up the latter in a becoming enviroment and atmosphere. Obviously, there would be less misery in the world if more people were able to share their lives with others.

Happily, thousands of orphans and children from poor homes in Asia, Africa and Latin America have been adopted by prosperous families in Europe, North America and Australia.

In India itself, well-to-do childless couples scour orphanages and other institutions in quest of little ones they can adopt. Some of the most outstanding personalities in the country today owe their success and prosperity to the fact that as children they were adopted into wealthy, wholesome homes. Why cannot this practice be promoted on a wider basis in the interest of greater overall human happiness ?

Scores of million Indian children are growing up in the most degrading poverty, in grossly unhealthy environments. Many of these children could well be groomed into good-looking, healthy citizens, who could contribute to human progress under the right sort of guardianship. Many a wealthy family could easily adopt a child even though it may have children of its own. Such a course would be an adventure in itself, apart from enriching lives on both sides.

Oddly, the Government of India looks askance at all foreign offers for adopting Indian children: It fears that such children are exposed to the danger of exploitation.

However to begin with, there is a fair number of wealthy and well-to-do households in the country itself. Many of these homes could easily be induced to adopt at least one child in each. Orphanages and other institutions for children would do well to compile brochures, containing the photos and brief particulars of inmates, which could be distributed among well-to-do families.

An independent organization for the promotion of adoption could be set up. This body could select eligible children for adoption and gauge the suitability of those who are willing to accept foster-children. At

present, the lack of such a two-way sieve acts as a deterrent.

Similarly, an organization could be set up for the promotion of adoption internationally. Perhaps, UNICEF is best qualified to play this role.

In view of the present light of large numbers of children in the country, the Government would do well To shed some of its suspicions and give greater credit to the uprightness of human intentions. Millions of children are already exposed to grave dangers in the country itself. It is not likely that every foreign family would think of adopting Indian children with the object of exploiting them. One cannot be absolutely certain how such relations will develop in the future, but simply because of this uncertainty, it would be grossly unfair, to deprive children of possible happiness. After all, there is no guarantee that parents will not ill-treat or exploit their own children.

India is full of Etiza Doolittles, as also of their male counterparts—actual and potential. Children who have been picked up from the road, literally, sent to school and groomed in a cultured family, have undergone astounding metamorphosis, physically, mentally and spiritually, with astonishing rapidity. Girls have grown to become refined and beautiful women and boys have developed into intelligent, purposeful leaders in many walks of life.

Adoption is of various kinds. A family, with or without children of its own, may legally adopt a child or children and bring it or them up as their own. Sometimes, individuals and families develop an interest in somebody and help him or her as much as they can, without necessarily transplanting the beneficiary from his or her existing home or environment. Sometimes people in one country 'adopt' an entire group of people in another country. A rural community in the USA may 'adopt' an Indian village, or a Canadian town may 'adopt' a town in Pakistan or Bangladesh. Usually in such cases, the sponsors collect funds among themselves and try to promote the well-being of their 'proteges' in various ways.

In Calcutta, Mother Teresa picks up abandoned and unwanted babies from the most unusual of places, nurses them in a home stiffed by a sizable contingent of nuns, feeds and clothes the foundlings, takes care of thier health and nourishment, and educates them. Within a short time, the transformation is truly incredible. Indeed, comparatively few families in the country can give their own children the love and devotion that little ones receive in such abundance in Mother Teresa's home.

In a way, foreign missionaries have 'adopted' fairly large numbers of people in India and transformed the entire pattern of their life. This is particularly noticeable among the Khasis, Nagas and other trible flock in north-eastern India, as also among the Adibasis in Orissa, Bihar and West Bengal.

A few days ago, when I was lunching at a

restaurant, a foreign family were seated at an adjoining table. They were busy in conversation in their language, but I noticed that they had evidently adopted a little Indian girl, whose original nationality was manifest from the fact that she was eating with her fingers. However her European foster-parents did not apparently wish to change her habits. It was fascinating to see an Indian girl in animated conversation with her foster-parents in a European language, which she spoke with almost native fluency, but still adhering to her age-old ways. That was international integration in pratice.

If adoption was encouraged on a suitably large scale, human society would undergo a complete transformation almost overnight and without any political turmoil or tension. Recial discrimination and colour prejudice would diminish automatically and there would be greater international amity and understanding.

There have been a number of cases in which animals like wolves have 'adopted' human children and looked after them as their own. And of course it is common for humans to adopt all kinds of animals as pets. But, regrettably, humans are not adopting their won kind on as large a scale as conditions currently warrant

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Smokers Die Young

SWARAN SINGH BANCHI

None believed, until a few decades before, that smoking may cause diseases to a healthy body. We should admit without any hesitation that our ansestors and religious leaders were wiser who, knowing the harms of smoking, forbade their followers from the use of tobacco in any form or way. One who smokes, can't join the Sikh religion according to the principles laid down by the Sikh Gurus. Mohammedans also are ordained not to take the smoking pipe etc. with them while visiting mosque. In Hindu rellgion, smoking was declared illegal though a majority has started it as a part of fashion these days. Mahatma Gandhi adopted many religious sentiments. That was one reason of his disliking of the Indian weed. He wrote once :

> "I have a horror of smoking as I have of wines. Smoking I consider, to be a vice. It deadens one's conscience and is often worse than drink in that it acts imperceptibly. It is a habit which is difficult to get rid of when once it seizes hold of a person. It is an expensive vice. It fouls the breath, discolours the teeth—"

According to new researches, smoking does not only discolours the teeth but causes many other fatal and drastic diseases too. Som e of them include the respiratory, digestive and nervous diseases. When the smoke of tobacco goes into the lungs it interferes with the delivery of oxygen into tissues (cells) and introduces foreign substance. This is absorbed into the blood and is very harmful. A medical research team from the Lousiana State University Sch ool ofMedicine reported to a conference of heart specialists, held in New York that the smokers are in a great risk of suffering from heart attacks than non-smokers. The heart diseases start in the age of twenty years in the smokers according to a survey. The above mentioned team also reported that autopsies on 645 people showed that the tubes, suppliers of the blood to the heart walls of smokers were more affected with the hardening of the tubes than those of non-smokers. The association of cigarette smoking and acute coronary heart diseases is also admitted by Dr. Riesteard Mulacky and Dr. Noel Hickey, of the department of cardiology, St. Vincent's Hospital, in the British Heart Journal.

Tobacco contains a poison called nicotine. In 1971, at Bombay, in a penal discussion 'Is Smoking Dangerous ?' the eminent doctors passed a verdict that the nicotine, being second to cyanide, was the most poisonous thing in cigarettes. Nicotine irritates the tissue system of the heart. The stimulating effect of nicotine on the respiratory and heart becomes a necessity of the smokers by and by. That's why the old smokers can't give up smoking.Psychiatrist Alexander Lowen

suggests that one of the reasons the cigarette habit is so hard to break is that the smoker becomes accustomed to equating smoking a cigarette with relaxation and reduction of tension.

Nicotine is so poisonous that the quantity of this, available from half a kilogramme of tobacco can kill 2500 dogs in three minutes. Besides this, tobacco has another poison called colodyne. Twentieth part of a drop of this kills a frog as quickly as the electric shock kills a man. Carbonic acid gas, apart from this, weakens the lungs and due to the same the smokers become the victims of the tuberclosis soon.

Cigarette smoking disturbs the delicate ballance of the sympathetic nervous system. It affects the functions of the internal organs. Dr. Joseph F. Montagne of U. S. A. announced that smoking affects the eye-sight and hearing too. Arteries, carrying blood from heart, become hard by smoking. These tubes are the basis of nearly all the organic changes attached to the old age.

Smoking hampers the sex-life also. It was proved by Dr. George Livington, an Argentine physician who took part in five day seminar at Montebideo (Uruguay). It is reported that after listening to Doctor Livington some 300 persons pledged publicly to give up smoking Doctors after doctors have corroborated this finding of Dr. Livington. For instance, Prof. Carl Schurren, a Hamburg dermatologist, has vindicated after 4372 tests that nicotine appeared to influence the production of spermatozoa, change its structural quality and indicates that too much smoking could weaken a man's procreative power. A Soviet doctor, Ilya Porudominsky is also of the same view. He warned the smokers that nicotine could ruin their sex life. According to him the experiments have proved that nicotine hazards the sex centres and the smoking is one of the chief causes of impotence among the Soviet men.

The use of tobacco, according to the experts, results in shortening the human life. According to Dr. Linus Panling of USA—a Nobel Prize Winner in Chemistry says that a smoker cuts eight years of his life if he smokes a packet a day and eighteen years if he doubles the consumption. A French Health expert Dr. Pirre Thaill supported his statement saying that smoking shortens the life. About 3,00,000 annual deaths are reported in U.S.A, caused by smoking. That is why, the late Senator Robert Kennedy said in New York that the cigarette kills more men than killed in World War II, the Korean War and the Vietnam War every year. The Royal College of Physicians (England) also said in a report presented in 1971 on 'Smoking and Health' that smoking was now as big a killer as typhoid, cholera and tuberclosis were for the earlier generations.

The way of smoking is also a factor worth deciding the effect of tobacco smoke on human health. According to the British doctors, smokers who keep cigarettes in their mouths

termed as the 'frooping cigarette', instead of removing them after each puff, have more chances to die earlier. This is based on the three year study of 54460 male smokers conducted by Dr. G. Z. Brett and Dr. B. Benjamin according to their report published in the British Medical Journal.

A majority of the smokers prefer the cigars saying that those are less dangerous. There are still others who consider the filter cigarettes better as they take a lot of the tar and nicotine out of smoke. Such persons are supported by some American doctors' theory but a prominent American doctor verdicts it as a myth.

Chewing of tobacco, according to the recent researches, is fatal for human beings. The Director General of Indian Council of Medical Research, Prof. P. N. Wahi pointed out that the risk of leucoplakia is 62 times higher in daily tobacco chewers than non-chewers. This risk was 22 times more than in smokers. Chewing runs the risk of cancer eight times more than in smokers and the same risk shoots up as higher as 63 times if the quid is kept in the mouth during the sleep.

In addition to other diseases, smoking causes throat and lung cancer also. In the U.S. a report was prepared by the government in 1964 which showed that smoking is a major factor in lung cancer, bronchial troubles and heart diseases. According to the United States Public Health Service, the new research has supported the previous conclusions. The study based on 2000 research papers is prepared by 70 scientists including those ten who prepared the 1964 Surgeon General's report on Smoking and Health. In accordance with the medical correspondent of the *Daily London Times*, cancer is not the only disease caused by the smoking but chronic bronchitis and coronary heart diseases are also to be included in the list. The cancer victim loses time and money and receives pain which finally brings death to him. National Cancer Institute, Bethesda, U S A had also declared in October 1967 that smoking could cause more than double the number of deaths by cancer by the end of this century. The report of this Institute revealed that lung cancer can cause 1,25,000 deaths a year compared to the fewer than 50,000 at that time.

It has also been pointed out that tobacco has carbon monoxide also which is again similarly harmful for the human health. Swedish scientist said that the smokers develop more coronary diseases due to the same found in the cigarettes. Carbon monoxide gets into the blood stream where it paves the way for accumulation of cholestrol in the arteries. This blood cholestrol is a major cause of the heart diseases.

A new study of Japanese men and women says that cigarette smokers suffer higher death rate than the non-smokers. This has been proved by Dr. Hirayama of the National Cancer Centre in Tokyo after his studies of 40 years conducted on 265,118 men. It revealed that during a peiod of five years

11858 people died of whom 3609 had scumbed to cancer. Among men 341 smokers died of cancer of all types compared with 217 non-smokers with 42 male smokers compared with 11 non-smokers. According to his studies, 80 male smokers died of arteriescherotic heart disease as 55 non-smoker. Among the women, 246 smokers died of cancer of all types compared to 179 non-smokers, 22 died of lung cancer and 39 due to arterioscelerotic heart disease while this number in non-smoker women was 29.

Smoking more then a packet a day by the middle aged men is six times more likely to have strokes than similar non-smokers. This has been revealed by Framingban Heart Study of the Boston University's Medical Centre. During a period of eighteen years of studies 196 people died of stroke. The effect of smoking in the coronary heart diseases and stroke is marked in both the sexes between ages of 45 and 54. The mortality ratio was 2. 81 in men for the coronary for heart disease and 2.00 in women. For the stroke it was 2.11 in women and 1.50 in men

A bad thing is bad for everybody irrespective of personality or sex, colour or creed. A report was prepared after the study of more than a million men and women who were followed for nearly four years. That report revealed that the death rate for smoker women was higher in all age groups from 35 to 48 than it was for the non-smokers. The mortality ratio was less than the ratio for men (death rate for smokers divided by the rate for non-smokers) in all age-groups and for almost every disease associated with smoking.

Death rate is based on the number of cigarettes smoked each day. Men start smoking in the earlier years of life and smoke more than women do. Therefore the death rate is higher in them. As in men, the ratio varied with amount and kind of smoking in women. It was only 1·06 for women who smoked 19 or fewer cigarettes a day and 4·76 for those who smoked 20 or more. It was 1 78 for those who breathed in slight or not at all and 3·70 for moderate or deep inhalers.

Considering the dangers of smoking many nations have banned tobacco advertisements on television. The government of the German Democratic Republic has also banned the publication of such advertisements. The World Health Organisation has forbidden smoking in its executive meetings. In short, the human beings are becoming alert of this menace all over the world.

It is a matter of general interest that the horse of Guru Gobind Singh (the tenth Sikh Master) did not enter the field where the tobacco was grown. The donkey, being of lower standard animal, enters the field accidentally but it does not graze the crop of tobacco. Perhaps the animals know that the use of tobacco is very harmful for the health and causes premature death too. But the human beings use it on the large scale because they are not donkies ?

Dear Editor

Apropos the articles published in **The Statesman** Calcutta *in respect of Nirankari and Akali feud, gross misrepresentation of factors leading to the Sikhs-Neo-Nirankaris feud was found. In conesquence a personal letter was addressed to the learned Editor of* **The Statesman** *stating the facts, for publication. It was not done. The letter is reproduced below for general information*—Editors

The Sikh-Nirankari Feud

Your editorial and news report of November 8, on the Nirankari issue tend to leave an impression in the readers' mind that the quarrel is just between the Akalis and the Nirankaris and that is more political than religious. Both assumptions are wrong. The conflict is between the Sikhs and the Nirankaris. The entire Sikh body is incensed about the Nirankaris' doings. The trouble is religious, not political as is generally made out to appear. In this background, it is necessary to put the issue in the right perspective to remove from the public mind the growing wrong impressions.

First, let me explain who the Nirankairs are? What is their origin? What do they preach? The word 'Nirankari' is derived from the *Granth Sahib*: The Nirankari is one who worships the *Nirankār*—the Formless God. Guru Nanak was called Nirankari, being a extreme monotheist. The real Nirankari Sikh Movement, which runs parallel to the renaissant Brahmo Samaj movement to fight orthodoxy, was founded in the early nineteenth century by one Baba Dayal, a reformist among the Sikhs, who was a contemporary of Maharaja Ranjit Singh. Setting up a puritan mission at Rawalpindi, he propagated Sikhism and fervently worked against idolatory and superstition. His successors continued unswervingly to propagate the Sikh ideals even now, their headquarter located in Chandigarh is known as Nirankari *Darbar*. During the pontificate of Baba Hara Singh, the third successor of Baba Dayalji, one Buta Singh who initially used to do *kirtan* in Nirankari *Darbar*, on being turned out of the *Darbar* for moral turpitude, set up a rival group naming it Nirankari Mission, along with one Avtar Singh and a few others of his ilk, wherein nothing was barred and virtue had no meaning. Buta Singh was succeeded by Avtar Singh, father of the present leader of Nirankari *Mission*, Gurbachan Singh.

While the real Nirankari *Darbar* continues to follow the footsteps of their predecessors and considers itself a part and parcel of the Sikhs, the Nirankari *Mission* has taken a controversial path. The Nirankari Mission had no success before partition of the country. On partition, Avtar Singh migrated to Delhi where he set up his HQ and was able to attract refugees, desperades, and ignorant misled by the name Nirankari, and also those who wished a short cut to salvation, as Avtar Singh declared himself a redeemer of the world in line with Lord Rama, Krishna, Prophet Mohammed and Guru Nanak, etc.

What chafes the Sikhs is the Neo-Nirankaris' disrespect to *Guru Granth Sahib*, their distortion of the Sikh scriptures, their calling *Avtar Bani* as '*gurbānī*' (the words of *Guru Granth Sahib*), impersonating Guru Nanak

and setting up the 'Seven Beloved Ones' in imitation of the institution of the 'Five Beloved Ones' of Guru Gobind Singh, their copying and stealing the Sikh terminology of their own use, to misguide the gullible Sikhs by dressing like Sikhs together with some Sikh symbols ; and holding the Sikh beliefs and the Sikh Gurus to ridicule. Their whole approach aims at making mockery of the Sikh Gurus, Sikh institutions and the *Guru Granht Sahib* though they deny these allegations. There lies the rub.

Sikhs would have no quarrel with them, were they to teach and preach their own wit and wisdom (if there is any). After all there are other sects among the Sikhs ; for example Radhaswamis and *Namdharis*, who draw inspiration from Sikhism and live peacefully with the Sikhs and do not indulge in villification of the kind the Neo-Nirankaris do.

Now let us look at the Akalis. Who are they and what's their role ? The order of the Akalis was founded in the days of Guru Gobind Singh. They were like the Knight Templars of medieval Europe. In the modern times, those in the vanguard of the Sikh cause are called Akalis. The Akali Party, an offshoot of the national movement for the country's freedom, represents the Sikh masses. Historically, they have been responsible for articulating and directing the legitimate aspirations of the Sikhs from the times of the Gurdwara Reform Movement, freedom struggle, to the linguistic reorganisation of Punjab. Some of the accusations of extremism so often lvelled against them lack understanding and sympathy.

The Sikhs' attitude has always been eminently reasonable. Their history bears ample witness. The Sikhs love their country as much as their religion but they would not brook anyone belittling its holy Scriptures and their Gurus. Let Neo-Nirankaris shed from their texts what hurts the Sikhs and there would be no quarrel. Surely, the responsibility for the latest bloodshed in Delhi lies upon the Delhi Administration in allowing the Nirankaris to hold their convention in the present explosive situation in a public place, inspite of previous warning and representations by the Sikh leadership. The Sikhs agreed they have no objection to the Neo-Nirankaris holding their sammelan in their Bhavan where no demonstration, they said, will be held. It is most unfortunate that the Prime Minister insisted on the Neo-Nirankaris holding their ammelan at India Gate, deployed 6,000 policemen for their protection, more so to tease and provoke the Sikhs, knowing fully well their sentiments. The worst of all is the Government clamping curfew around the two most important gurdwaras, reminiscent of Ahmed Shah Abdali's desecration of Sikh holy Darbar Sahib, Amritsar, and Mir Mannu's encircling it to prevent the Sikhs to visit their holiest of holy temple.

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News, Views & Review

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Great Reclamation in U. S. A. and Canada.

Sant Niranjan Singh of Patiala, a serene, and saintly personality having profound knowledge of *gurbani*, *gurmat*, Vedic and Vedantic literature, has recently been touring U. S. A. and Canada and preaching the gospel of the Gurus among the Sikhs of these places. His tours, particularly of Vancouver and Montreal in Canada and Los Angeles, San Jose, Fresno California and Yuba City, etc., in U. S. A have proved to be of great significance. A large number of shaven Sikhs have voluntarily returned to the fold of Sikhism after listening to the deeply effective exposition of *gurbānī* and the message of Guru Gobind Singh, from Santji. Although, hard pressed for time and delicate health he is trying his best to be everywhere to spread the sublime philosophy of the Sikh Gurus.

The wave of enthusiasm of newly attained awareness of Sikh Dharma is spreading like electricity amongst the Sikh community in the whole metropolis of Montreal. A few days earlier, the foundation stone of an institution, named Guru Nanak Centre, was laid by Santji. This centre celebrated Shri Guru Nanak's birthday at a big gathering including some English and French speaking Canadians. The young children trained by the organisers of this centre recited the *shabads* and short stories on Guru Nanak's life in English language.

PSB Employees Celebrate Gurupurab

The employees of The Punjab & Sind Bank Ludhiana celebrated the birth annivarsary of Guru Nanak on December 10 *Kīrtan* was performed by the staff members. Dr. Trilochan Singh gave a scholarly talk on the life and ideals of the Guru. *Langar* was served, A pamphlet in Gurmukhi *'The Contemporary Society and* Our *Duty*' was distributed.

Branch of Kendri Singh Sabha in U. K.

In London, a meeting of the office bearers of Singh Sabhas was held on 19th August 1978 in Sri Guru Singh Sabha, Southall Sardar Bachittar Singh presided. It was felt that a Branch of the Kendri Singh Sabha was needed in Great Britain to propagate the message of the Sikh Gurus among the younger generation. Subsequently Sardar Hukam Singh, the President of Kendri Singh Sabha visited U. K in this connection.

S. Partap Singh inaugurated the U. K. Branch of the Kendri Singh Sabha. He informed the gathering that Dr. Gobind Singh would be the Honorary Secretary and he would organise Seminars and missionary work among students and youth groups. Those who are interested in the activities of the Branch may approach the office at No. 12, The Drive, Golders Green, London, N.W. 11.

Release of Principal Satbir Singh's

Parbat Meran

"Production of low-cost and wholesome literature is of paramount significance for the propagation of truth." remarked Dr. Inderjit Singh, Chairman of the Punjab & Sind Bank, at the ceremony to release Prof. Satbir Singh's book, *Parbat Meran*—a biography of Guru Amar Das. After releasing the book, Dr. Inderjit Singh presented the first copy of *Parbat Meran* to S. Jaswant Singh Kochar, President Patna Sahib Managing Committee. Dr. Sahib also stressed the need for establishing a proper Trust. He said that authentic and authoritative books should be got written by various authors for their subsequent publication by the trust. S. Jaswant Singh Sethi, President of the Delhi Sikh Gurdwara Management Committee, agreed with the suggestion of Dr. Inderjit Singh.

Principal Satbir Singh expressed the view that much needs to be done in literary sphere

BOOKS REVIEW

Thus Spake Tenth Master, by Dr. Gopal Singh Introduction by Dr. Suniti Kumar Chatterjee, Pubished by the Panjabi University Patiala, Demy Gotavo Pages XIII+163 Cloth bound. Price Rs. 20·00

Guru Gobind Singh, the Tenth Master was a prodigy not only in spiritualism, but a litterateur who commanded mastery over the three dialects of Punjabi, Braj Bhasha, Hindi of Eastern India and Persian—the court language of his times. Endowed with divine thoughts and foresight he had the rare quality of expression also. He could convey his thoughts in apt language to create the desired effect. At a very tender age, he foresaw the huge responsibility that was to devolve upon him in the event of the martyrdom of his father-Guru, Guru Tegh Bahadur when he had the courage to say to his father that there was no holier a person than himself, who could save the distressed and the persecuted from the tyrannies by getting himself sacrificed in the cause of dharma.

He not only could diagnose the ailment which had entered into the Society but also had the capacity to prescribe the remedy which would restore it its pristine greatness. The transformation of the Khalsa in 1699 revolutionary happening in the spiritual of the world. He showed that the dead be re-enlivened and the saints could soldiers also. The pen, the rosary sword could be used simultaneously.

The Guru had to fight for the country the community throughout his life, a short span of 42 years only, but glamorously event The martyrdom of his father and his four as also the death of his mother due to shocks; could have made Guru Gobind Si sad and morose, but being a man of ordinary courage and character, he gath further momentum for his future construc aspirations of infusing a new life and enth siasm in his followers by giving them his compositions of valour delineating the explanation of the tenets of the faith as en ciated by Guru Nanak and his eight success One wonders how he could muster the Hindi mythology as also the Muslim religi literature—quite apt specimens of he used in his compositions.

The *Dasam Granth* comprises of poetical works of Guru Gobind Singh. *Ustat, Vachitra Natak, Chandi Charitra, C Di Var, Shabd Hazare, Sawayyas*, and *Namah* in Persian besides many other and short poems forms part of it. translate them into English is a Herc

person competent to do it could be than Dr. Gopal Singh—a litterateur diplomat who has a mastery of all es employed is the *Dasam Granth* and to his credit an English translation *Guru Granth Sahib* which has approbation from all over the world. original is all poetry divine and virile, inslation is also poetic and enervating. aces, the reader forgets that he is going gh the translation, it smacks of being no the original. This English translation selections from the *Dasam Granth* is present Guru Gobind Singh to the world as a great literary genius because he has been represented as a great al, spiritual and a religious leader of the and the literature that he produced has en given its due importance, and the of his life has not been manifested to part of the world as nobody dare ntly take up this trying job. Nobody be sure to present the spirit of the al in translation. Dr. Gopal Singh had uired devotion and the qualification to as it should be. Those who are unated with the languages employed in the *Granth* will certainly be under obligato Dr. Gopal Singh for enabling them nderstand this aspect of the Guru and se who know these languages will also be lden to him for providing them with essary foot-notes, explanations and refer-. The 28-page Introduction by that of Indian litterateurs, Dr. Suniti Kumar Chatterji is an additional embellishment to the book.

In his Introduction, Dr. Chatterjee, besides tracing the history and evolution of Sikhism, has treated the subject in the context of prevailing circumstances and how it was found to be the only alleviating solution for the existing problems of India. He has discussed in details, the personal, religious and the literary life of Guru Gobind Singh in his masterly style. The basic tenets of Sikhism go to integrate all that is good in all religions—Buddhism, Jainism, Judaism, Christianity, Islam and Hinduism. The form and the symbols presented to it by the Tenth Master, have a significance, which can be of benefit to all. A renowned linguist and a ranking competitive philologist as Dr. Suniti Kumar Chatterjee was, he has compared Sikhism and Sikh terminology favourably with other faiths of the world. The Introduction adds a fresh dimension to Sikh literature, which will inspire many a young scholar in the future to work on the lines chalked out by Dr. Chatterjee.

The 'Preface' by Mrs. Inderjit Kaur Sandhu the Ex-Vice-Chancellor of the Punjabi University, gives a brief comprehension of the book and the subjects it deals with, in beautiful and poetic English, befitting the compositions of the great author.

The Punjabi University of Patiala deserves congratulations for bringing out the book with a nice get-up and at so moderate a prcie that it can be availed of by all who want to benefit from it. (**Hira Lall Chopra**.)

II

"The Song of the Khalsa" by Dr. Sampooran Singh, published by Faith Publishers, 10 Palace Road, Jodhpur, prices Rs. 30/-

The author who is a scientist, has given us the book written in a style born of devotion and tempered by his scientific knowledge. Normally devotion transcends reason while scientific knowledge calls for the reason at each step, each move forward towards a determined object ; the devotion is a bee line to the object. Yet the author, in this fine book has created harmony between the two, the science reflecting the beauty of Nature, observing which one cannot fail to utter "*wah*" (wonderful), and becomes absorbed in His name. This absorption in the name is *Simran* of *Wāh*. The Khalsa created by Guru Gobind Singh is to do *sirman* of *jagat jot* for attaining perfection in purity. *In The Song* *Pure*, the author brings to fore the the creation of Khalsa—a pure m attuned to his Lord, and fascin beauteous words he sings of His and bows to Him.

The book reveals the mult creation : Unity in diversity and Unity, i. e., One is all and all Khalsa (Pure Man of God) is this Cosmic Unity. He is serving tive of Universal Brotherhood and humanity in general. This messa contained in the *Song of the Khalsa* by the Tenth Master, Guru Gobind

The book is commended for contained therein, and its fi The price would appear to be a high side.

Appeal from Burma

out the book *"The Sikhs in Gurdwaras,"* There are no record from where the activities of Burma can be culled. We ths who had lived in Burma to furnish us with whatever y can, about the Sikhs & their activities in Burma from 1826 onwards, and saved any record, photos, writings, books and phamplets etc. : to the undersigned. We shall be very much thankful. Passport size photographs of the individuals providing the information and meterial may be sent for inclusion in the book.

e Road

Balbir Singh, Parbandhak
Central Burma Sikh Missionary

White Paper on Nirankaris

They Massacre Sikhs—Errata

rints in the above document issued as Supplement to August 1978 Issue may

Column	Line	For	Read
1	21	celebration	cerebration
1	7	*Asbab-i Baghavate Hind (1958)*	*Asbab-i Baghavate Hind (1858)*

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SIKH REVIEW

Significance of Guru Nanak— Then and Now

When we talk of significance of any prophet for "Today", we do not really see any difference in the "Today" of today and the "Today" of the past. In spite of the extraordinary development of technology and even in the development of human thinking, man and his needs, his joys and inspiration, his characteristics are not different "Today" from what they were in the past. Man is still very much the same creature subject to the fears and frailities, the same hopes and desires. Man's needs "Today", in spite of conflicting ideologies, are the same as they were before the advent of Guru Nanak. He was missing 'Then', as if from a jigsaw puzzle, he is missing "Today". The historical Nanak 'Then' provided the central missing piece of the jigsaw puzzle of mankind. In the shape of the gap we are left with, we can even now construct the (Word Nanak), if simply we 'listen' (*sunnan*), accept (*manan*), and live in devotion (*bhāu*) to the Word he said and the way he lived it. He therefore remains a Prophet of all times— 'Today' of the past, 'Today' of today, 'Today' of tomorrow. Let us today remind ourselves what he did in word and deed to show mankind the way to live a complete life, which is again far from being so.

Guru Nanak anticipated modern science. He visualized a social order towards which mankind is striving today ; he did not banish economics and Biology from his theological system, and correctly viewed man as the complex organism that he is and then prescribed the mode of his salvation.

The results Guru Nanak achieved by applying his theories and his solutions to the manifold problems were astounding. These theories restored to man his sense of self-respect that centuries long oppression hand eroded ; they gave rise to a socio-militare organization that waged an unceasing war against the tyrant in king, priest, and custom, until man was freed from bondage ; they made man's spirit overflow the barriers of caste, creed, race, politics, and geography.

Guru Nanak's immortalizing touch restored vitality in the muscles of humanity, which had lain helplessly under the weight of a continuous series of invasions. His divine touch raised us, the common washermen, barbers, masons, woodcutters, and shopkeepers, to Sardarhood. Any one of us who denies this is guilty of gross ingratitude. Yet most of us have begun to do that. We ignore his life-giving teachings in our daily conduct ; we sacrifice principles to secure transitory material advantages. And, recently some of us have begun to strike at the very roots of the structure that he built. His slogan was 'One God ; One Man'. We have begun to draw dividing lines. He retrieved us from a demoralizing caste system, but some of us are not only lapsing into another and more sinister one, but are actively envolving it. The

retrogressive tendency of founding caste and regional Sikh associations, is growing apace. While the world at large adopts Guru Nanak's teachings, most of us are abandoning them.

The loss, we may be sure, will be entirely ours. We do all to secure *only* the material, a well-being vitality that we inherited from him. We forget that material possessions will not last long and that when we have exhausted them, we shall not have the source of these possessions—the spiritual vitality.

More than five hundred years ago, Guru Nanak laid out a garden, which has suffered the ravages of time like other human institutions, but has withstood their devastating effect better than all. Today, it is full of weeds that sap the richness of the soil and make the roses lose their colour and perfume.

The two pillars on which the structure of the Sikh religion stands are love of God and service of mankind. This thesis was never in doubt since the time Guru Nanak proclaimed his mission.

The founder of the Sikh faith, who has been represented by misguided biographers as a disinterested recluse, was perhaps the most full-blooded humanist of his times, and had drunk deep at the springs of experience, Only he faced the maddening situation in which he was invloved, as a lover of mankind, in a manner becoming of the bravest of philosophers.

He did not shrink from man in horror and disgust. He devised remedies for man's ills. The world to him was *māyā* but *māyā* was as true as its source—God. The evolution of creation—the mighty process of being and becoming—must, he thought, be more and more beautiful and ordered. Hence the necessity of generating harmonies in sound, colour and social and individual conduct.

The means to be employed to attain the the harmonies were the contemplation of the Illimitable, the indescribably Beautiful *Nām*. But the contemplation of *Nām* was not a mere verbal repetition of God's name: "Neither by dint of repetition of His name nor by dint of remaining silent is He attained." Contemplation of *Nām* is a way of looking at things, an ecstatic appraisal of life which is as impersonal as the contemplation of a painting of a highly provocative subject.

The slogan, 'Repeat *Nām* and Share food' was therefore, a mere elaboration of Nanak's tenets. The ideal was to contemplate and help others contemplate the *Nām*.

Yet such priceless jewels, descended to us from Guru Nanak are slipping out of our hands. We, who raised the slogan of 'food for all children of God' and opened *langars* when famines and natural calamities befell in different parts of our country, have looked on when vast multitudes of our Bengali bretheren have shivered in cold and hunger during the recent floods. One of the richest sections of the Indian people, with the most handsomely endowed shrines, has been unable to maintain fully its tradition of carrying food to the hungry and clothes to the naked. True, individual for an individual, their contribution may be commendable, but, unlike previous

occasions, no corporate action on an All India scale has been taken by the Sikhs.

What does this mean ? Growing ignorance of Nanak's tenets ! spiritual decay ! Ingratitude to those noble ancestors who served others and won us an honoured place in the world's estimation !

Sikhs were first to open *langars* to feed millions. It used to be an example for others to follow. Some good efforts, have been made to feed a section of a sector. It had been a chicken feed without any body even knowing it. It is not that you serve, but the world also must know that you serve. Those who become aware of our *sewā* develop a symphthic attitude to us, to our religion, and reverance to our Gurus.

The Indian Society as Guru Nanak Found it

DR. GANDA SINGH

GOD created man in His own image and as a member of the human family made him equal with others. In the eyes of the Lord there is no difference between man and man. There is no high-born and there is no low-born. There are no people chosen of Him, and none condemned and discarded by Him. The differences of race and colour are due to geographical situation and climatic conditions of the land of their birth. With his migration to hot and dry climate, the white man's skin changes its colour and becomes brown and a coloured man's complexion gradually changes to whitish in cold climate. The difference of race and colour, therefore, is meaningless. The political boundaries of countries also are not permanent. With changes in them, nationalities of people change. They also change with permanent migration of people from one country to another. The Britishers and French thus become Australians. As history knows it, several groups of people have disappeared without any visible trace of their nationalities and many a new nation have come into existence. Like the Canadians, the Americans, the Australians, the Indians, the Pakistanis and others, nations are amalgams of different groups and races of people coming, in course of time, from different climes and countries. Similarly different creeds and religions of people change with changes in their professions and vocations. These differences, therefore, have no permanent basis. Men are men all the world over, whether white or coloured, Eastern or Western, belonging to this country or that, rich or poor, Jews, Christians or Muhammadans, or developed or undeveloped are the same.

The unity of mankind is undeniable. It is only when the self in the man gets the upper hand in him that he seeks to see or invent distinctions. He excites and exploits the narrow religious or national sentiments of people to justify and further his ends and uses means to perpetuate the exploitation of the simple and gullible folk. This exploitation of the simple by the clever is the root cause of the miseries in the world and is the basis of irritation and hatred among people and of disturbances and wars among nations, leading to massacres of millions of innocent people and destruction of invaluable national property. This is neither religious in any sense of the word, however stretched, nor moral by any code of society. This spoliation and destruction of God's creation, simply because it either belongs to a persuasion other than that of the aggressor or that its elimination or weakness will add to hiss resources and power, is a sin both against God and man. No true religion or religious prophet sanctions it. It is anti-God, inhuman and irreligious in the extreme. No honest believer in God could do it. It is only a selfcentred lip-believer who indulges in it, And he digs his own grave with it,

It is not in keeping with the philosophy of atheists either. They believe in the natural evolution of things and in their causes and natural effects. The natural effect of aggression, of spoliation and destruction, and of disturbance of peace through riots, invasions and wars, opposition and hatred which multiply and continue, adding to physical and mental agony and misery to both sides. The disturbance of peace retards the progress of science, art and culture and does incalculable harm to the advancement of human civilization. Above all, it feeds vanity and self-conceit of the aggressor, deadens his conscience and kills his sense of regard for the rights and aspirations of others. Gradually the aggressor develops the habit of self-centred bigotry and fanaticism in his conduct and behaviour. With the spread of this contagion among those so inclined, around them, it vitiates the atmosphere and so affects their mental and physical activities as to become a source of danger to their peaceable neighbours, and to humanity at large. In their lust for power and greed for unlawful booty, these brutes pounce upon unsuspecting and less warlike people carrying fire and sword into their land, causing untold misery and devastation to them. But ultimately it works to the ruin of the aggressors and tyrants themselves. Sin and tyranny are the worst enemies of the tyrants. When tyranny pushes too far and becomes unbearable, a revolting reaction takes place on the other side. Under such circumstances, a will to resist and retaliate is then created and strengthened even in the meekest and a new life is infused in them to oppose evil. Sparrows then turn into hawks and jackals into lions. In the contest that then ensues between the oppressors and the oppressed, the evil-doer goes down and meets his deserts in perdition, to the eternal disgrace of his community and nation.

In the last quarter of the fifteenth century, northern India was ruled by the Lodhis. They had inherited a tradition of unbridled autocracy which had not unoften reduced itself to ruthless tyranny, making the lives of the people, their subjects, miserable. The pages of the history of this period written by the best informed even Muslim chroniclers, nearest to the royal courts, are full of heart-rending tales of persecution, tortures and executions of their non-Muslim subjects. They are too horrible to be related here. It will do for purpose to give some of the observations of a contemporary saint of the Punjab, Guru Nanak, who was born in 1469 during the reign of Bahlol Lodhi (1450-1488) and was twenty years old when Bahlol's son Sikandar Lodhi, the bigot, came to throne in 1488. Guru Nanak saw the whole of Sikandar's reign and that of his successor Ibrahim (1517-26). He had first hand-knowledge of the devastation and massacres, particularly of Saidpur (now known as Eminabad in West Pakistan), during the invasions of Babur, the founder of the Mughal dynasty in 1526. Referring to his times, Guru Nanak says :

The *Kal* age is a knife ; kings are butchers ;
Justice has taken wings and fled.

In this dark night of falsehood,
the moon of truth is never seen to rise.

I have become perplexed in my search ;
in the darkness there is no way to be seen.

On account of others' ego, the world is crying in pain.
Saith Nanak, how shall deliverance be obtained ?

Mā'jh ki Vār, xvi-1.

In another hymn he observes :

The kings are tigers, their *muqaddams* the dogs.
They go and disturb people at all odd times.
The officials of the king cause wounds with their nail-scratches, and the dogs lick the blood and bile that trickle.
When men will be judged, these shameless fellows will not be trusted.

Vār Malār kī, xxii

The dispensers of justice, the *qāzīs*, tell lies and eat dirt.
The *qāzī* sits to dispense justice—he counts the rosary and mutters the name of God,
But he takes bribes and decides against just rights.
If any one questions, he quotes authorities.

(*Rāmkalī kī Vār*, xi)

Suppressed by the ruling class, the Hindu subjects, depressed in spirit, were lost to all sense of honour and self-respect. Like dumb driven cattle they meekly submitted to the rod of the foreigner. The Kshatriyas, whose *dharma* it was to defend the country and its people, adopted the ways and manners of their alien masters, and became their agents and played as their engines of suppression. In their own land, the temples of Brahmanical gods and goddesses were desecrated and demolished or heavy taxes were levied upon them. In their own homes they had neither the freedom of worship, nor of expression and action. With the loss of their political independence was also gone the freedom of their conscience and its voice and expression.

Why was this land of philosophers and great scholars reduced to this state of abject slavery ? It was because their house was divided into innumberable sections and sub-sections and they all pulled in different and opposite directions. Whatever were the intentions of the originators of classes or of the castle-philosophers, the classes and castes had developed into water-tight compartments of the privileged and power-mad few and of the working and serving masses, of the exploiters and the exploited, of the superior castes and the lower ones, who were further discriminated against as depressed *sūdrās* and condemned untouchables. All this was the negation of the oneness of the human-kind. It bred hatred and separateness and removed them, both mentally and spiritually, away from one another. And the pity of it is that this all came to happen in the name of religion, and of gods and goddesses. With the passage of time, this divisionism acquired so strong a hold on them all that it became a second nature with them and could not be shaken off.

Added to this was the life of inertness preached by various sects of ascetic *sādhūs* who moved about in the country telling people that human life was *māyā* and *mithyā*, an illusion and unreality. The most prominent and influential among them during the days of Guru Nanak were the Nath Panthi *yogīs* who

were responsible for creating in the people, particularly of northern India, an indifference towards life of action and social obligations towards society to which they belonged and which contributed to their very existence and maintenance. This was the attitude of defaulting debtors who betrayed their benefactors and helpers and disappeared from their normal places of residence and activity to avoid payment, even in part, to their creditors. These defaulters deserve and should receive no shelter. They are punished and chastised by the defenders of the rights of others and the dispensers of justice and are thrown into jails to save the society from their further mischiefs. Even their sureties, at times, have to suffer for the sins and crimes of the defaulters. This applies equally to individuals as well as to groups of people regardless of the garbs and philosophies assumed by them.

In the field of religion, the preachings of the ascetics of this type had so affected the lives of people as to make them cowards who lay sheepishly prostrate at the feet of the misguiding priests and political aggressors. During his extensive tours throughout the Asiatic world Guru Nanak was pained to see vast masses of mankind subjected to spiritual and political tyranny in the name of religion and God. He found this world divided into two classes of people—one who in the name of God carried fire and sword to enforce their political sovereignty over others to be able to use their physical power and authority to destory their faiths and to convert them to their own creed, the second who in the names of their innumerable god and goddesses were divided into various groups whose mutual differences and antagonism had rendered them too weak to manfully face the persecuting aggressors. The former in their misguided zeal and power madness forgot the teachings of their religion that there was but One God who was the creator, the father, of the whole universe and that entire mankind was but one brotherhood, regardless of race and creed, and that He had not sent men into the world to be despoiled and slaughtered by their own kith and kin. The latter too in their forgetfulness and disregard of the Oneness of God and in their faith in the multiplicity of deities were quarelling among themselves and spreading hatred among different castes and classes, damning and condemning those who did not belong to their own self-created higher caste, as *sūdrās*, untouchables and *malechhās* or *yavanās*. Both classes of people, had apparently only lip-belief in the existence and omnipresence of God, while, in practice, with daggers drawn in hands, they flew at one another's throats, shouting the cries of their respective gods who in reality and truth, were the same One God, ***Allāh* (*wāhid-hū-lā-shrīk*)** or ***Brahm*** (*eko brahm dutiyo nasti*). Thus truth had come to be forgotten and ignored, and the Brahmans and Mullas continued their mutual friction and and wranglings—***such kināre raih giā, khail khaih mārde bāhman maulāne*** (Bhai Gurdas *Var* I-21)

This was the state of religious affairs which prevailed in India and the neighbouring countries in the middle of the fifteenth century as result of the wranglings that had exited for some centuries of the world. Bhai Gurdas, learned scholar of the sixteenth and seventeenth centuries, born within a decade of the death of

Guru Nanak, has drawn a very realistic picture of this period. He says :

> There are four castes among the Hindus, and four sects among the Muslims in the world.
> In egoism, arrogance and avarice, they are meaninglessly pulling and hauling.
> The Hindus have their places of worship on the Ganges (at Hardwar) and at Benaras, and Muslims at Kaaba in Mecca.
> The Muslims perform circumcision and the Hindus are enamoured of the sacred-thread.
> The One God is called Rama and Rahim, and both (Hindus and Muslims) have lost the way (to Him).
> Having forgotten (the teachings of) the *Vedās* and the *Qurān*, they are enticed away by avarice of the Satanic world.
> Truth has come to be left aside and the Brahmans and the Mullas are dying of mutual friction and wranglings.
>
> (*Vār* I-21)

Continuing his observations, Bhai Gurdas says in the next stanza :

> Without the True Guide, there is all darkness. People are dying (suffering) in many (spiritual, social and political) ways.
> Without a (real) saint, no one can put a stop to it, and a saint is not to be seen in the world.
>
> (*Ibid*, I- 2)

In the words of Lord Krishna in the *Bhagvad Gita* (iv, 7-8) reiterated by Guru Gobind Singh in the *Dasam-Granth* :

> Whenever there is decay of righteousness, and unrighteousness exults in pride, then my spirit arises on earth.
> For the protection of the good, for the destruction of the evil-doers and for firmly establishing righteousness, *dharma*, I am born from age to age.

This saw its fulfilment in the appearance of Guru Nanak in the world to bring back to God the strayed mankind and to make them realize through precept and example, the Oneness of the Lord and the closest brotherly relationship between them regardless of the country, colour, race or class.

How and how far he succeeded in his mission may be studied in his teachings incorporated in the Sikh scripture, the *Guru Granth Sāhib*, and in the lives of his successors and followers which are a living story of impact of Guru Nanak on history.

Guru Nanak—Spiritual and Moral Teacher

PROF. GURBACHAN SINGH TABLIB

AS in the highest India Philosophical thought, the moral and spiritual life in Guru Nanak's teaching are interrelated and as a matter of fact, fused with each other. The true spiritual life is differentiated by him from the observance of religious ritual and ceremonial. Ceremonial is merely the husk, even the false show, which has no spiritual significance in itself.

A good part of the Guru's teaching in this respect is quite well known and a detailed exposition of it here would be superfluous. The sacred thread (*Janeu, yagyopavit*) he called a mere thread which may get soiled, snap or be burnt. The true thread is the 'thread of the soul', which in essence means the cultivation of the spiritual and moral qualities ; so that of such a spiritual 'thread' the elements are compassian, contentment, continence and firmness in the moral path. Going beyond this inculcation, the Guru castigated those who make a show of wearing the thread, without cultivating the spirit which should go with it, which is to have a restrained mind. Says he : 'those who wear the thread have not put the thread (that is, restraint) over their senses and desire for woman. Their eyes leer with low passion and their hands work evil. Daily are they shamed with foul deeds. What good is it to wear the thread with minds so l oosened in passion'.

The notion of untouchability he castigates by calling to the mind the 'real untouchables' who are lodged in the soul—foul thinking, hard-heartedness, slander, violence—with these untouchables in the soul, how may one's kitchen space be considered pure, despite all the elaborate cleansing rituals performed ?

> 'The really low-caste are those livin without God'.

The notion of ritual impurity attaching to a home in which a birth has recently taken place, was disapproved by the Guru. 'The impurity of the mind is avarice, of the eyes lust after another's wealth and woman ; of the ears to hear slander and of the tongue to utter falsehood'.

Ritual bathing at the spot considered sacred isin itself of little spiritual value. Those performing such bathing without spiritually cleansing themselves are like jars full of poison, washed only from the outside. 'The true bathing or ablutions of the sixtyeight *tirthās* is listening to the sacred Word of God. Thy adoration O Lord, is the true Ganga and Banaras'. And so on about the ceremonial of other creeds, such as Islam, the Yogi cult, Jainism and the numerous varieties of anchorites' cult prevalent in India.

The true essence of religion is in living pure, with sincerity and compassion in the

heart. This note of the soveriegn importance of compassion and humanity is of frequent occurrence in the Guru's teaching. While India has constantly venerated non-violence and has stressed certain ritual acts of charity, such as the feeding of beggars on special occasions and the upkeep of disabled cattle, the true spirit of charity and humanity as is too obvious, has been lacking among our people. There was no compassion for the untouchables or the otherwise low-caste people who were admitted to the ordinary privileges of humanity. The social system sanctioned recognized privileges for the upper classes and the higher castes, and the poor and the under-privileged simply suffered as at the hands of an eternal law.

With the coming of the Muslims as rulers, a new privileged class had been created and while the upper classes among the Hindus still retained their privileges by compromising with the rulers, the lower orders, whether Hindu or Muslim, continued to be sufferers. In this situation the Guru pronounced Dharma to be the child of compassion. Among the religious duties of man he included with sacred ablutions and the performance of penance, 'the exercise of compassion and the giving away of charity.' Forgiveness he made into a sovereign attribute of man. 'Those abjuring forgiveness', he declared, 'have vanished from the earth, despite their vast cohorts ! Make forgiveness the milch cow ; let the calf of thy spirit suck its milk'.

In such teaching the Indian mind will readily recognize the familiar voice of the higher spirit of humanism, basically Indian. The great sages of India have again and again called men to the path of compassion and forgiveness. Guru Nanak, however, made the application of these qualities wide and universal, so as to embrace all mankind without distinction of caste. In deeply moving words the Guru voiced forth the agony and suffering of the Indian people at the hands of Babar's soldiery. Again, in words coming from the depths of anguish, he characterized the evil rampant around him in these soul-stirring words : 'The dark night of evil is spread ; the moon of righteousness is nowhere visible through this impenetrable darkness'. Here is the very voice of the suffering soul of mankind, and a plea for a mighty effort at the redemption of man from his suffering. Such a mighty effort was the Guru's own Misson, his Divine Ministry, which was to show to man the path of the pure life from which comes not only true bliss, but also the idealism and heroism which crusades in the cause of humanity.

The perfect consummation of the religious life he envisioned as conisting in moral action among human beings. The higher religious life according to him is neither asceticism nor the attainment of a state of nescience, which in our thinking is what *moksha* or *nirvāna* stands for. Nor is it ecstasy, as would be the aim of the prevalent Bhakti cults to induce in man. This is amply brought out in the Guru's discussions with the Siddha-Yogis, who stressed the supremacy of the life of the recluse as also the systematic cultivation through the elaborate Yoga-practice (Yoga-praxis) of the state of passionlessness, and the arousing the occult power (*shakti*) lodged in the *kundalini* or the serpentine passage. The Guru not only

upbraided the Yogis for retreating into the mountain caves from the scene of man's sin and suffering which they must endeavour to relieve, but also brough them to a realization of the supreme importance of moral action as the ultimate fruit of the spiritual life. The spiritual life must seek to grapple with the great problems of evil and suffering, and not seek a retreat from these into mystically or philosophically induced indifference. Rather than being no concern of the man of religion, the problems created by evil are the greatest of his concerns. His personality must sweeten the human scene, and if need be undertake suffering in the cause of God and man.

The path of religion to the Guru, 'calls upon man to place his head on the palm of his hand, to give away life without demur'. 'The death of heroic men is blessed, should they die in an approved cause'. Thus does the Guru raise martyrdom for a noble cause into supreme merit. In a hymn the Guru has recounted the well-know perpetrators of evil and iniquity, such as the demons Madhu and Kaitabh, Raktabij and Mahishasur, along with evil doers like Ravana and Duryodhana, all of whom were destroyed by the divine law, which destroys evil. This great aspect of the teaching of religion, that the destruction of evil is implicit in the religious life had been forgotten in the background of medieval India, with its stress on esoteric mysticism and monasticism and the soft, often emasculating, strains of Bhakti which usually descended to a decadent eroticism. To all this the Guru reacted with his teaching of the sovereignty of the spiritual-moral life and the supreme importance of duty which he called *sewā*. This *sewā* is moral duty and is equivalent to the disinterested action commended in the *Gita*. Man must do duty, from the humblest, in the sphere of family life to the highest, in purifying the life of the community and endeavouring to remove oppression and injustice. Such action would be rooted in the spiritual vision, and be a manifestation of the divine law which is antagonistic to evil. Its motive force would come from the purity of life which the true practice of religion would give to the crusader for such a just cause.

So overpowering is the conception of the religious person as hero that the Guru has frequently referred to the path of overcoming the temptations of the sense as true heroism ; and those who have endeavoured in the path of God, as' 'great and mighty heroes' (*jo[illegible]ahā-bali sūr*). The mind in overcoming [illegible]undance urges is called 'king, heroic and mighty in battle' (*eh man rāja sur-sangrām*). The heroic motif thus is of frequent mention in the Guru's teaching, and is intimately linked up with the cultivation of the spiritual-moral life. 'Without beneficient action in the spirit of heroism, the religious life does not find its fulfilment ; 'I have been instructed thus by the Master : recluse, hero, celibate or yogi, none shall obtain the fruit of their endeavour without the performance of service to man. Here then, *Karma-yoga* in the highest sense finding expression in teaching whose significance is universal and capable of being followed by the humblest among mankind.

The path of spiritual life commended by the Guru is that which has variously been called *Sahaj* and *Raj-yoga*. It is the path in

which the purely spiritual processes of meditation and absorption in the Universal Soul are commended to the seeker as against the elaborate ritual of Hatha or the austerities of the monastic life. The Guru has used the Yogic terminology current in his time to designate several stages of this path, and has called it also the true Yoga. *This Yoga is not the arousing of shakti or kundalini, but the attainment of poise*—the state in which the passions are under restraint and stilled, and the voice of the soul is heard and followed. This is the state of overcoming the 'three qualities' of Indian spiritual psychology, and is truly the attainment of ***mukti*** or *nirvāna*, which the Guru has conceived as a state of positive enlightenment and not as a kind of nescience or merging into the void. This is the state in which man 'stays pure amidst the impurities of the world'; 'surrenders the desire for the fruits of his action to God; 'lives as does the lotus in the water, or the duck in the lake'. In this state is attained the vision of the harmony or indivisibility of Being, called Advaita, when the ego ceases to matter and all that exists is viewed as a part of one's self. In this state all actions are just and untainted by egoism or evil. This is enlightenment *giān* or ***buddhi***. The Guru has expressed the peace and bliss of this state in a vast number of symbols—those coming from light, from the finer experiences of the senses and the ineffable mystery of joy. Music and melody, the spiritual swan or Hamsa, the pure lotus, the sweet drops of ***amrita***, thrilling songs of birds, gentle rain drops, the ecstatic embrace of love. These and many more are the symbols in which is embodied this greatest of all experiences which the human spirit is capable of attaining, and which can be suggested only through such symbols as have been alluded to.

The Guru's teaching also emphasizes the fusion of the two experiences of *Yogā* and ***bhakti***, usually held to be incompatible. While Yoga aims at attaining the state of passionlessness through overcoming the 'three qualities' and subduing the senses, ***bhakti*** is the ecstatic cultivation of joy and bliss in divine love. Paradoxical as the fusion of these elements may appear, in the Guru's teaching *vairāg* or dispassion towards the concerns of the mundane life, by withdrawing from it, conceives deep yearning for the unattained beauty and joy of the divine. The questing soul is termed a 'stranger' in the world, with which it is out of tune. It therefore seeks the true Beloved, God, for a vision of Whom it is yearning endlessly. This passion is expressed through the archetypal figure of the love-sick bride, who resembles the Nayika of medieval poetry, seeking the Spouse who is far away. The entire chain of imagery and symbols related to this situation is employed allegorically. The Bride finds no sympathetic object or soul in the absent Husband's home; cannot send to him a messenger nor can reach upto Him; the passing months and seasons remind her only of Him and days and nights are passed in the agony of separation. She dreams of Him, then wakes up in streaming tears to find it not real, and all her make-up is of little worth without Him, who should bring fulfilment to her rich beauty. The symbols grow erotic, and through these is spiritual ecstasy expressed. These symbols are however

'distanced' as would be said in the language of literary criticism, and touch the erotic only through suggestion and imaginative abstractions. Now here are they concrete. While the expression of the passion of *bhakti* is met within numerous places in the compositions of Guru Nanak and of his successor-apostles, its peak is touched in *Bārā-Māh*, the Ode of the Months, which is in the measure *Tukhāri* and is believed to be the last composition of Guru Nanak, anticipating the union of his soul with the Divine. Another great lyric, highly passionate, will be found given in English rendering towards the close of this article. In its richness and passion this should rank among the supreme expression of the ecstatic mystical poetry. This strain of *bhakti* or devotion, so human and passionate in Guru Nanak, is at the same time deeply philosophical—only, the philosophy of dispassion by a miracle of spiritual experience is transmuted into supremely beautiful lyrical outpouring.

The above is a brief statement of some of the directions towards which the teachings of Guru Nanak may be seen to tend. His hymns are couched in a language which is still quite intelligible in its vocabulary and formations. It only more closely follows the idiom of the western dialects of the Panjab which are not now considered to be the standard form of the language for prose expression. A good part of his compositions is in medieval Braj—Hindi, with an admixture of Panjabi. These compositions present difficulties of interpretation partly because of their intimate, subtle content and partly owing to their highly compact structure, not easily reducible to rational re-statement. The thought-process being intuitive, invests the verbal structure with multiple inter-relationships, defying analysis. Another dimension of difficulty is added by the spiritual-esoteric signification associated with the words, which bear philosophical-mystical meanings rather than those obviously attaching to them. Most key words are used in metaphorical, allegorical or symbolical senses rather than in the literal. Thus, 'death' habitually stands for spiritual death, the unregenerate state. The continuance for the individual of the process of rebirth and death : 'falsehood' and its equivalents stand for the fouling of the mind which is not freed from the state of Duality ; 'deceit' stands for much the same thing ; 'joy' is bliss, release from transmigration, joy in God, *mukti* ; suffering is being involved in Duality, sin, evil and not physical suffering, unless the context specifically bears such a sense. And the list may be extended further on. Without such caveats anyone interpreting Guru Nanak's words or of any of his apostolic successor-Gurus may altogether gives the wrong meanings to the original text.

Guru Nanak in his teaching has employed two sets of symbols. Some of these are those already current in the spiritual thought of India, in many cases long ages before him, and generally understood by the people in the context of expression of religious and moral ideas. Such symbols as for example, the Lotus for the mind untouched by the evil of the world, is as old as the *Gitā* and even older ; the Hamsa or Swan for the mind discriminating by divine intuition between good and evil is again very old ; the *chātrik* for the yearning soul ; and the love-sick bride, are symbols

established in the Indian spiritual tradition. All such are employed by the Guru freely to give expression to various phases of spiritual experience. These serve as a kind of intellectual shorthand, but the passion and fervour investing their use in the various contexts renders them personal in character, and each time that they occur, produce a powerful resonance in the soul. On an attentative study of the Guru'e word, one may get familiar with the inner meaning of these symbols and attune one's mind to them.

There is then another facet of expression in the Guru's compositions, which is the employment by him of images and symbols drawn from the daily life of mankind, yet expressed with such deep passion and fervour as to endow them with the power to penetrate to the innermost chamber of the human concsiousness. It is here that the vast difference may be seen between uninspired words whose power turns in the Guru's phrase, 'men into gods' and 'storks into swans', and fills the soul with ineffable bliss. His teaching, while it is based upon a philosophy the postulates of which are rooted in the spiritual history of India and its cardinal moral principles, is not itself expressed in the form of a set philosophical system. It is rather in the form of spurts of revelation, spiritual illumination, vision—which may as often express itself in a line or even part of a line as in the larger expanse of a whole hymn or set of hymns. To reduce his teaching to the ratiocinative thought-pattern would not only be difficult but as in the case of all great poetry with its multiple facets of appeal, would be to throw away its power to stir the soul and to penetrate to the depths of the mind. His hymns, are moreover, of the nature of devotional song. In the Sikh tradition these are called *shabad*, which stands mystically very much for the same thing as *bhajan*. Their full power is felt only when they are chanted fervently by a devotee or better still, when sung in unison with the proper music. In order therefore, to realize the nature and character of Guru Nanak's, teaching these and allied facets must be kept in view. Not to appeal to reason only, but to the soul—that is what these hymns do to the human personality. While it is not intended here to present a critical analysis of Guru Nanak's compositions as poetry, the attempt would be stupendous and call for volumes of writings. It may be pointed out that his expression, exercises its power over the soul, firstly through its symbols arising from the depths of spiritual passion, which acquire an original and individual force ; and again through the rhythm and lilt of the verse which does not follow after any metrical mould but is responsive to the rhythm of the soul itself. While the symbols may be translated into another language with varying degree of success, the rhythm of course, would as much defy reproduction as the penetration of its mystery through analysis. Only the most distant suggestion of it may be given by a highly sensitive translator.

Guru Nanak has expressed the whole range of man's spiritual and moral experience. From the expression of powerful denunciation of the lie, in the soul of man which expresses itself in

cant, hypocrisy and the various false institutions set up by clever counterfeiters of morality and religion to mislead mankind, through revealing to man the tragic waste he makes of his life in the pursuit of what is false-ephemeral and of no worth for the higher life of the soul in tones evoking this aspect of the tragedy of life. Further, through the expression of yearning for union with the Divine conceived as perfect Beauty, he has voiced also that experience of Blises, the Eternal joy, allegorically called tasting of *amrita*, wherein all desire is finally stilled and the soul, in the Guru's words, forgets in the fulness of its joy even to ask for a boon from the Creator in the sublime hour of vision. All this range of experience is 'teaching' in a much deeper and vaster sense than would be implied by the everyday use of this word, denoting only certain kinds of exhortations and prohibitions. To give an adequate idea of the totality of such teaching, a work on a vast scale would be needed. In the short span of an article, only a few suggestions can be given, for futher study and contemplation of this theme.

Rather than attempt to categorize the Guru's teaching in cold prose, I shall attempt to reproduce in my own modest rendering a few particularly to illustrate the power of the suggestive imagery and symbol in each case. The poem at the close is reproduced in full while of the one preceding, the opening stanza is given. These are illustrative of two of the great themes in Guru Nanak's vision—his exhortation to man to cut himself free from the lure of worldly desire, and his soul's passionate quest for union with the Divine Spouse, expressing itself in a lyric rippling over with yearning :

1. Babar has descended upon India with the wedding-party of lust and forcibly demands surrender of India's womanhood.
   Decency and the Law[1] have hidden themselves ; and evil is strutting about in triumph.

   Mohammadan and Hindu priests are discharged, and Satan is making marriages.[2]
   Nanak, blood is the theme of the song for such a wedding ; blood is also the saffron-paste to suit it. (p. 722-*Adi Granth*,

2. (In the house of man's life) the door is of sorrow ; wrath is the doorkeeper ; hope and fear its door-panels

   Its moat is filled with the water of *māyā* ;
   This house is built on water. In this house of peril man can live only if seated on the cushion of Divine Knowledge. (p. 877)

3. Mankind is crow-like, forgetful of Truth ;
   Forgetting Truth, it swoops down on crumbs ;

   The mind strays ever in impure thoughts.
   I have broken free of false love of the world,
   Lust and wealth are poisons, heavy and hard ;
   Without absorption in Truth how may one acquire noble qualities ?

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(1) In the original, Dharma is the Divine law, which regulates the universe in accordance with truth and equity.

(2) The orgy of dissolute raping is obviously meant, in a great symbol.

This life is a house of sand built on a whirlpool ;
Like a bubble just visible in torrential rain ;
In substance a drop, moulded in form on God's wheel :
Know all life to be slaves to the Real [3]
(p. 1187)

4. Nanak, all the evil qualities are chains round the neck. (p. 595)

5. Man insatiate, asks more and more ;
his restless mind brings on him ignominy.
Greed is a dark prison-house, with fetters of evil tenedencies on the feet.

6. The Bull of Righteousness[4] is born of compassion ; contentment holds it together.
True wisdom is his who has this knowledge ;
Enormous is the burden[5] under which the Bull stands. (Stanza 16. *Japji*)

7. Nanak, contentment the true teacher is the tree ; its flower is righteousness ; and the fruit enlightment,
This fruit is very juicy and fresh ; it ripens through good actions and meditation,
Eating thereof is true joy and honour, and the greatest of charities. (p. 147)

8. The fear of God is mighty and of great weight.
Egoism is worthless[6] and just vociferous,
Walk under the weight of such Fear ;
And through Divine grace obtain knowledge of God.
None crosses the ocean (of *māyā*) unless he bears Fear ;
Through Fear, the fear directed life is beautified with divine love.
Through fear of the world, the fire of fear blazes in the human frame.
Through fear of God and love is moulded spiritual Beauty.
Without fear of God all that is uttered is mis-shappen and worthless
The mould and the shaping strokes are both blind.
Fear of God is the abode, and in such abode is Fear.
Through Fear of God worldly fears vanish.
The Fear of God which eliminates all other fear, how may it be called fear.
There is no other resting place except Thee:
All that happens is Thy will.
One might be afraid if anything other than God held any fear.
To be shaken with such fears is sheer perturbation of mind. (p. 151)

9. 'Those who in the ambrosial early morning hour meditate on God and praise Him with minds concentrated,
Are the real lords among men, engaging in battle when the hour arrives ;

(3) That is, nothing in itself, but entirely dependent on God, theonly Reality.
(4) According to Indian belief, the support of the earth,
(5) Refers to the burden of sin on earth which the righteous man must remove.
(6) Lit, light.

In the hour after, other ways diverge and mental faculties get scattered ;

Many are fallen into the ocean[7], are tossing in water beyond extrication ;

At a latter hour still, hunger, thirst and desire raise loud howl ;

Even though all food turns to dust, still man loves to indulge his palate ;

In the next hour[8] one drowses and eyes closed, passes into slumber ; with such momentary existence man still enters into strife and prolongs contentions.

All hours are propitious if there be love of God in the heart.

Nanak, if the Lord is lodged in the heart, that is the true ritual bath. (p. 145-146)

10. I live only as I contemplate the Lord ; the moment of forgetfulness is death to me ;
After hard penance is achieved utterance of the Name Eternal.

Hunger for the Eternal consumeth all sorrows of life.
How may one forget, Mother,
The Lord Eternal, the Name Eternal ?

(p 9)

11. 'At the *chātrik* thirsting after the drop of rain ;

As the fish joying in the water—
Is Nanak filled by tasting the joy in God'.

(p. 226)

12. In the third hour of night, Merchant-Friend, swans settle on the pool's marge...
Youth melts, old age wins, Merchant-Friend ; life runs out, day declines.
In the last hour, thou blind of sight, shalt thou repent, gripped by *Yamā's* minions :
All they coveted possessions in a moment shall fall away from thee.
Thoughtless and foolish, evil deeds shall brings thee only regret.
Saith Nanak : Listen Man, in the third hour deeply meditate on God, (p. 75)

13. 'Nanak, for man it is idle to ask for pleasure when suffering comes ;
Pleasure and suffering are like robes which man must wear as they come ;
Silence alone is commendable where arguing can be of no avail ; (p. 149)

14. 'Sorrow is the poison—God's Name is the substance to transmute it into joy
This chemical substance may be pulverized on the stone of contentment, with the hand of charity
One constantly taking this elixir shall not suffer pain of dissolution,
And in the end will spurn the terrors of Death'[9] (P. 9257)

15. 'Gold and silver, woman, luxurious living... various are the pleasures of life ;
Fine mounts, soft beds, magnificent abodes and things agreeable to the palate ;

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(7) The ocean of worldly desire.

(8) The imagery here is multi-faceted ; this 'hours is the evening of life, the approach of death.

(9) As elsewhere spiritual death is meant.

Amidst all such pleasures where may God find place in the mind ?' (p. 15)

6. 'Those who slaughter human beings perform *namāz*.[10]
Those wielding the buchers' knife[11] wear the sacred thread.
Brahmins blow the conch-shejl in their homes[12].
These are as such given over to appetites as their employers.
Evil is the capital, evil the commerce[13] of such ;
From evil-doing is their living derived ;
They put the paste-mark on their forehead, and wear the ritual *dhoti*,
Yet in their hands they hold the knife and slaughter[14] all they ley hands on. (p. 471)

17. 'Listen thou back buck ; why art thou so absorbed in this orchard ?[15]
The fruit of poison tastes sweet for a few days only ; then will it begin to torment thee :
This fruit which hath intoxicated thee, will then torment ; without God wilt thou be in deep suffering.
Pleasure is unstable like the stormy ocean ; like the flashing lightning.
None is thy protector except God-Him hast thou forgotten.
Believe Nanak, thou black buck ; forget not that thy path is the path of death' ;
(p. 438)

18. 'Sister[16], *Sāvan*[17] has come ; the peacocks' enchanting notes are heard ;
Thy stabbing looks, Lord, have captivated my passionate heart ;
For a sight of Thee would I cut myself to pieces—sacrifice myself to Thy Name.
What pride is in me where Thou art—what pride is mine ?
Foolish female, smash thy bangles against thy couch,
With all thy make-up, thy Lord stays away nights.
What worth the bangle-seller, what worth These bangles ?
May these arms which embraced not the Lord, be burnt ;
All my friends have gone to find love with their spouses ; at what door may I, the miserable, find shelter ?
Friend mine, so well-mannered am I : yet find I not favour with the Lord,
To see me weep the whole world hath wept-wept even the birds of the forest
He is whose separation I wept is still untouched-

(10) i. e. Over men.
(11) A from of worship and blessing.
(12) These words are used in the metaphorical sense of the way of life, conduct.
(13) Used figuratively.
(14) i. e. Pleasures.
(15) In the tradition of Indian love poetry, the lover is traditionally the female.
(16) The romantic month of rains—July—August.

He came to me in my dream ; with tears my eyes were filled ;

Beloved, neither can I come to Thee, nor send to Thee messenger...

Come thou blessed sleep, may be I have His sight in sleep.

Nanak, thou speakest of the Lord what hast thou to offer unto Him ?

To offer to Him my severed head for a seat ; without this head to serve Him,

How may one not die ; not immolate oneself ; with the lord staying aloof ?

(p. p. 557-558)

Note : Page references are to Adi Granth, the Sacred Scripture of the Sikh faith.

Guru Nanak Comes to Our World

K. LALL

1. Under the cool moon-beam,
A babe was born,
For uprooting the worldly troubles' thorn.

The nurse was instantly out
For giving a queer news about :
'The child is born with a smile,
And this I find a rare thing,
In my life's while', she said.

2. The astrologer saw the babe,
Astonished at the divine face,
Said that 'he would handle the mace.'

With the name Nanak,
The child was baptized
And this very name was to save,
The peoples' life boat capsized.

3. When the child was of age to learn,
was sent to the teacher,
The knowledge to learn.

But the teachers' surprise,
knew no bounds,
When he found the child,
Asking something very sound.

4. Teach me something about God,
for everything else,
Is mere a sod, the Child said.

The simple teacher was unable,
To solve the mighty mystery,
He therefore left to the Child,
This complicated history.

5 "The One pervades all
Keeping everything safe,
In His wonderful spacious hall, the world.

His mercy knows no bounds,
And for us humble creatures
He has its many rounds,"
the Child explained

Toa and I-Oankar : A Comparison Between Two Powers

Miss GuniNdar Kaur*

TAO is the ultimate power for many Chinese ; *I-Oankār* is the ultimate power for the Sikhs. Recognition of the value of power, e. g. in the technological field, has led to significant advancement. In the humanistic, philosophic arena, full recognition of its enormous possibilities is yet to be made. Here, however, comparativists of religion and some phenomenologists have broken ground. I refer to the works of Mircea Eliade and Kristensen. Nevertheless, I have not come across a comparison between Tao and *I-Oankār*. Why ? Linguistic and geographical distances could, perhaps, be one answer. Let me say that a recognition of a similarity between Tao of the Chinese and *I-Oankār* of the Sikhs shall lead to a progress. An inexpressible one, the progress I have in mind is along T. S. Eliot's "Intersection of the Timelessness with Time" (*Four Quartets*) heading towards enhancement and enrichment of the human mind. The attempt here will not be to gloss over the differences between Tao and *I-Oankār*. As a matter of fact, it is the apparent contrast engulfing similarity that renders the element of concern. I shall now begin my comparison between the two powers, its primary basis being Lao Tzu's *Tao Te Ching*[1] and Guru Nanak's *Japuji*[2].

Lao Tzu :

> "The Way (Tao) is like an empty vessel
> That yet may be drawn from
> Without ever needing to be filled.
> It is bottomless ; the very progenitor of all things in the world." —Chapter 4.

Guru Nanak :

> *I-Oankār*
> *Sat Nām* —Preamble to the *Japuji*
> He can neither be established nor created ;
> The Formless One is limitless, complete in Himself. —*Pauri* 5.

The above quotes seem to me to represent most closely and clearly, the ultimate power that Lao Tzu and Guru Nanak in their own, and indeed separate ways, seek to underline. Tao is a Way, a path which Lao Tzu compares with an empty vessel. EMPTINESS, VOID is Tao. Quite the contrary, Guru Nanak makes positive assertions. Polar to the notion of void, the preamble to the corpus of Sikh scripture, *Guru Granth*, goes thus ; "*I-Oankār, Sat Nām*". I=*IKK* or One ; *Oan*=He/ Ultimate Power ; *Kār*=Is. Thus *I-Oankār Sat Nām* affirms the existence (via *Kār*) and unity (via I or One) of the ultimate power (via *Om*) Whose name (*Nām*) is Truth (*Sat*). The existence, unity and entity of the power has been claimed. Instead of a void we thus perceive an ISNESS—*Sat Nām* ! While the numeral Zero seems to be pregnant in Tao, the numeral "I" stands at the very beginning of the *Japuji*, making firm assertions !

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This has been the apparent fundamental differentiation. However, as we ponder further, Tao and *I-Oankār* acquire considerable similarity. That Tao is not a mere vacuity but also utmost fullness ought to be noted. "That yet may be drawn from without ever needing to be filled". Again in chapter 5 : "In that it is empty but gives a supply that never fails". The lines though ambiguous highlight the fact that from the emptiness of the Tao gushes forth a non-ending "that" (What does Lao Tzu mean ?) and/or non-failing supply (of what ? we do not know). Tao there fore cannot be complete void. Rather, it IS a complete void, but simultaneously, a complete fullness ! Chapter XI sheds more light on this enigmatic nature of Tao :

> "We put thirty spokes together and call it a wheel ;
> But it is in the space where there is nothing that the usefulness of the wheel depends."

The nothing—the invisible space surrounded by thirty spokes—is the core of usefulness ; power of rotation emanates from its inside. Does this invisible nothingness "progenitor of all" not correspond with Guru Nanak's Formless and Complete One ? What Lao Tzu calls "emptiness" or "void" or "nothingness" is claimed by Guru Nanak to be EVERYTHING. The terms remain in opposition ; the power, the value of the *IKK* and Tao remains equally intense.

Also explicit in the quotes above is the extremely paradoxical approach use by Guru Nanak and Lao Tzu. Holmes Welch, calling *Tao Te Ching* a "famous puzzle" states that a paradox can express a complex truth more succinctly than a logical exposition. He gives the example of Picasso ; "...rather than painting two profiles with one eye (Picasso) paints one with two."[3] Fritj of Capra in the *Tao of Physics* seems to be echoing Professor Welch. Says Capra, "Lao Tzu wrote *Tao Te Ching* in an extremely puzzling, seemingly illogical style. It is full of intriguing contradictions..."[4] No wonder the Tao is complete emptiness and complete fullness as well ! Guru Nanak, fully certain of the existence of the *IKK* is even able to give Him the name of *Sat*. Yet, Guru Nanak refer to Him as the FORMLESS ONE ! Via paradox, Lao Tzu and Guru Nanak render the Tao and *I-Oankār* infinitesimal. There fore, in order to comprehend the two powers, our minds will have to give up the usual path of logical reasoning.

I would now like to explore the Tao and *I-Oankār* on the ground of two major intriguing contradictions :

A. *Transcendent—Immanent.*
B. Primal Unity—Creator, Preserver, Destroyer.

On one hand, Tao and the *I-Oankār* are beyond comprehension. They are Absolute, Complete, Unconditioned ; devoid of colour and form and all attributes. This aspect of the two powers reminds me of Kant's numenal world which is unknown, unlimited, beyond space and time and beyond all human perceptions.

Lao Tzu, Chapter I :

> The Way that can be told of is not an unvarying Way.

The names that can be named are not unvarying names.
It was from the Nameless that Heaven and Earth sprang."

In Chapter 25 :
"There was something formless yet complete
That existed before heaven and earth
Without sound, without substance
Dependent on nothing, unchanging, all-pervading, unfailing
One may think of it as the mother of all things under heaven
Its true name we do not know
Way is the by-name that we give it".

In chapter 32 :
Tao is eternal but has no fame (name)

In chapter LXV :
The mysterious "power", so deep, penetrating
So far-reaching..."

Hence Tao, the power that is being explored is beyond our reach. It is impalpable ; incommensurable (Chapter 21). Actually, it is even wrong to call it the "Tao" because it is Nameless. The Tao that can be told of is not an unvarying Tao ! "The nameless One" (chapter 40) is only given the "by-name" of Tao. In chapter 22 it has been referred to as the "Primal Unity". And as we saw in chapter 4, it is BOTTOMLESS. Thus without boundaries, infinitely deep, the Nameless is Primal Unity : Soundless, Substanceless, Independent, Intrinsic and Darker than any mystery. Transcendent, can we perceive Tao in any way ?

Guru Nanak's *Nirguna* (transcendent) is also an Absolute Unknown :

Japuji, Stanza 3 :
Countless have tried to describe Him
But He still stands beyond all description.
Stanza 24 :
Endless His vision, and endless His inspiration,
Endless His Creation and Endless the Ends thereof,
Endless men's search in anguish for His limits,
but His limits cannot be found.
Endless He is, and none can know His end.
Preamble :
Akāl Mūrat ! (Timeless One or the Eternal One)

Once again, the fathomless, infinite Power is beyond our reach or comprehension. It is amazing to see how close Lao Tzu and Guru Nanak have been. A brief summary :

Lao Tzu	*Guru Nanak*
1) Primal Unity corresponds with	I ; only ONE.
2) Bottomless	Endless
3) Formless, yet Complete	Formless One is Infinite He is Complete
4) Nameless	I or *Sat* which itself is unnameable.
5. Tao is eternal	*Akāl Mūrat* (Timeless)
6- It was from the Nameless that Heaven and Earth Sprang	Endless His Creation and Endless the Ends...

Are we then to conclude that Tao/*I-Oankār* is a limitless, transcendent, impossible ideal ? Not quite.

Says Lao Tzu :

The Valley Spirit never Dies. It is Named the Mysterious Female ..
It is there within us all the while..."
(Chapter 6)

Says Guru Nanak :

"O Nanak, know the True One as Immanent in all" (*Pauri* 4).

2. "Within us all" : "Immanent in all". How very similar ! Both Lao Tzu and Guru Nanak have said that the force is within us. It is "hidden" says Lao Tzu in chapter 41. In *Rāg Rāmkalī* Guru Nanak asks, "The dorp of water in the sea, and the sea in the drop of water, who shall solve this riddle ? Who knoweth the secret ?" The example of the deer is also used by Guru Nanak to confirm that the IKK is within us hidden. Just as the deer possesses the musk within itself but not knowing runs far and wide in search of it, so does man. Neither Lao Tzu nor Guru Nanak doubt the existence of Tao and IKK. Both maintain its certainty within the individual. Tao and IKK-*Oankār* therefore become enchanting enigmas which men can know, at least *hope* to know. For Lao Tzu the power can be applied to the self, household, village, kingdom and eventually to the empire. In all cases it leads to a flourishment. Lao Tzu's view of transcendence and immanence of the power is epitomized in :

If one looks for Tao there is nothing solid to see
If one listens for Tao there is nothing loud enough to hear
Yet if one uses it, it is inexhaustible.

The Tao has no physical characteristics. It is transcendent through and through. Yet immanent also, because it is present within us all and its power can be USED or APPLIED by the entire society.

In Guru Nanak, however, the transcendent Absolute *Nirguna* DOES take on form and manifests Himself, viz., becomes *Saguna*. Upanishadic by origin as Mcleod says[8], the terms were first introduced by the Fifth Guru, Guru Arjan. And, the thrust of Guru Nanak's teachings as well as of the following Gurus lay upon it. Nonetheless, His achieving form should not be misinterpreted as being installed in an idol for in *Pauri* 5 of the *Japuji*, Guru Nanak emphatically denies such a possibility :

"He cannot be installed like an idol
Nor can man shape His likeness."

The *Saguna* aspect is a reflection of divine immanence present in His creation :

nirgun āp, sagun bhī ohī
kalā dhār jin saglī mohī

are my favourite Nanakian lines. They depict the Transcendent acquiring form and alluring man. While the Tao cannot be seen (even though earth and heaven have sprung from it), the IKK-*Oankar can* be : vast and magnificent Nature is indeed a minute part of the Infinite. Lao Tzu offers only an application and usage of the Power. Guru Nanak's a unique portrait :

"Thou hast a thousand eyes but without eyes Thou art,

Thou hast a thousand feet but without feet Thou art,

Thou hast a thousand nostrils but without nostrils Thou art,

This act of Thine has fascinated me"

—*Arati*

Via the thousand the Guru tries to describe m in the utmost level of comprehension (as es Lao Tzu the creation of the Tao *not* Tao elf) yet, with the juxtaposition of the /ithout", His immensity which expands yond all expression and thought is accepted. o Tzu makes no trials in describing the Tao ; uru Nanak *does*. That both Lao Tzu and uru Nanak accept the transcendence as well the immanence of Tao and IKK-*Oankār* spectively, in their own ways, cannot be :nied.

aradox 2 : Unity—Trinity

In the Primal Unity—Tao/*I-Oankār*—flow any pluralities. Tao and IKK are not only reators (as mentioned earlier) but also reservers. Destroyers also ? I yet have a uestion about it. Nonetheless, these pluralies should not be considered contradictory to e core of the ONE Nameless Tao or the *Oankār*. Guru Nanak's saying makes this ear : 'Unity becomes plurality and plurality ltimately becomes Unity'. Kant in the *ritique of Pure Reason* too says that "totality plurality regarded as unity" (while talking bout the numenal world). Since Primal Jnity has been discussed in the earlier part of he essay I shall begin with the triple aspects ..

Tao Creator has been denoted by Lao Tzu through images of Mother and Female Velley. Just as the mother gives birth to her child in the same manner, the world emanated from the womb-like, Empty Tao. "Female Valley", very ambiguous, could mean a fertile soil giving birth to a luscious world. Sex imagery is thus implicit in Lao Tzu. I therefore do not agree with Professor Welch when he in *Parting of the Way* emphatically states that Lao Tao "offers no sexual imagery". Continuing on—

Chapter XLII :
"Tao gave birth to the One ; the One gave birth successfully to two things, three things, up to ten thousand..."

Chapter 51 :
Tao gave them birth, The Power of Tao reared them, shaped them according to their kinds,
Perfected them, giving to each its strength.

In Chapter 34, Lao Tzu says that the ten thousand creatures owe their existence to the Tao. All of them have been produced by it. Having produced them, "it covers the ten thousand things like a garment".

Thus the Tao performs a dual role. On one hand, it creates the ten thousand ; on the other, it rears them, perfects them, "covers them like clothes". Through the simile of the clothes, Tao is signified as sheltering and protecting its creation but laying no claims upon it. We very well know the usefullness of a winter coat on Boston streets in the middle of January. Yet, how easy it is to throw it off !

Now to Guru Nanak. The Singular force IKK-*Oankār* is, 'paradoxically' creator preserver—just as Tao for Lao Tzu. But Guru Nanak goes a step futher than Lao Tzu and preceives the "destroying" power culminated in the IKK also. This might mistead one to believe that Guru Nanak is aiming to accept the Hindu trinity of Brahma-Vishnu-Shiva. Yes, he accepts it, but, simultaneously, also *rejects* it. The three in the Hindu faith exist as specifically different gods. In the Nanakian conception of the Ultimate, their individual powers of creation, preservation and destruction *Culminate* into the ONE, leading to an absolute nullification of the three gods.

As Creator or *kartā*, the Power brought forth the world into existence :

> "Through His will He creates all the forms of things
>
> But what the form of His will is
>
> None can define" says Guru Nanak in the *Japuji.*

Guru Nanak maintains that nobody knows the hour of creation. Lao Tzu does not mention any time either. For Guru Nanak there was undivided darkness for countless aeons. There Was neither earth nor heavens. This description of the beginning of cosmology contains a loud echo from the *Tao Te Ching* which, as we saw, depicted the emergence of the earth and the heaven from the womb-like, empty Tao. Non-division and darkness are implicit in Lao Tzu. But the Guru emphasizes the pervasiveness of divine Will. Difference : Lao Tzu does *not*. Guru Nanak details at length the things which did not exist, focussing on the point that there was nothing but the IKK-*Oankār* and His *Hukam* (*Will*).

> "And when it pleased Thee, Thou didst create the world, establishing Thy creation without visible supports."

'From His one WORD all creation sprang, flowing out like a multitude of rivers. None can know the limits of His creation'. Lao Tzu speak of the 'Ten Thousand' things, coming out in sequence : Tao produced the One, the One two, two to four to ten thousand. But there is no such sequence in Guru Nanak's understanding. Everything just spurted out ! Even Hinduism and Islam talk of fourteen regions—seven upper and seven nether. Unlike the fourteen (Hinduism and Islam) and the ten thousand things (Lao Tzu), Guru Nanak does not limit the creation. No numerical figure can estimate the IKK's vast creation. While there is no wonder or amazement in *Tao Te Ching*, Guru Nanak is deeply moved. "How can an insignificant creature like myself express the greatness and splendour of Thy creation ?" Exclaims the Guru, "*Wāheguru* !" (meaning Thou art Wonderful).

The IKK does not merely create. Having brought the world into being, He sustains it. He who made the night and day, the breeze and waters, sees to it that they do continue to run or blow or flow. This lies paralled to the force of Tao which rears, perfects and shapes the ten thousand things. Being the Ultimate watchkeeper and caretaker the power in Sikhism acquires a theistic level. This is absent in Lao Tzu. The power which preserves in Lao Tzu is but lik

clothes...and not one upon which depends the world like a child upon his mother (as in Guru Nanak). For Lao Tzu the Tao like mother gives birth but does not remain authoritative or claiming in any way. The term "perfect" is present in both Lao Tzn and Guru Nanak. Guru Nanak even calls the IKK *swāranhār* (Decorator) for magnificent nature is the symbol of his artistic vision.

The Ultimate Creator and Sustainer is also the Destroyer. "He who created also destroys ; apart from Him there is no other. Having destroyed he builds and having built He destroys" (quoted in McLeod, page 169). The IKK *Oankār* is now the *Sadanhār,* who calls back His creation. In this Shiva like aspect, the IKK is seen as the Supreme Judge :

Peerless is His law and peerless His court,
Peerless His scales of justice and peerless their measure,
Peerless is His generosity, peerless His acceptance,
Peerless His mercy and peerless His commands,
How peerless ! How priceless ! Who can describe Him ?

Japjī—Stanza 24.

With the Ultimate Power as Supreme Judge are intertwined two important concepts of Sikh faith : *Karma* and *Nadar*. Vedanta too stresses *Karma* but, according to Guru Nanak, *Karma* is only the cause of birth in this world, the state of final beatitude, however, depends upon His *Nadar* (benevolence). In stanza 4 of the *Japuji* :

Our birth is the fruit of our actions ;
But salvation comes fro m His Grace.

The "Peerless Judge" judges our actions and recreates man according to his past deed. Thus while *Karma* determines or enslaves man and has pessimism attached with it, *Nadar* (Grace), an embodiment of optimism, liberates him.

Nowhere in Lao Tzu does one directly come across terms "*karma*" or "*nadar*". But I do see them lying hidden in *Tao Te Ching*. Chapter 30 :

"For such things are wont to rebound".

Rebound ! It is indeed very much like Guru Nanak's "as you sow, so shall you reap". Of course, the Ultimate Power is not there to check the past deeds, yet ones actions in Lao Tzu do get bounded back, upon which lies the Nanakian thrust also. Similarly, Grace can be discovered in the applicatian of Tao. While Tao has to be *Applied,* Grace is the Ultimate's showering of benevolence upon the individual. The two are in direct contrast. This is a misinterpretation because the showering of Grace does not imply a passimistic attitune in the individual. In order to accept the benevolence one has to attune himself/herself to a certain frame of mind. This activity seems to me to lie analogous with the application of Tao. Once the Tao is applied or Grace received (both after strenuous effort), the result in both instances is *Flourishment* !

Before the discussion on the "unity and trinity" comes to a close, I must say that some destructive power is inherent in Tao also. I did not mention the destructive aspect earlier. That was because Lao Tzu had said that the Tao lays no claim upon its creation and,

as has been repeated many a time before, it is like the clothes covering the ten thousand things. But twice I ran into a powerful line which has metamorphosized my conclusion. The line goes thus :

1) In chapter 30 :
"And what is against Tao will soon perish."

2) Chapter 55 :
'And whatever is against Tao is soon destroyed."

Throwing off the coat on a Boston street in the middle of January surely is easy. But will one not freeze to death and/or catch pneumonia ? Even though "covering the ten thousand like clothes", the Tao is a possessor of a destructive element. In brief, both Tao *I-Oankār*, being primal unities, contain within themselves the three powers of creation, preservation and destruction.

So far the focus of my exploration has been upon deciphering the two powers. That these powers have very strong ethical implications must be noted. Tao, the Way, has to be adoptedby men. And IKK is not a far off unity but one to be grasped by men. Both Tao and *I-Oankār* are goals which humankind must identify itselfs with, an identification which I would now like to study along a dual axis :—

1. The way to the Way or IKK
2. Ultimate achievement

The way told by Lao Tzu to reach the Way is again very paradoxical, Chapter 22 highlights it :

"To remain whole, be twisted !
To remain straight, let yourself be bent
To become full, be hollow"

Explicit in the above quote is the object—to remain whole, straight and full. This can be obtained only by being the opposite !

Among a multitude of images, I found three main strands upon which rests Lao Tzu's thrust of the way to the Way. They are

1 Inactive action
2 Simplicity
3 Against knowledge

Guru Nanak sets up three paths to reach the IKK, namely :

1. Action ; 2. Knowledge ; 3. Love.

Moreover, in the *Japuji*, Guru Nanak sets up five spiritual stages. In Lao Tzu no spiritual realm is mentioned : the way to be followed is not yonder but here. Thus superficially, many a contrast is seen :—

Inactive action *vs* Action
Against knowledge *vs* path of Knowledge
Existence *vs* spiritual stages.

But penetrating further, Lao Tzu and Guru Nanak seem to have set up a rather similar path.

Inactive Action :

Inactive action has been symbolized by Lao Tzu in Water and Valley and Female. Water, according to him, comes closest to the Tao because, unresisting itself, water can cut the most resistant materials. Lao Tzu also mentions the power of the female who, without action or via quiescence, i. e. going under the male, causes him to act and thus conquers him. So the theme of Lao Tzu's inactive action *is* action ; action devoid of desire, action devoid of aggressiveness—however—not an abandonment of action.

Action was very m[illegible] for Guru Nanak and no way did he consider an abandonment of action. He too stressed action without desire and without aggression. The image he used was that of the lotus. Common to both the *Gita* and the *Guru Granth*, the simile of the lotus manifests man calmly acting, yet being untouched by action ! The only difference is that Guru Nanak's calm, inactive doer remains absorbed in the Ultimate power. Just as the lotus "rests" unwetted on water, so does the absorbed one in the IKK.

I saw no such absorption in *Toa Te Ching*.

Simplicity :

Simplicity in Lao Tzu is basically returning to our original nature. Symbols offered by him are the uncarved block (wood in its pristine glory) ; raw silk (*su*—silk before being coloured or dyed) and child (*ying erh*—all cartilage ; hardly any bone therefore soft and bending ; and innocent). 'Simplicity' has been stressed by Guru Nanak. As a matter of fact, the Sikh faith represented a protest aganist the artificialities that the Hindus and Muslims of his period were immersed in. There is a passage in the *Rāg Vadhans* which I cannot resist quoting :

"I plaited my tresses
With vermillion daubed the parting of my hair
And went to Him
But with me He would not lie
My heart is grief laden, I could die.

The passage, though ambiguous, is fascinating. Through the metaphor of the maiden wanting to sleep with her lover, the Guru seems to express his desire to enter into a perfect union with the IKK. Like the maiden plaiting her tresses and daubing her parting with vermillion, he could be following the artifical route of idol-worship, throwing waters to the gods and goddesses wearing *janeos*, practising penance...

Simplicity thus has been stressed by both Lao Tzu and Guru Nanak. But have you noticed the different aromas ?

For Lao Tzu it is a returning back to the original, simple self. It is a cyclic path. For Guru Nanak it is simply an absorption or love for the *I-Ōnkār* without external worshiping. It is a simple attitude *towards* something/someone *else* and is linear as opposed to being cyclic or going back to the same personal self.

Knowledge :

Lao Tzu condemns all learning particularly the pseudoscience of the values taught by the moralists and realists[6]. "Those who know do not speak ; those who speak, do not know"(56).

One cannot accumulate knowledge by looking out of windows or travelling afar.

Chapter XLVII :

"Without leaving his door He knows everything under heaven,
Without looking out of his window He knows all the ways of heaven.
For the further one travels the less one knows. Therefore the sage arrives without going, Sees all without looking, Does nothing, yet achieves everything".

Admits Guru Nanak :

"I have searched all the *Sastrās* and *Vedā* but *Nām* is nowwhere to be found"—
Sukamani.

Knowledge is considered important by Lao Tzu and Guru Nanak but knowledge of a unique kind. It can perhaps be understood by reflecting upon an opposition, viz. the Advaita tradition. *Gyāna* (or Knowledge) enunciated in the Advaita tradition has from Sankara to Radhakrishnan been saturated with a metaphysical quest. The emphasis is throughout on logical expertise and rationalistic play. Such is not the implication of knowledge for either Lao Tzu or Guru Nanak. True knowledge they maintain is not received from books or other external attempts. It is something from *within*. While the Sage gains all the knowledge of WAYS of heavens by staying indoors ; Guru Nanak's *Gurmukh*, recognizes the Divine spark of the IKK within himself. "The Ways of heaven" on one side ; the "divine spark" on the other ! Who can describe the difference between the two ? Who can describe the silence between two waves of the sea ?

Having recognized that Lao Tzu and Guru Nanak put forth a similar approach towards Tao and IKK, we can, henceforward, launch into unfolding the Ultimate achievement—"flourishment"—as I termed it. Lao Tzu has a social and political achievement in mind :

> "Apply it to yourself and by its power you will be freed from dross.
>
> Apply it to your household and your household shall thereby have abundance,
>
> Apply it to the village and the village will be made secure.
>
> Apply it to the kingdom and the kingdom shall thereby made to flourish
>
> Apply it to an empire, and the empire shall thereby be extended.
>
> —Chapter LIV

Though the *alpha* point in the progress is the individual himself/herself, the *omega* point is the empire. Not so for Guru Nanak. Guru Nanak's achievement begins with the individual ; it ends with the individual also. Personalistic through and through, Guru Nanak asks for a penetration within the self. But when the individual phenomenon of recognition extends to the 'selves' rather than a singular 'self', does it not lead to an achievement of the society as a whole ? Indirectly, the junction of the *omega* points in Lao Tzu and Guru Nanak is the same.

Ultimately, a significant question needs to be answered. How is it acquiring the Tao and/or *I-Oankār* ?

In chapters four and fifty-six, Lao Tzu epitomizes serenity and tranquillity as the consequence of Tao :

> All sharpness blunted
> All tangles untied
> All glare tempered
> All dust smoothed
> This is called the mysterious levelling.

In acute, disengaged from confusions, dim, clear and equanimous is the obtainer of Tao. Quite the contrary, the Guru is ecstatic. Exclaims he :

> "O my Mother, I am in ecstasy, for I hav found the True IKK
>
> Yes in a flash, I found my Lord and m mind is filled with the song of bliss.
>
> Like every jewelled angel and the fairies c every region, all joined in chorus to sing th song of the Word (*Nām*).

All who have Him enshrined in their minds, sing ; Sayeth Nanak :

I am truly in ecstasy for I have realized my IKK. —*Anand Sahib*

In the former feelings were blunt : in the latter, the feelings have been evoked to their utmost level. Yes, confusions seem to have disentangled in both 'Freedom entered'. But is so much of luminosity and radiance in the Guru's version. "Jewelled angel' ! Somehow, the brilliance indicates that "all dust (has been) smoothed". Clarity indeed is a major ingredient of the Guru's feelings. But very distant from Lao Tzu's "mysterious levelling", the Guru exults and feels exalted !

Thus the feelings and reactiongs in the acquiesence of the Tao and *I-Oankār* have been a blend of similarities and differences. This highlights the fact that the Powers that induced those feelings/reactions had to be similar and different from each other.

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1. Arthur Waley (translator) *The Way and its Power* (NY : Grove Press,) 1958 (Henceforth only chapters stated.)
2. Kirpal Singh, *The Japji* (Tilton : The Sant Bani Press), 1976, Henceforth only *paūrīs* indicated.
3. Holmes Welch, *Parting of the Way* (Beacon Press) 1957, pages 7-8.
4. Fritjof Capra *The Tao Physics* (Berkeley Shambala, 1975), p. 48.
5. W. H. McLeod, *Guru Nanak and the Sikh Religion* (Oxford : Clarendon, 1957) page 167.
6. Kaltenmark, *Lao Tzu and Taoism* (Stanford, 1969) page 48.

Journey to Guru's House

SANTOSH KUMAR BANDYOPADHYAY*

On to Guru's House !
Where persons close to soul
Always dwell in muse.
Where it is green garden.
Perpetually in peace.

On to Guru's House !
Where creatures are jubilant.
Nursed by the rich nature ;
They congregate at dawn and sunset.
Together they chirp and whistle shout 'Hello',
A universal hymn and *hulu-choir*,
Merge in prayer, coinciding with nature

On to Guru's House !
Where the dwelling and mind remain clean.
Hands and feet are not lazy,
Dutiful work they engage in.
The heart is set upon wellbeing of all,
The coveted wealth is to deserve love from all,
Everyone is rich by this undiminishing wealth,
They are merchants : without debit.

On to Guru's House !
Where rivalry and hatred are unknown ;
The mind is without fear and restraint.
If there happens a battle,
Overcome thy hesitations and hurdles
With terrific valour,
To preserve self in righteousness

* Culsultant Enginers—Has recently taken to Sikhsim

On to Guru's House !
Following the lead of the love-instinct.
The space is without hindrance,
Inwards and outside it is same,
Set or upsetness are both resolved,
As the fair wind is favourable.

On to Guru's House !
Where grief is out of question.
Everything is meaningfully fair ;
In this playhouse of transients,
The treasure of perpetuity accumulates,
For which is everything, so
Remember Guru Nanak.

The Concept of Sahaj in Medieval Saint Poetry of The Adi Granth

PROF. AJMER SINGH MANN

Introduction to Saint Poetry :

The authentic source of the compositions of the medieval mystic poets is essentially the *Adi Granth*, compiled by Guru Arjan Dev i.e. The Fifth Sikh Guru, in 1604 B.C. He included in the holy *Granth*, the poetry of the following saint-poets in different twenty one *rāgās.*

Sheikh Farid Kābir, Nāmdev, Ravidās, Trilochan, Beni, Dhannā, Bhikhan, Sein, Peepā, Sadhnā, Rāmānand and Parmānand.

The poetry of these medieval poets is also available in abundance that is not included in the *Adi Granth*. So the poetry deleted by Guru Arjan Dev while editing the *Adi Granth* does not come under the purview of this essay.

Origination of the word 'Sahaj' :

'*Sahaj*' is primarily a Sanskrit word which etymologically means that which is born or which originates with the birth or origination of an entity (*sahajyate iti sahaj*). Thus from its etymological meaning it refers to the natural and spontaneous tendency which anything possesses from its very birth. It is the very essence and natural characteristic of an entity. According to two Indian scholars[1] of eminence Dr. Shasi Bhushan Dasgupta and Dr. Niharranjan Ray[2] the literal meaning of the term '*sahaj*' is also what is originated with the birth of an entity.

The term *sahaj* is formed out of the combination of *sah* and *sah* is a prefix and its meaning is together with or along with. Many compound words are framed from this prefix as : *sahaj (bornwith) sabajat* (born at the same time, twins) ; *sah-kārn* (having a common cause) ; *sah-bhave* (notion born with) ; *sah-pāthi* (collegue). From the analysis of this compound words it is thus clear that the prefix *sah* represents indivisibility and non duality of the different matterial-entities. In other words duality is a *sahaj* (non spontaneity). Thus indivisibility and non-duality are two salient features of *sahaj*. By virtue of these piculiar charecteristics of *sahaj*, the eminent critic and scholar of Trantrikism Herbert V. Guenther[3] has translated this is

1. Shashi Bhushan Dasgupta, *Obscure Religious Cults*, Firma K. L. Mukhopadhyay, Calcutta, 1969, 3rd ed., p. 78.
2. Nihar Ranjan Ray, *The Sikh Gurus and the Sikh Society*, Panjabi University, Patiala, 1st ed., 1970, p. 123.
3. Herbert V. Guenther, *The Tantric View of Life*, Shambala the Clear Light series, London, 1972, p. 52.

spontaneity and togetherness. It may be considered as the appropriate and possible English translation of '*sahaj*'.

Philosophic Background :

Sahaj is neither the free translation of 'Tao' as propound by some Indian scholars nor is originated from Taoism, a famous religion of China. The tradition of *sahaj* is purely Indian and it is not exotic in any form. *Sahaj* has two aspects, the practical and the philosophic. The practical or disciplinary aspect of *sahaj* is concerned with *sādhnā*. The philosophic aspect is connected with theorizing or thought construction. But these two are inseparable. The usage of *sahaj* in daily life of the people is more antique than its usage in philosophy as a concept. So far as my research is concerned, in the first *mandal*, fifty-eightth *sukta* and first *mantra* of the *Rg Veda*, the word *sahaj* is used in the form of *sahoja :*

"noo chit sahoja amrito ni tundate
hota yad ḍooto abhnvad vivaswath (:) ".[4]

There is also an account of *sahaj* in the form of '*sabhavik sidhi*' and *sahaj-sidhi* in *Vishnu Puran* composed round about 400 B. C.

Sahajyana and Sahaj :

Sahaj achieves philosophic base in Sahajiya Buddhism which is also commonly known as Sahajyana. Schajyana is an later offshoot of Mahayana Buddhism. *Sahaj* is the pivot or central conception of Sahajyāna. Here *sahaj* is identified with *maha sukha* or *yuganaddha* and is obtained through the union of the principles of *prajnya* and *upāya* with a certain kind of Sexoyogic practices. *Sahaj* or *Yuganaddha* implies the synthesis of all duality in an absolute principle of unity. In Indian theology, the ultimate Reality has been regarded as having two aspects ; Masculine and Feminine. According to Sahajyanis, *prajnya* and *upāya* are two aspects i. e. static and dynamic ; male and female ; seed and ovam ; of the Ultimate Reality, which in their view* is *sahaj.* By its very nature *sahaj*-experience is indescribable ; it is essentially non-dual in character. The *sahaja state* of *Nāth* yogis or Hath *Panthis* was the union of Siva and Sakhti. The Nath yogis gave up the sexo yogic practices i. e *'maithuna-sadhna'* associated with the culture of the body. After *Nāth* yogis the Vaishnava Sahajiya poets described *sahaj* as the union of Radha and Krishna.

Saint-Poetry and Sahaj :

It is thus very clear from the above discussion that the term *sahaj* descended to *sant-poetry* through the medium of Nath yogis from Sahajayani Buddhists. They gave this term a new content. They, in their subline-poetry have given the name *sahaj* to the experience of transcendence or Nirguna Braham *Sahaj* is their Supreme Beloved, the Lord himself. They identified *sahaj* with formless non-dual God. The sole objective of their life was to seek absolute union or blending through intense love and devotion of the Almighty's name i. e. *nam simran* :

Nāmā prit narayan lāgi
sahaj subhāe bheo vairāgi
Bhiaro Namdev, *Adi Granth*, p. 478.

4. *Rig Ved*, *Mandal* I, Hymn 58, verse I.

Sahaj-Avastha

The saints characterise the experience of *sahaj* as the Ultimate Reality and ultimate experience of *ananda* (bliss). They call this state of the attainment of *'anandu'* as *sahaj-smadhi* or *sahaj-avasthā*. So the state of the attainment of *sahaj* is *sahaj-avasthā*. It is the state of absolute union or merger of the individual self with Param Atma. Comparing *sahaj* with *kalalin* (wine serving woman), Kabir says that when the *sādhka* achieves *sahaj kalelin*, then he passes every moment in *ānanda*. The ecstatic bliss of *sahaj ka'a'in* is indivisible and infinite.[5] Fortunately one who becomes in tune with Almighty, he achieves the *sahaj-smādhī* i. e. the spiritual state of fearlessness. In a hymn, defining *sahaj-smādhi*, Ravidas says :

"sahaj smādh upādh rehat hoe
bade bhāg liv lagi."
Maru Ravidas, *Adi Granth*, p. 1106.

The state of *sahaj* is the state of enlightenment or self-Realisation. Describing this character of *sahaj-avasthā* Kabir says :

"With the achievement of *sahaj* one is enlightened. The illusion of *māyā* disappears. The world of ego is destroyed with the grace of *guru* one becomes in tune with Braham."[6]

Sahaj-smādhī is deeply characterised by *anahat-nād* i. e. unstruck sound. According to Baini the prominent feature of *sahaj-smādhi* is *anahad bānī* :

"What are the signs of dev *sathan* i. e. God dwelling place ? There one experiences within himself the *anahad-dhyani*, an unstruck sound. There is neither moon or sun nor air or water. Only *gurmukh* knows this place."[7]

Sahaj is beyong the three *gunās* of *Māyā* : *tamas*, *rajas* and *sattva* and hence is called *chauthā-pad*, the fourth state. The other three states of life are awakening state, dreaming state, the dreamless sleep state. *Sahaj* is also called *turīyā amarāpadh* and *param-pad*. The attainment of *param-pad* is only possible when *sadhka* surpasses the three *gunās of Maya and* achieves *chauthā-pad*. Kabir says in a hymn :

"Ragas, tamas, sattva are the three qualties of *Maya* and *Maya* is creation of Almighty. One who contemplates and remembers the *chautha-pad*, he achieves *param-pad*."[8]

Sahaj-Sādhnā

The saints have used *sahaj* in its various forms as *sahaj, sahaj, sahaji, sahaj-sukh, sahaj-subhāv, sahaj-subhavae, sahaj-sunya, sunya-sahaj, sahajnanda* and *sahaj-smādh* etc. They have used *sahaj* in its etymological meaning i. e. *subhavak* (natural) repeatedly. From *sahaj* they implied *sahaj subhāvak sādhnā*. They gave up the yogic physiological practices helpful and necessary for achieving the state of *sahaj*. The yoga of the saints was *sahaj-yoga* not *hath-yoga* or *kundlini-yoga*. There is no discipline for awakening of slept *kundlini* by conquering six nerve plexases or *shat-chakra* in human body. They shifted the emphasis from body to mind and from ritual to *nām* and *sabad*. Thus they differentiated *sahaj-sādhna*

5. *Gauri* Kabir, *Adi Granth*, p. 328
7. *Ramkali* Baini, *Adi Granth*, p. 974
8. *Kedara* Kabir, *Adi Granth*, p. 1123

from *Hath-yoga* by making spontaneous *nām-simram* as the foundation of their *sahaj-sadhnā* *sahajayata* (simplicity), *sabhavikta* (naturalness) and effortless singing and praising of Almighty (spontaneous *nām-simran*) are the three main characteristics of *sahaj-sādhnā*. The practical base of their *sahaj-sādhnā* is the remembering of the name of God i. e. *nām-simran* :

(i) *ab moh Rām āpna kar jāniyā*
sahaj subhāe merā man māniyā.
Gauri Kabir, *Adi Granth*, p. 327.

(ii) *sahaj, sahaj gun ramae Kabir.*
Gauri Kabir, *Adi Granth*, p. 328.

(iii) *Name prit narāyan lāgi,*
sahaj subhae bhieo varirāgi.
Bhairo Namdev, *Adi Granth*, p. 438.

After the analysis of the concept of *sahaj* in medieval saint's poetry it can be easily formulated that the *sahaj-sādhna* of the saints differs a lot in theory and practice from that of Nath yogis and Sahajyani Buddhists.

Guru Nanak & His Transfiguring Influence

K. V. ADVANI*

GRACE Shulman writes in *Literary Magazine* of U.S.A. "Poets like Ezra Pound and Eliot, although they concentrated on objectifying emotion, using precise imagery, transformed knowledge that came from the depths of the self, often presenting their doubts and confusions against a back-drop of the ideals of the age."

Guru Nanak had the same task and much more. He had the inner grace and puissance to change common clay into uncommon stuff. Mortal man, struggling to face life's challenges, often became play of circumstances, over which he had no control. Moral regeneration was the need of the hour and Guru Nanak addressed himself to the task with the verve of a superman indeed.

Lieberman has addressed himself to the task of an artist, who conscious of "brutal agency of being" wrote poems that engage "the emotional pitch of cosmos of love......beauty stretching to contain and transform this brutal and unchaste stuff." He was able to see beyond "the tragic emotion, suffering, bitterness and despair" spiritual weal and healthiness, of which Tagore has also written in his poems. But Guru Nanak in the fashion of Merrill, used "worldliness to gain access to an invisible world that transfigures past and the present" and much more...as can be discovered in Prof. Puran Singh's assessment of Guru Nanak in the lyrical cadences of the poem given here-below...

"Nanak the Master, sowed the seed of *Nām* in the hearts of men,
And the fields are ripe with the golden corn.
The harvest shall come, and the harvest shall pass,
But the seed is of God and is growing !"

Ranbir Singh, author of *Glimpses of The Divine Masters* has beautifully assessed Guru Nanak's mission and work. Guru Nanak, was able to transform Babar's mind and heart and ameliorate sordid lot of common man, who suffered inhuman indignities, martyrdom and what not at the hands of beasts and murdering lot.

Later years of Guru Nanak, are indeed full of wealth of spirit, even as the previous decades, that he spent in constant travels and pilgrimages, as he was a *Pilgrim of God*. He played the part of a farmer, after decades of long and fruitful mission to change through personal contact and melody of *Nām*, human stuff into divine reality, in places far and near, in a few continents, for in those days, no one could travel to all the continents of the globe.

People loved to work for him with utmost zeal of mind and heart. It was rare picture

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of human endeavour to tranform grey stuff and barren patches into fertile fields, and soon a colony was formed to do the work of Guru Nanak in various fields...spiritual, cultural and secular. This colony was named as Kartarpur, which is now in West Pakistan. Ranbir Singh records that it was at Kartarpur that Guru Nanak wrote down hymns that he had sung and composed during his decades of pilgrimages in places far and near in different continents. Guru Nanak placed his personal example, before the common man, and showed how wealth can be shared, and how life of common man can be transformed into a sane wise, prayerful and self-abnegating verve. Like Lord Krishna he taught, through personal example, the Yoga of *nishkām karma*...i. e giving tangible form to abstract idealism and divine knowledge, or otherwise man's life becomes futile and meaningless. Guru Nanak believed in free distribution of God's gifts like food, water etc. Guru's *langer*, was meant for those who believed in Guru Nanak's ideals, and who could spare their time and energy to make his teachings the source of tangible salvation, both spiritual and secular.

Guru Nanak was a physician of the both the flesh and the spirit. He was the master rist as well as the healer of maladies. In modern times, great souls like G. B. Shaw and H. D. Thereau, Mahatma Gandhi and Lincoln, tand out in full stature, as true *yogis*, of the type of *Gita* and *Guru Granth*.

Through Guru Nanak's divine grace, a man of devout faith, and spiritual bent of mind, can gain not only riches of spirit but a cosmic dimension and an art to transcend earthly disharmonies and dissonance in human relationship. All this needs melody of soul and character, that can stand diverse challenges of flesh and mind, as well as overt exploitation by selfish elements.

Albert Camus, Nobel Laureate, has shown the necessity of "spiritual solar power in times of cant and moral squalor." He has felt very sensitively the spiritual and moral plight of souls, out of touch with "moral landscape".

Guru Nanak with pre-vision and sagacity, took pains to change such things. In the words of Bhai Gurdas, Guru Nanak re-stablished *dharma* in such a way that the rich and the poor became one in God's fraternity. Quoting Bhai Gurdas.

Humanity resounded with his divine hymns;
The Guru went in all directions,
Seeking his own all over the earth.
A river of love and peace,
Flows in us singing his song.

Shri Ananda Acharya of Sweden writes beautiful words about Guru Nanak in his book *Snow Birds.* He did this when he visited a shrine in the outskirts of Baghdad, where Guru Nanak had been, on his divine mission. He read Arabic inscription on one marble slab and was filled with divine ecstasy, to read Guru Nanak in that far off land of Muslims. Quoting him :

O Guru Nanak, prince among India's
holy sons,
Bahlol, the saintly Persian disciple,
Hearkened to thy words of life.
And the path and springs eternal.
His soul rested on the Master's WORD,
Like a bee poised on a dawn-lit honey rose.

At Last The Master of Joy Came

K. S. Bhinder

At last the Master of Joy came
My very own, the very same,
For whom I longed for night and day
And remembering did fond pray,
For His very very sweet name
My Master, Nanak, at last came.

On His lotus feet I my head lay
Wanting nothing, nothing did I say,
Except the gentle strokes of His hand
On my back like a magic wand !
That sent forth quivers again and again
My eyes in tears began to rain.

And fully fully I was lost
Unto Him for whom I longed most,
When softly sweet He called for me,
"Be quiet, be still my dear child, see
Being thou the Lord's devotee
I love, ever I have loved thee",

And with gentle strokes on my back
What I brought for sweets He did unpack
And offering my all, light I felt
When on His feet my head I kept,
Lived in thanks fully fully wept !
Lived in thanks fully fully wept !

* * *

I live under his shadow of love
That's so thick and deep for peace,
And covers me always from above
Like a cloudlet for cool and ease.

And whose joy and sweetness increase
In '*Sawan*', like a mango grove,
That's so thick, dark and deep for peace
Casting its long long shadow of love.

Where I don't feel the worldly heat
For so bare a skyline above,
As I find my perennial seat
O under a shadow of God's love !

Concept of Sikh and His God

S AFUP SINGH ALAG*

GRISTLY engrossment in wordly pursuits has simply added miseries in the minds of human beings, and of late a wave in the West has involved intellegensia to pin down energies to know the man's innerself which has direct bearing on his total life and is closely associated with human soul starved since long in the process of material attainment. This new thinking on soul searching has created avenues for the philosophers to analyse religions more dispassionately and objectively. Thus comparative theological study has brought to light the tenets of Sikhism which are considered useful enough to provide solace to many agitating minds and show the right path of God to the gropers. B. Russell in his discourse once remarked that if the human race survives the brutal atomic onslaught, surely it will find the Sikh philosophy of life sufficiently strong to guide and develop a complete-man. With such like elegant feelings for Sikh faith in the minds of practical modern thinkers, naturally the question arises as to what are the basic characteristices of a Sikh which make him a wholesome man. Briefly responding to the query it can be well said of a Sikh that he does not have to worship, appease and please more than one God because being omnipresent. He has no equal of His status. In the *Mul Mantra* (Basic creed) of his scriptures *Japji*, Guru Nanak defines God as "Ons indivisible Supreme Being, Eternal Reality, Creator Himself, without fear, without rancour, Timeless, Reality Unborn, self existent, and Realised through Divine, Grace". The God of a Sikh is kind, merciful, benevolvent and forgives sins, and showers His grace if a Sikh prays for this sincerely. What is required of a true Sikh complete surrender of himself before Him. Further more the role of Guru in Sikhism has made the path of a Sikh crystal clear, smoother and simpler by disallowing him to perform futile rituals and ceremonies to gain His grace. He is at liberty to worship Him at any place and need not go from place to place, man to man to seek guidance and advice, as the spring and fountain of all spiritual knowledge, *Sri Guru Granth Sahib* is all the time there to guide and bestow upon Sikhs the blessings. But for *Sri Guru Grunth Sahib* no other book representing any religion has the honour of honorofic title of "*Gurū*" attached with it. This distinguished and distinctive *Gurū* carries us in the realm where human intellect fails to reach.

Contrary to many other religions, practising Sikhism is so simple, that it does not compel any one towards renunciation, reclusion and other formalities of life which simply hinder the process of spiritual consciousness.

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Service, *simran* and sacrifies for a noble cause are guiding command words for a Sikh who lives for the good of others and serves others, unmindful and unbiased to caste, creed, and affiliations of the needy. His five *kakās* : "Ks", *kesh* (unshorn hair), *kangā* (comb), *karā* (steel bangle), *kirpān* (sword), and *kachherā* (short breeches), remind and induce in him a spirit to live noble, honest and purposeful life based on equality, fraternity and in sprit of universal brotherhood , Love of God and service of humanity are the lofty aims for which the Sikh strives and his Gurus demonstrated practically by giving supreme sacrifices. He is backed by the wounderful examples and heroic deeds of *gursikhs* who happily laid their lives fighting against injustice.

This martiality of the Sikh race is attributed to *amrit*—necter of immortality—and as Sikhs we get this *amrit* which provides steel like hardness and determination, supermacy of *Nām*, coolness of breezy air and, sweetness of honey.

It is no way exaggeration that God has created Sikh in his own appearance, and bearing unshorn hair, a Sikh is keeping up and respecting His blue print. The founder of Sikh religion, Guru Nanak carried three fold message to humanity : that there is one Creator of all the creation and His name is Truth which transcends all barriers, all castes, creeds, sects and religions ; that man should earn a righteous living on this earth by sweat of his brow and he should not grab others rights ; and that he should share whatever he has with those who are in need, whether it be love, understanding or food and material wealth. He lived a complete life in the world as a dutiful son, as a useful house holder and travelled far and wide to deliver the message of truth with which he had been blessed. His noble mission was carried further by nine other Masters, the Sikh Gurus, each of them contributed considerably in the main stream of Sikhism by developing physical, mental and spiritual faculties of their devotees.

Guru Nanak preached to humanity, humility ; Guru Angand gave the sermon of obedience ; Guru Amar Das stressed on equality ; Guru Ram Das emphasised the concept of service ; Guru Arjan was embodiment of supreme sacrifice ; Guru Hargobind remdined us of justice ; Guru Har Rai complimented mercy ; Guru Har Krishan valued purity ; Guru Tegh Bahadur symbolised calmness ; Guru Gobind Singh demonstrated Royal Courage, and Guru *Granth Sahib*, the ever-lasting Guru, is the visible form of invisible Gurus of Divine Self speaking to us. Right from Guru Nanak Dev to Sri Guru Gobind Singh, the spiritual and socialbehaviour formation-process of a Sikh took 238 years to be completed. No nation on the earth got such a big and manifold training as the Sikhs had the privilege to receive from their ten Gurus. So in accordance with the training and mission of the Gurus, Sikhs should live upto these doctrines and serve the humanity with fullest possible devotion. With their purposeful living they can impress upon others that human life is not meant to be wasted for the achievements of worldly pleasures and comforts rather it should be utilised in a way which pleases the God and takes us nearer Him. Anything done short of this is, just distraction from the right path and a Sikh should be vigil for the path, for the speed to tread on it and the destination where he is to reach.

Poetry and Music in Sikhism*

DR. GOBIND SINGH MANSUKHANI

IN almost all religions, the religious preceptors or prophets have been inspired by God and gifted with poetry. Revelation is communicated generally in verse and is sometimes set to music. The *Vedas*, *Zendavesta*, *Gathas*, the *Koran*, and the compositions of Sufi mystics and Indian saints and Sikh Gurus are written in poetic form. The Sikh Gurus went a step further and set their compositions to Hindustani music in the appropriate *Raga* (music pattern) and *Tala* (rhythm, time measure).

Undoubtedly, devotional and mystic poetry has a moral tone and great philosophic content. But this does not in any way affect the high level of poetic technique. It is remarkable that the hymns of the *Holy Granth* in spite of its devotional motivation contain gems of poetic achievement and technique and also display the spontaneity and sincerity of subjection experience. The images of human aspiration and tender longing for the Almighty are couched in beautiful diction and poetic forms. The Gurus follow some of the traditional forms of poetry like acrostic, *Patti*, calendar, *Barāh Mah* ; heroic ballad or ode, *Vār* ; wedding song, *Lāvāñ* ; funeral ode, *Sada* ; *Ghoriāñ* etc. They have borrowed words from Arabic, Persian, Samskrit and Sindhi.

The strong point of the Sikh scripture is its sublimity. The theme is the pilgrim's progress or the march of the individual soul, *jiv* or *ātmā* on the spiritual path, the hurdles and temptations that lie in the way and the sense of achievement on reaching the destination. The spiritual journey and the sense of longing and quest are clarified through symbols, metaphors, parable and parallels from everyday scenes and events. However, the Gurus never lived in a dream world or an ivory tower of their own. They led the normal life of a householder ; they married and had children. They knew the difficulties and problems of a family man and yet through their lives and compositions they revealed how it is possible to lead a clean and pure life in the midst of worldly ills— *anjan mah niranjan rahiey, jog jugat iv paie.* Guru Nanak has given the example of the Lotus flower which grows in the pond and is neither soiled by the mud nor ruffled by the movements of the water or the wind The Gurus have also thrown light on the ills and injustices of the contemporary society, the caste system, the religious hypocricy and degradation, the corruption of the clergy, the haughtiness and despotism of small rulers and kings and above all the lack of real spiritual knowledge, practice. Their comments on the social and

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political scene, for example in Guru Nanak's *Babar-Vani*, are eminently relevant and rational. The solutions which they offered to the ills of the age where quite dynamic and practical. Their remedies have relevance even to the problems of today, because though times and fashions may change, the problems of the average householder remain the same.

Let us examine the aesthetic aspects of the poetry of the *Adi Granth*. Indian aesthetics is based on the Samskrit poetics. However, in our own opinion and assessment of poetry, we, who live in the twentieth century and have been influenced by western civilization and education, do take into consideration the concepts and values of western aesthetics. Our assessment of devotional poetry-influenced partly by Western standards-is likely to be deficient in relevance and sensitivity, because we are applying the Laws of another country to the compositions of our own soil. Moreover, even in Indian poetry, norms and critical assessments differ from region to region and this depends on the stage of development and maturity of various regional literatures. With this caveat or warning, we may now consider the poetry of the Sikh Gurus, mainly in the light of Indian aesthetics.

There are three important concepts in Samskrit aesthetics—matter or form (*vastu*), embellishments or frills (*alankār*) and pleasure or joy (*rasa*). *Rasā* literally means juice or flavour. We shall consider *rasa* a little later. Figures of speech like simile, metaphor etc., (*alankārs*), poetic qualities (*gunā*) and style (*riti*) contribute to the appeal of poetry. *Dhuni* is another element which by its suggestiveness, discovers beauty behind reality—the wonder lurking at the end of the corridor. *Alankars* are embellishments which are vital to poetry as ornaments to a lady. The poetic qualities (*gunās*) are sweetness (*madhurya*), clearness (*prāsāda*) and forcefullness, vigour or energy (*ojas*). Aesthetic enjoyment may in certain cases lead to a deep involvement in sense of exaltation comparable to an invocation or heartfelt prayer. However, certain concepts of western aesthetics are found in the poetry of the Sikh Gurus. Longimus the Italian critic regarded poetry as an ecstasy, as a flash of lightening-"Nothing is poetry unless it transports". Great poetry transports the reader to a new and sublime world. This is precisely what the poetry of the Sikh Gurus does. According to Ruskin, poetry expresses the religious sentiments of man, perfects their ethical state and does them material service[1]. This view approximates to the goal of poetry envisaged by Guru Nanak.

If we were to apply the classical theory of *rasā* to the poetry of the Sikh Gurus, one could find all the nine types of *rasā* in their work. Here is a passage of *shingār rasa*, emotion of beauty from Guru Nanak's poem :

"Beauteous are thy eyes, sparkling thy teeth,
Graceful is thy gait, O Lord !
Sweet thy speech, like a koel's,
Alluring is thy youth" [2]

Bir rasa, heroic element, is evident in the poems which depict the world as an arena of battle where the individual soul has to fight a duel with evil and sin. *Karuna rasa*, pathos is present in *Babar Vani* of Guru Nanak :

"Terrible has been the slaughter
Loud have been the cries of innocent victims,
Did not all this awaken pity in thee,
O Almighty".[3]

Humour (*hasa rasa*), disgust (*bibhatsa rasa*), terror (*bhayanak rasa*), wonder (*adhbhut rasa*) and anger (*rudra rasa*) are present in many compositions of the *Adi Granth*. *Shant rasa* flows from the hymns which describe the equipose and bliss which comes from meditation on the holy Name.

The contribution of the Sikh Gurus to the *rasa* theory of Indian aesthetics was the addition of the tenth rasa called *nām rasa* or *amrit rasa*. The Gurus have mentioned it as *Mahā rasa, sant rasa, Hari rasa, amrit rasa* in *Sri Guru Granth Sahib*. This *rasa* is quite different from the pleasures of the five senses. *Nām rasa* is neither thrill nor sensitivity. It is a feeling of joy or rather bliss evoked by God's holy Name in comparison to which every other *rasa* appears flavour-less and tasteless. The Guru wrote :

"Whatever *rasa* other than the true *rasa* I have experienced appears to me to be tasteless and unsavoury. I have tasted the *amrit rasa* in the Guru's company. It is sweeter than the juice of the sugar-cane".[5]

The Guru feels that people in general are lost in the pleasure of the senses and as such they have no time or desire for *Nām rasa*. He wrote :

"The pleasures of gold, of silver, of sex,
the joy of perfume, of riding, of mansions,
the relish of sweets and of meats
with so many pleasures,
how can one relish the Name of God ?"[6]

Guru Nanak describes the effect of *Nām rasa* thus :

"If one drinks God's elixir and is wrapt in trance, in his own house, it is then that he obtains peace. By the Guru's grace, he understands his Lord ; his mind wonders not and he restrains its movements".[7]

In divine ecstacy man performs the spiritual dance which is explained by Guru Nanak in the following verse :

"Deem the praise of the Lord as your beating time ; Other dances produce sensuous pleasure in the mind ; Play truth and contentment as your pair of cymbols. Make the perpetual vision of the Lord your ankle-bells. Let the stilling of duality be your music and song, with such affection, dance by beating time with your feet".[8]

The Sikh Gurus were godly men who expressed their hymns and their spiritual experiences. They had in them what Shri Aurobindo Ghosh called the 'five suns' of poetry—truth, beauty, delight (*ānand*) life and spirit. "They interpret to man his present and re-interpret his past and can point to his future and in all the three reveal to him the force of the eternal."[9]

Guru Nanak called himself *shāir* a poet and also a *dhādhi*, bard or minstrel. He was

messenger of God who revealed man's highest goal-merger in Divinity. He wrote :

"I am a minstrel pulled out from my inertia and put on a mission, instructed in Divine ordainment, to disseminate the Gospel day and night.

The minstrel propagates the Divine Revelation through the ambrosial song, Nanak says that through imbibing the praise of Truth, the Truthful has been attained".[10]

Here we find as if God is speaking through the lips of an enlightened poet. The bard is a river of inspiration arising out of the etherial heights, arising out of a state of grace to irrigate and fertilise the millions of beings that lie in its course.

Guru Nanak's poetry is one of *super aesthetics*. It is the poetry of transformation, of inner change. He wants to transform human beings into supermen ; nay into God-men. He builds the rainbow bridge between earth and heaven. It is the ascent of the self from the transient to the permanent, from the ephemeral to the eternal. There is a churning of the inner ocean of consciousness to uplift the body and the soul to a realization of the divine possibilities by the individual.

The Guru's *super aesthetics* transcend the beauty of form and technique. It is a "self expression of consciousness under the conditions of aesthetic vision and a perfect execution. There are not only aesthetic values, but also life values, mind values and soul values that enter into art. The things that go into the making of great poetry are the perfection of expressive forms, discovery of beauty, revelation of the soul and the essence of things and the power of creative consciousness and joy (*ānanda*) of which they are the vehicles".[11] The *Gurbānī* of the *Adi Granth* is an apt example of super aesthetics Guru Nanak clarifies it thus : *sabh nād veda gurbānī, man ratā sārang pānī*[12], which means "*gurbānī* is the highest music and *Vedī*, it brings the soul in union with the Lord of the Universe".

The poetry of the Gurus is easily the highest water-mark in Punjabi literature. It may be called *mantra* poetry or spiritually-tinged poetry, illumined by the eternal spirit of beauty and truth. It contains both the vision of this world and of God men. It tells of the divine possibilities of the spiritual values and the prophetic vision of the realm of *Sach Khand* where God is supreme. Such sublime poetry can be appreciated only by those who walk on the path of truth and virtue marked out by the Gurus. This notable path is known as *sikhī rehat* or *kāmāī*.

Music

Poetry and music are related rather intimately in the case of devotional verse. Sacred music is as old as the *Vedas*. The hymns of the *Rig Veda* were set to music. Then we have the Psalms of David and of the Christians. The Sufi mystics who professed Islam sang songs and ofton danced in trance. The Sikh Gurus realised the importance of music as a means of devotion because it saves the devotee from austerities and rituals. Music is essentially a synthesis of poetry, melody and feeling According to Carlyle, "Music is a kind of inarticulate unfathomable speech, which leads

us to the edge of the Infinite and lets us for moments gaze into that".

The Sikh Gurus regarded *kirtan* as a communication with God. Moreover music requires concentration which helps the process of meditation. The reasons which weighed with the Gurus for giving musical form to *gurbāni* are many.

Firstly, Sikh sacred music is sung in the congregation (*sādh sangat*) and as such it defies the caste system. As we know the *shūdrās* and low class people were neither allowed to enter the temples nor permitted to pray in religious places in medieval India. Moreover, *kirtan* performed in the holy congregation or *gurdwārā* has a greater value than when performed alone or in a private place. The Guru wrote, *gurdwāre har kirtan sunie, satgur bhet har jas mukh bhaniey*[13], which means—One should listen to the *kirtan* in the temple of the Guru and after receiving blessings from the Guru, sing the glories of the Lord. Guru Arjan wrote in the *Adi Granth*, *har kirat sādh sangat hai, sir karman ke karmā*[14], which means—The highest and most beneficial deed is the Lord's praise in the society of the saints or the holy congregation.

Secondly, in the age of *Kaliyuga* the easiest and most convenient way of liberation is singing the glory of the Lord—*kaliyuga mai kirtan pardhāna gurmukh japlay lāe dhiyāna*, which means—In this dark age (Kaliyuga), *kirtan* is supreme, the God-oriented person should meditate on it with a directed consciousness.

Thirdly, The Gurus, from their own experience, found *kirtan* to be a source of poise, ecstacy and bliss—*kirtan nirmolak hirā, ānand guni gahirā*[15], which means—*kirtan* is a priceless jewel and it is the giver of bliss, comforts and great virtues.

Fourthly, the *rasa* or joy which *kirtan* gives creates an unsatiable appetite for more and more effort towards God-realisation. The Gurus called it *Nām rasa* or *kirtan rasa* or *amrit rasa*. This joy comes only when you tune the mind to the content and the spirit of the *shabad* and then the result is miraculous—*sabh man tan hariyā hoiyā gurbāni har gun lakh, man piyāriyā mitrā har har nām ras chakh*[16], which means—Uttering the Lord's praise through the Guru's word, my soul and body have all blossomed. O, my sweet soul! my friend, drink the nectar of the Lord's Name. Elsewhere the Guru says—*kar kirtan man sital bhae janam janam kay kilwikh gae*, which means—By singing *kirtan* the human mind gets relaxed and tranquil and the maladies and sins of previous births are washed away.

Fifthly, the Guru regarded *kirtan* as an effective remedy for removing the dirt of the ego and the propensity for sin or evil—*gun gavat teri utras mail, binas jae houmai bikh fail*[18], which means—By singing the praises of God, the dirt of sin is washed away and the evil of the ego is removed. It is therefore an effective instrument of inner purification and spiritual cleansing.

Sixthly, Guru Arjan assures us that the results of *kirtan* are positive and invaluable.

Nanak nivārey dukh hare, tūtah anak kalesh, kinch hute jam te chūte, har kirtan parvesh[19], which means—Hymn singing banishes the threat of hell, dispels all sorrow and rids one of numerous maladies. Even the god of death is disappointed because the *kirtaniyā* has no fear of the demons of death, and ultimately he merges in the Lord.

Kirtan should not be regarded as mere sugar-coating of *bānī*. It is not the packaging of *gurbānī*, *kirtan* is its warp and woof. Sikh sacred music was not performed to make *gurbani* acceptable and palatable. The Gurus were very clear about the value of *kirtan*. They warned the lay listeners not to confuse it with other forms of music or as a means of entertainment: *log jāne ih gīt hai, ih tān brahm bichār*[20], which means; People may consider *kirtan* an ordinary song, but it is not that; it is to be regarded as a meditation on Divinity. It is a means of spiritual evolution.

As mentioned earlier, though the Indian Theory of Aesthetics—*rasa* is, strictly speaking, applicable to poetry, it also has an application to *gurmat sangit* (Sikh sacred music).

Kirtan rasa has four elements. First, the joy of musical score *raga* which is pleasing to the ear (*kan rasa*). Second flavour and permutation of classical melody and rhythm, third the satisfaction of sacred music and finally the spiritual nutrition supplied to the soul of man.

According to the Guru the real satisfaction comes when the outer melody produces an inner resonance. This is called *sūrat shabad dā mel*, union of man's consciousness with the spirit of the hymn. This results in the mind's vibrations getting in tune with the vibrations of vocal music. In this connection Bhai Gurdas wrote—*ratna dedhay sabhoko, ratan parkun virlā koī; rāg nād sabh ko sune shabad surat smajhay virle oee*, which means, everyone sees the diamond but a rare person knows its real value; similarly everyone listens to sacred music but he is a rare person who understands the importance of linking consciousness with the significance of the hymn.

In music there are two components namely the melody, (*raga*) and rhythm. (*tāl*). For melody we use an instrument like harmonium, *sitār* or the like, and for rhythm we use *pakhawāj* or *tablā* or drum. The Guru says that if you want to get the utmost out of *kirtan*, you must make your consciousness the musical instrument and the love of God, the drum. When these are played or brought together you get the highest joy—*vaja mat, pakhawaj bhau, hoi ānand sadā man chāu*[21]. The condition of a sincere and devout performer is described by the Guru in the following words:

"His eyes are linked with Gurus and his ears are tuned to the consciousness of the Lord. His tongue licks up the juice of the holy Name and he is immersed in the red colour of sacred nectar; his mind is saturated with the perfume of godly music and it is impossible to describe the state of his ecstacy. In this condition, his entire being is transformed and he earnestly desires that his state should continue forever. He drinks the nectar unsatiated and feels spiritually uplifted", and "The shower of nectar pours without let or hindrance,

the mind drinks the sweet words of Guru's hymns".[8]

The Sikh Gurus not only performed *kirtan* themselves but also gave hints to their disciples and *kirtaniyas* regarding its performance. Guru Arjan in one of his hymns[9] has given the guide lines for getting the best results of *kirtan*—

onkār ek dhun ekay ekay rāg alepe,
eka desi ek dikhāve eka rahia biape,
ekā surat eka hi seva ekā gur te jape,
bhalo bhalo re kirtaniyā,
rām rama rama gun gāo,
chhod mayā kā dhandh suāo.

which means—Absorbed in the praise of the One Creator, the musician sings the melody of one God ; he abides in the country of the One, shows the way to the One and sees the One pervading all. He visualises the One, and serves only the One who is known through the Guru.

O, praiseworthy, praiseworthy is such a performer of *kirtan* ! He sings the praises of the Omnipresent Lord, and sheds all taste for worldly and monetary pursuits.

Firstly, the instructions of Guru Arjan to the *kirtaniyā* are that he must concentrate on God because the hymn deals with God who permeates the universe. Secondly, he must be mentally alert and should convey the thought of the hymn to the listeners. He must not only get into a devotional mood but also create that kind of mood in the audience. Thirdly, he should keep his mind detached from worldly affairs and the love of money. It has been observed that many musicians pay attention only to the response of the audience, so as to get greater appreciation and donations of money. Fourthly, the Guru says that the *kirtaniyā* must lead an ideal life and practise virtue. He should neither be proud of his talent nor be hypocritical. Finally, he must regard himself as devoted servant of the holy congregation.

Let us now examine the contribution of different Gurus to the *kirtan* tradition started by Guru Nanak. *Bhajans*, were composed and sung by saints and *bhagats*, and were popular in medieval India. Guru Nanak gave devotional music a special form known as *shabad kirtan* or *gurbani sangit*. Guru Nanak's *kirtan* is different from Vaishnava devotional music, because it is devoid of movement of limbs as expression of feeling or rhetorical device, as in the traditional *arti* with dancing and gesticulation. The Gurus rejected the moving of limbs and the clapping which were the characteristics of Vaishnava and sufi singers. The Gurus patronised the *dhrupad* and *dhamar* style of Hindustani music, but gave it a tempo and technique which took its final shape at the time of Guru Arjan, in the form of *shabad chaukis* prescribed for the Harimandir Saheb —the Golden Temple at Amritsar. Sikh sacred music or *kirtan* took its birth soon after Guru Nanak presented to Mardana a *rabab* (rebeck) prepared specially by Firanda. It was a special gift by Guru Nanak, on the occasion of his marriage, to his friend Bhai Mardana. It is said that this *rabāb* had six strings and was capable of producing different tunes. Guru Nanak would say to Bhai Mardana— "Mardana touch the chords of the *rabāb*, the *bāni* is descending"—*Mardānā cher rabāb*.

Bhai Bhai. While Guru Nanak sang the verses, Mardana provided the accompaniment with the *rabab*. The first convert to Sikhism through the power of *kirtan* was Sajjan thug There is magic in music The sweet hymn of Guru Nanak entered the soul of Sajjan thug and his tranformation was instantaneous Just as language is a medium for expression of ideas, music is the channel for articulation of inner feelings Sacred music stirs the soul for divine effort *It* is the simplest and easiest way of worshipping God Guru Nanak composed 974 hymns in 19 *ragas* He used Arabic, Sanskrit and Sindi words in his compositions But even so during his travels to different parts of the world, his appeal to the listeners lay not in his feelings and piety His spontaneity his sweetness and sincerity captured the imagination of rural folk Though his audience often did not understand the contents of his compositions yet they grasped his message Thus Guru Nanak sang his way to the hearts of millions

The second Guru, Guru Angad Saheb, continued the tradition of *kirtan* Here the *rababis* Bhai Saddhu and Baddu performed *kirtan*. In the morning, they sang *Asa di Var* and in the evening they did *Sodar di chouki* Guru Angad composed 62 hymns in 8 *ragas* Guru Amardas, the third Guru was a prolific poet He composed 907 hymns in 17 *ragas* His popular composition is *Anand Saheb*, song of bliss, containing 40 verses in *Rag Ramkali* Bhai Pandha and Bula performed *kirtan* during the time of the third Guru. Guru Ramdas, the fourth Guru introduced new 11 *ragas* and brought the total number of *rāgas* to thirty The fourth Guru regarded *kirtan* as the link between man and God, "*anhad dhun bajah nit bājey, gāe satguru bani Nanak dat kan prabhi date, joti jot samāni* [22], which means—when you sing the bani, divine music is heard again and again The generous Lord has given us this gift, through it light merges into Light Guru Arjan, the fifth Mater, compiled the *Adi Granth* in 1604 and installed it in the Golden Temple at Amritsar He initiated the system of five *chawkis*, music sessions, which are as below

i *Āsa di vār ki chowki* 3 am to 6 am
In addition to *Asa di Var* hymns were sung in *ragas* like *Asā*, *Sorath*, *Ramkali*, *Bhairv*, *Prabhati*, *Gauri*, *Devgandhari*

ii *Anand ki chowki* 6 am to 9 am
First the entire *Anand Saheb* of forty *pauris* is sung and it is followed by hymns in *ragas* like *Gujri*, *Todi*, *Suhi*, *Tukhari* and *Bilawal*

iii *Charan kamal ki chowki* 10 am to 4 pm
It is also called *Bilawal ki chowki* During this session hymns are sung in *ragas* like *Bilawal*, *Manjh*, *Vadhans*, *Gaund*, *Sarang Basant*, *Maligaura* etc

iv *Sodar ki chowki* 4 pm to 7 pm
It is also called *Sandhi—Prakash* Hymns are sung in *ragas* like *Sri*, *Dhanasri*, *Jaitsri*, *Bairari*, *Maru*, *Āsa* etc

v. *Sukh asan or Kalyan ki chowki* 7 pm to 10 pm
Hymns are sung in *Ragās* like *Kalyan Kanra*, *Bihagra*, *Sorath*, *Tilang*, *Nat Narayan*, *Kedarā Malhar*, *Āsa* and *Jaijawanti*

At the end, *Kirtan Sohila* or Song of Praise is recited Guru Arjan also

created the professional musicians called *rāgis* whose main function was to perform *kirtan* in different ragas. Before this, the *rabābis* were the professional musicians who sang before the Guru and the *sangat* When Satta and Balwand went on strike, Guru Arjan told the Sikhs to recite *shabads* in *ragās* and sing like professionals and thus a new class of musicians came into being The fifth Guru personally trained the *ragis* in hymn singing in the appropriate *ragas* Guru Arjan was not only a great singer but also an eminent musicologist He sang his compositions up to seventeen *ghars* and he devised a musical instrument called Sarinda played with a bow He used to sing while playing the *sarinda* He favourite *kirtaniyas* were Bhai Buddha Mukandu and Kidara

Guru Hargobind the sixth Guru was a great patron of musicians He established a new class of singers called *dhadhi* They sang of heroic deeds of old warriors and thereby inspired the Guru s soldiers Bhai Abdullah was a great devotee of the sixth Guru He sang *Asa di Var* at the *Akal Takht* Guru Hargobind introduced new instruments like *dhad kngri* and *sarangi* Guru Har Rai the seventh Guru was very fond of *kirtan* He showed great respect to *gurbāni* On one occasion when some Sikhs approached him while singing hymns, he got up from his couch and bowed to them, thus showing his reverence for *kirtan* It must be noted that Guru Har Rai did not see the face of Bhai Ram Rai, because the latter had changed a line of *Guru Granth Sahib,* in order to please Emperor Aurangzeb Guru Tegh Bahadar, the ninth Guru, composed hymns in nineteen *rāgās*. He introduced a new *rāga* called Jaijawanti and composed 4 hymns therein Guru Gobind Singh, the tenth Guru, was a great patron of poets and musicians Bhai Daya Singh performed *Asa-di var* in his court The Tenth Guru composed his hymns in nineteen *rāgās*, some of which are different from those in *Sri Guru Granth Sahib* He was a versatile genius He gave us music martial and hymnal, sacred and secular, simple and complex In him, we find a saint singing hymnal songs a soldier giving martial music, a house-holder singing virtues of a good life and a painter creating wonderful pictures in music [24] He emphasised the value of *kirtan* Earlier Guru Arjan had told the *sangat* that the recitation of *bani* by an individual was like irrigating one s own land with well water while *kirtan* was like a shower of rain which irrigated vast areas of land and brought prosperity to lots of people [25] Most of the Sikh Gurus were in their own right masters of music and some created new melodies like *Rag Tukhāri* and *Manjh*, while some popularised new instruments like *rabab* and *Sarindā* and *Sarangi*

There are two kinds of music popular with the Sikh community

1 Classical music set to Hindustani *ragas*.

2 Folk music *dharna* and *taraz*

In the case of classical music every *ragi* first sings a sort of prayer or invocation called *mangla charan*, as for example *dandot bandan anak bar, sarab kalā samarth dolan te rākho prabhū nanak de kar hath* This prologue is

sung in *bilambat laya* or slow tempo without the use of tabla. Then he gives *pramāns* or parallel quotations from *gurbāni* or a *chottā khyāl* and at the end recites a *pauri* as a finale. Rāgis and *Rabābis* in the past followed the *dhrupad* style for the singing of the hymns. Later on when the *khyal* style became popular, they sang *shabads* in the *khyāl* style. Folk music pertains to certain tunes popular among the rural people. In addition, congregational singing based on certain folk tunes called '*Dhārna*' became very common. *Vārs* were sung according to certain well-known tunes called '*dhunis*'. In *Guru Granth Sahib* many kinds of *dhūnis* or tunes are mentioned for the singing of *vārs*. Similarly *jotiyā de shabad* were sung with the accompaniment of *dholak*, drum and *chimtā*, pair of long tongs.

It must be noted that in *kirtan*, *bāni* or the Holy wording holds a very important place, it must be sung clearly so as to be intelligible to the audience. Music is subordinated to *bāni* because the aim of *kirtan* is to provide a spiritual atmosphere and devotional mood for the *sangat*. For the performance of *kirtan*, an atmosphere of serenity and devotion is very necessary. The Gurus did not show any preference for any particular *rāga*. To them whatever *rāga* was conducive to meditation was good and satisfactory, Guru Ram Das wrote :

> *sabhnā rāga vich so bhalā bhāi, jit basai man āe,*
> *rāg nād sabe sach hai, kimat kahi na jāe.*[26].

which means—

> That *rāga* is the best, o friend, through which God dwells in the mind ;
> Music and sound is an embodiment of truth whose value is beyond any description.

Kirtan for the sake of ostentation or exhibition of one's mastery over it or display of talent as such is forbidden in Sikhism. The devotional mood of the singer is the very condition of the performance of *kirtan*, otherwise it is only a manifestation of ego. The Guru calls it false music,

> *git rāg ghan tāl si kūray,*
> *trah gun upajay, binsay dūray*[27]

which means .

> Song, music, instrument of rhythm—all are false ; that arise from three *gunās*, *rajas*, *tamas*, *satava* and perish in no time.

Summing up, I may say that the poetry of the Sikh scripture besides its literary value has a vital role to play in moulding the spiritual life of the Sikhs. It contains various hints and suggestions on how to lead a life of piety and noble action. With regard to music, let me state that it must be considered as a means of producing inner change and development *Kirtan* is the very essence of piety and devotion and the only instrument of man's moral and spiritual uplift. The Gurus regarded themselves as bards and singers and their best moments of life were those utilised in singing the glories of God. They lived on the spiritual nourishment provided by *kirtan*. *Gurbāni* that is devotional poetry, and *kirtan* that is sacred music are the body and soul of the Sikh religion.

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Sikh Idea of Bhakti

Dr. Taran Singh

Dr. Taran Singh, Head of Sri Guru Granth Sahib Studies, Punjabi University, Patiala, delivered two extention lectures in the Department of Philosophy, Benaras Hindu University, Varanasi, at its invitation. We reproduce one below, followed by the second in the succeeding issue of *The Sikh Review*—Editor.

I

I am deeply conscious of the honour that the Banaras Hindu University has bestowed upon me by inviting me to give a series of two lectures on Sikhism. Indeed, it is a rare privilege to come to this greatest seat of learning of the Hindus, nursed by the best of the hoary tradition of Indian religious and philosophical thought. I am grateful to Dr. M. R. Misra, Head of the Department of Philosophy of the B.H.U. who very graciously extended this invitation to me. I am thankful to Dr. R. K. Tripathi also. I am just a humble student of the Sikh religion. However, this awareness is there with me that *gurmat* which reached its culmination in the saint-soldier tradition of the *Khalsa*, for facility, known as Sikhism, is a religious thought and system, quite distinct from other traditions of the land. Nanak who was commissioned by *Par-Brahma Parmeshwar* as the *Gur-Parmeshwara*, and who did not appear only as a saint, *bhakta* or reformer, had a distinctly new message in the revelation that came to him, as the Guru, for the solution of the problems of humanity of the *Kali yuga*. The boon I have come to ask of you is to help the scholars of Sikhism and those of other traditions to discern the distinctness of the tradition of Guru Nanak. I wish you to help us to identify our tradition. The purpose is not that we wish to live in isolation, with complexes of our own, but to be inspired ever more to contribute our mite to Indian society and the human society. You have established a Guru Nanak chair. That shows that you recognise the distinctness of the system he preached. Guru Nanak himself visited Banaras to show that and to give a new message.

As the Sikh tradition, coming down in the *Janamsakhi*—*Janamsakhi* is the hagiographical biography of Guru Nanak—records, the Guru, in his very first itinerary in the first decade of the sixteenth century, purposefully visited Banaras and held discourses and discussions with the learned *pandits* of the place who were led by Pandit Chattardas, as the name has come dowu to us. The Guru, besides other hymns, revealed the text of the '*Oankār*' in the

orm of a *Bavanakhri* or the acrostic, which rings out the distinct thought of the *gurmat* vis-a-vis the Brahminical thought As the recorded anecdote comes in the *Janamsakhi*, Pandit Chattardas, addressing Guru Nanak as a *bhakta*, said, "You are not worshipping a *sāligrām*, you are not having round your neck rosary made out of the *tulsi* beads, you are having no mechanism for telling the beads, you have not put on the frontal mark of *gopichandan*, what sort of a *bhakta* are you ? What sort of *bhakti* have you been blessed with from God ?" The Guru, and his lifelong companion Mardana giving him company on the rebeck singing in reply, exhorted the learned Brahmins to conceive the Supreme Being alone as the *saligram* and to accept honest work as the counting of the *tulsi* beads He further asked them to prepare a raft, out of meditation on the Name, to sail all across the ocean of life and always look to the mercy or grace of the Lord Continuing, he added that they should turn their bodies into the fields from which they should weed out all crop-killing growths with the hoes of *kama* and *krodha*, the two powers which should be used rightly and with discrimination Chatterdas bowed to this form of *bhakti* Then, he asked the Guru to partake some of the learning of the place The Guru gave his concept to true learning which led to contemplation of the Name in the text of *'Oankār'* in *Rag Ramkali* The opening verse of the *'Oankār'* is this

> It is the one God who created Brahma ,
> It is the one God who created our understanding ,
> It is from the one God the mountains and the ages of the world emanated ,
> It is the one God who bestoweth knowledge
> It is by the Word of God man is saved.
> It is by the name of the one God, the pious are saved.

Evidently, his concept of *bhakti*, outlined in the above hymn and his philosophical thinking, given in the *Oankār*, were distinct and at variance with the traditional thinking My emphasis on the distinctness of *gurmat* implies no judgement about its status in quality or claims about its superiority What I am aiming at is that *gurmat* should be accepted as a complete system of philosophy and religion or *bhakti*, in its own right, and Sikhism should not be written off as a sect of some other tradition, howsoever, mighty, vast and powerful

(2)

This course of two lecture I propose giving aims at bringing out the Sikh idea of *bhakti* The plan for this course of lectures may be accomplished in two phases The first lecture is intended to give the general frame work of the Sikh thought, mostly scriptural, but not without a sizeable referencing to the Sikh tradition, its sacred history, etc into which the Sikh idea of *bhakti* is to fit and fix up The second lecture intends to concentrate on the theory and practise of Sikh idea of *bhakti* is to fit and fix up The second lecture intends to concentrate on the theory and practise of Sikh idea of *bhakti* alone, tracing the origin and growth of the idea, alongwith the historical growth of Sikhism Thus, the source material which I am to use for these two lectures, consists of the following —

(1) *Sri Guru Granth Sahib*, the only Sikh

Scripture, generally called the *Adi Granth* or the First Book.

(2) *Dasam Granth* or the Book of the Tenth Master, Guru Gobind Singh.

(3) Writings of Bhai Gurdas, a contemporary authority on the lives of the Gurus and *gurmat*, who acted as the scribe for the first copy of the *Guru Granth* when Guru Arjan Dev (1563-1606) was compiling the scripture.

(4) The Sikh Historical tradition, mostly referring to the hagiographical accounts of the ten Sikh Gurus.

(5) The great event of the Birth of the Khalsa at the hands of Guru Gobind Singh (1666-1708) in 1699 A. D. at Anandpur Sahib, particularly referring to the baptismal or initiation ceremony.

(6) The *Ardasa* or the Sikh congregational prayer which is offered standing on the conclusion of any Sikh function, with particular reference to the long, unparticularised and unidentified, but evidenced indirectly by the Sikh history of martyrdom, roll-call of Honour.

Only, a thorough and analytical study of all s source material can give a complete idea the Sikh philosophical and religious thought, which the total Sikh idea of *bhakti* is to fit l adjust itself. It is impossible to make the juired extensive and intensive study of all this irce material in the span of a short lecture e the present one I shall, therefore, leavour to make only a very brief study of me of these sources, particulary those ntioned at No (1), (5) and (6) above, as y are more basic to our problem.

Sri Guru Granth Sahib or the *Adi Granth*, the revealed scripture of Sikhism, is the only authoritative source of the *gurmat*. Whatever else conforms to it is acceptable in Sikhism, whatever goes contrary to it is, for certain, rejectable. As such, *gurmat* should be inclusive or indicative of the thoughts of the Gurus, viz Sikh Gurus, only, but it is not precisely so. All writings incorporated in the *Guru Granth* form the *shabad* and, for the Sikhs, *shabad* is the Guru. The *Guru Granth*, besides the writings of the Gurus, includes the hymns of fifteen *bhaktās* like Jaidev of Bengal, Farid of Pakpattan, Namdev of Maharashtra, Ramanand, Kabir, Ravidas of the Uttar Pradesh and a few others, hailing from Rajasthan, Sind, etc.. It also includes the *swayyās* composed by the bards or the Bhatts of the Punjab, and a few others who were closely devoted to the House of Nanak. Without an exception, perhaps, all the *bhaktās* whose hymns are included in the *Guru Granth*, were pre-Nankian in matter of time ; or, may be, one or two, were his very senior contemporaries. Thus, the concept of *gurmat* extends beyond the compositions of the Gurus only, rather it embraces the entire *bhakti* tradition of India. It includes even the Vedic tradition whenever it is suggestive of the *Nām-bhakti* or meditation on the Name only. Guru Amardas, the third in succession to Guru Nanak, painfully, pointed out in his master-piece divine poem entitled *Anand*, the Spiritual Bliss, that the devotees of the *Vedas* lend not ear to such teachings of the *Vedas* as expound—*Nam-bhakti*, and wander in doubt like the *baitals* The volume of the *Guru Granth* comprises of

1430 pages. To give an idea of the nature of the philosophical and religious thought of this scripture, I shall, in detail, refer to the very first verse of the *Guru Granth*, popularly called the *Mul Mantrā* and the very last verse or the epilogue, entitled the *Mundāvani*, meaning the sealing up only.

To give an idea of the importance of the *Mūl Mantrā* or the Basic Creed, I refer to an episode enacted by the Tenth Master, Guru Gobind Singh. Once, while, in the act of getting astride his steed, having placed one foot in the stirrup, he called upon any one Sikh to come forward and recite the whole of the *Guru Granth* in that much of time in which he could put his other foot in the second stirrup. All were perplexed at that impossible demand. But, one saintly Sikh caught the idea, he came forward and whispered into the ear of the Guru: *ek oankār satiguru parsād*, an abridged form of the *Mūl Mantrā*. The Guru was mightily pleased and embraced the devout Sikh and signified that the whole volume was infact the explanation of the *Mūl Mantrā* only. Coming to the point the *Mūl Mantrā* contains seven *sūtrās* which from the basis of the entire frame work of *gurmat* or the Sikh thought. I, therefore, quote the *Mūl Mantrā*. It reads: *ek oankār, satināmu, kartā purkhu, nirbhau nirvair, akālmurti, ajūni saibañ, gurparsād* The *Mūl Mantrā* occurs about seven hundred times in the Guru Granth, for it is super imposed on every sizeable block of hymns or over every major poem. These seven *sūtrās* propound *gurmat's* complete concept of the Supreme Reality or Brahman: "He is one, true is His Name, He is the Creator of the Universe which He pervades, He is free from fear and rancour, His form is timeless, He is unborn and thus self-created, He is light and the grace". These are the attributes of the One, transcendent and immanent or *ek oankār* which *sūtrā* is, by the discerning ones, described as the *bīj mantrā* or the *Seed Formula*. Now, if the whole volume of the *Gurn Granth* constitutes an exposition of the *Mūl Mantrā*, then, without any fear of contradiction, it can be said that it, in very terse form, includes the metaphysical, philosophical, religious, social, aesthetic, political and cultural aspects of the Sikh thought. Let us see what these seven *sūtrās* imply:

(1) *ek oankār* is the symbolic expression of the Sikh metaphysics and philosophy. This symbolhas two parts, *ek* is the figure one, while the *oankār* is the representation of the traditional mystic symbol of *Om* or *Aum* of the Indian concept, As interpreted by Bhai Gurdas the symbol *ek oankār* is divisible into *ekankār* and *oankar*, the former denoting the *nirguna* or attributeless Reality and the latter, the *saguna* or the Supreme One with attributes. The symbol *kār* which is added to the One *Om* signifies that the Reality is ever the same, it is eternal. The *gurmat* concept of the Supreme Reality is that Brahman is both transcendent as well as immanent. It is one and many, He is Unity as well as diversity, He is one and Himself all He is one, but extends Himself into the *līlā* or play of the phenomenon.

(2) *satināmu* is the second *sūtrā* of the *Mūl Mantra*. His Name is also true. He extends Himself as the Name. He manifests Himself as the Name, according to His own

will and command. He appears as the *qudrat*. He and His Nām are one, the *qudrat* which He creates is the 'other' only to the view, *apine āp sājio, apine rachio nāu dui qudret sājai kar āsan ditho chāu* (Guru Nanak).

Guru Nanak, deliberately, smashed down the age old duality of *purūsa and prākriti* wherein the latter had acquired a status co-eternal without *purūsa* which term, he retained, in its Panjabised form *purkhu*. Guru Nanak accepted the creation or *qudret* as real (*sach*), vast (*vadi*), ecstatic (*vismād*), powerful (*qudrat*) and law-abiding (*bhai vich*). Thus *gurmat's* concept of the phenomenal existence is not of illusion or that of imaginary occurence, but that is true and real. This implies that the whole drama of life is true and real and has to be accepted as such and seriously, for every act performed on the stage of life counts and one is responsible for all the consequences that follow from an action. Sikhism accepts life seriously, lives it seriously and dynamically and shoulders its responsibility. The *gurmat* is the way of *parvarti* and *nirvirti* is to be practised within it by living like the lotus, unsoiled.

(3) *kartā purkhu* is the third *sūtra* of the *Mul Mantrā*. He is the creator and pervades every action of His creation. When does He begin to creat ? None knows ! When does He cease to be creative ? Never, none knows ! He is a creator and is ceaselessly so. Thus, *kirt*, dynamism, creativity, is the third cardinal principle. A Sikh *trio* is : *kirt karni, nām japanā, wand chhakanā*—Work Meditate and Charity By implication all , Sikh dynamism has been born out of this injunction of *kartā purkhu*. If God is ever at work, the devotee is ever to be working, and working constructively for the society.

(4) *nirbhau nirvair*, the fourth *sūtrā* of the *Mūl Mantrā*, gives the highest conceiveable social philosophy. Mankind needs the society in which fear and rancour are non-existent. Guru Tegh Bahadur, the ninth Guru, gave the aphorism *'bhai kākhu ko dait neh bhai mānat ān'*. This concept includes freedom of life, property, expression, belief, etc., etc.. Accepted that the *sutra* under discussion refers to two attributes of God, that He is not in fear, nor does he bear enmity or antagonism to anyone But, should it not mean that man should also be without fear, rancour, jealousy, competition, etc.. God is free because He has none as His equal who could pose a threat to Him or may prove a rival. But man can be free only if all men are equal and none can overawe any one else , man can be free from jealousy, antagonism and competition, when all ar equal. God has no eqnal, but all men ar equal—that is to what this *sūtrā* leads. Th further implies that no country should live i fear of any external invasion or otherwise i clash of interests with the neighbouring lanc If the Reality worshipped is *nirbhau* an *nirvair*, the devotee must, in due course, b free of *bhau* and *vair*, fear and rancour.

(5) *Akālmūrti* is the fifth *sūtrā* of th *Mūl Mantrā*. It connotes that *Akāl Purak* or the Timeless Being has a form, but it is form which is eternal and time has no swa over it, it is eternal, deathless, immortal, ever lasting. The Universe is the form which Go

has willed to give Himself, Guru Nanak, has in *Rāg Dhanāsrī*, said that God has no ear, no nose, no feet, no form, but than, at the same place he has asserted that all ears, noses, feet and forms are His, that is, man is His form or He has taken the form of humanity. His form is beauty, His form is love, His form is bliss, His form is justice, that is, all the conceivable virtues are His form, even, in all evil, He hides Himself. His form is eternal and immortal, but any man, who has cultivated virtues, even one of them, remains immortal. He is remembered after his passing away. His memory is cherished. He becomes *Akāl*, timeless. Any one who bequeathes to posterity some memorable gift becomes immortal. That immortalises his form. Now, any form is expressive of beauty which is engendered by its geometrical proportions or dimensions. A form or *mūrti* presupposes beauty. The *mūrti* of the Supreme satisfies the highest aesthetic standards it is Beauty eternal, and so, Joy eternal. Thus, in a way, this *sutra* implicates the aesthetic philosophy of Sikhism.

Being. He is free in willing. He is supreme consciousness. He is all supreme. God is sovereign and supreme, but what to His worshipper? Worship of such a Being must make the devotee a sovereign, free being. And that is what truth makes one—know the truth and truth shalt make thee free. The *Khālsā* is sovereign and free. He is ever free. He is a liberated one. Even Kabir says that devotion to the Lord has made him a *Khālsā*, a liberated one. Bhakta Ravidas has claimed that he is a *Khālsā*, free being, a liberated one. The Khalsa Brotherhood of *gurmat* is sovereign. Philologically, the Persian word *Khālsā* means that property which belongs directly to the king or the crown. The *Khālsā* acknowledges no worldly master. In the Sikh tradition, Guru was called the *sachā pātishāh* or the True King, while the worldly rulers were just dismissed as the false kings. So, the concept of *ajūnī saibhan* has really led to the ideal of liberation, freedom, emancipation, sovereignty and independence. Thus, this *sutra* signifies the political philosophy and idealism of *gurmat*.

(6) *Ajūnī saibhan* is the sixth *sūtrā* of the *Mūl Mantrā*. *Ajūnī* denotes that God never takes birth. He is not conceived, He does not pass through the womb. How does he appear, then? He is self-created, He is self luminous. This *sūtrā* implies many things. It implies that God does not come in human or any other form as an *avtāra*. It implies that God is not subject to the reward of actions which bind mortal beings to transmigration. It implies that God does not owe His existence in any causes. He is a sovereign

(7) *gurparsād* is the seventh *sūtrā* of the *Mūl Mantrā* of *gurmat*. Traditionally, in the Sikh exegetical literature, this *sutra* is held to mean that the God of the foregoing attributes is realizable through the grace of the Guru. This is all right. But, this *sutra*, as do the others in the *Mūl Mantrā*, itself holds that the Supreme Being has the attributes of *gur* or light and *parsād* or grace. God is the embodiment of light and grace or sweetness. Sweetness and light are cultural ideals. Culture requires enlightened and graceful living.

Gurmat requires enlightenment and graceful behaviour. That is, the conduct of the devotee is to be modelled on the divinity itself. From nowhere else, but from God alone, can the virtues of *gur* and *parsād* come even to the Guru, even if, the *sūtra* accepts the traditional interpretation. Thus, this *sūtra* carries all implications of culturallife within itself, as it is conceiveable in *gurmat*.

So far, the examination of the thought of the *Mūl Mantra*, which is the hall mark of *gurmat*. Evidently, the *Mūl Mantrā* or *gurmat* aims at an ideal society which should be ideal in its philosophy, religion or way of life, sociology, aestheticism, political status and cultural behaviour. All these factors, six in number, take shape after the concept of the Supreme Reality which is metaphysical. Each of the seven *sātrās* has two aspects, the transcendental and the immanent. Such an analysis of the *ek oankār* or the first *sūtrā* has been given above. Clearly. in the *sūtrā satināmu*, *sati* refers to the transcendental and *nāmu* to the creation ; in *kartā purakhu*, *kartā* refers to the former *purakhu* to the latter, and so on. The Gurus did not conceive the *Mūl Mantrā* in vacum, without any reference to the social needs of time and place. Each *sutrā* has been conceived in order to present a solution for some serious illness, defect or degeneration, in thinking or action, of the Indian society. The *gurmat*, in the Fundamental Creed or Doctrine, lays stress on unity, reality, creativity equality, beauty, sovereignty and culture, not for nothing or just casual, but with a very serious motivation, in each case. These were the qualities which were a crying need at the time of the advent of the Guru. though they are no less so now. A society torn by so many forms of division—of philosophies, religions, beliefs castes, *varnās*, colours, economic status, etc.—needed some mata-physical and philosophical doctrine to unite it, to give it homogeneity. A society to which this life or world had become *māyā*, *mithiā* or illusion required a doctrine to affirm the reality of life and existence. A society which stood for renunciation of the house holders' life and considered begging as the ideal form of sustenance, needed a reaffirmation of creative and constructive work. A society beset with varied negative complexes, fears and hatred needed a doctrine of *nirbhau* and *nirvair*, and so on.

Now, whatever the idea of *bhakti* in Sikhism, it must fit in the above given total concept of life of *gurmat*. The total concept of society in *gurmat* is distinct and unique, naturally, its idea of *bhakti* must also be distinct and unique. The distinctiveness of the *gurmat* lies in the *Mūl Mantrā*. Nowhere else, in any scripture, the seven *sūtrās* of the *Mūl Mantrā*, come in the same sequence and order and with the same stress or emphasis. All these things, sequence, order, stress and emphasis matter. They determine the priorities which a society has for itself. There is hardly a possibility that all the doctrinal terms used in the *Mūl Mantrā* could occur in any passage or verse recorded any where else in any literature, scriptural or otherwise, but, undoubtedly, they occur no where in the same form, order or sequence. If not, then, the *Mūl Mantrā* is a distinct revelation, and *gurmat*, a unique social idealism. *Bhakti* in *gurmat* must lead

to the establishment of the social idealism, breathed into the society, through the *Mūl Mantrā*.

(4)

I, now, pass on to the study of the *Mundāvani* or the concluding *slokā* of the *Guru Granth*. That *sloka* is also as vital as the *Mūl Mantrā*. The *Mundāvani sloka* reads as follows :—

thāl vichi tini vastū piau satū santokhu vicharo amrit nāmu thākur kā piau jis kā sabhasu adhāro jai ko khavai jāi ko bhunchai tis kā hoi udhāro aih vastū taji nah jāi nit nit rakhu uridhāro tam sansāru charan lagi tarlai sabhu Nānak braham pasāro.

The *sloka* of *Mundāvani* was composed by Guru Arjan, in 1604 A. D., when he had completed the editing and compilation of the *Guru Granth* in Amritsar. His own poetic contribution to the *Guru Granth* covers more than half of the whole volume. He had sifted the entire material for incorporation in the *Granth*. In the *Mundavāni*, he has symbolised the *Granth* to a *thāl*, a salver, wherein a delicious food has been served—a food which none can afford to miss without running a heavy risk. The meal served therein consists of the ingredients of *sat*, truth, *santokh*, contenment and *vichāro*, thoughtfulness. The meal has been cooked in the medium of the ambrosial immortalising *nām*, Name of the *thākur* or the Lord. This food, served in the salver of the *Guru Granth*, if well masticated and digested can enable man wade across the ocean of life. Any one may partake it, he will be saved. That is how, Guru Arjan has summed up the ideal of the *gurmat*.

Evidently, the *gurmat* places the greatest premium on the *nām bhakti*, for that alone is the base for all the development of human personality various aspects of which have been indicated by *sat*, *santokh* and *vichār*. The *sat* refers to the spiritual cultivation of man, *santokh* refers to the emotional cultivation and *vichār* to the intellectual cultivation. The *gurmat* aims at an integrated human being. He is to be a man of highest culture. Besides, the physical cultivation, he must have spiritual, emotional and intellectual cultures. The *bhakti* is the culture of love and dedication—one is to dedicate oneself to the service of the Lord of the society. The *bhakti* is to direct the spiritual, emotional and intellectual aspects of man. Love of God is the love of man. An integrated man is to make his contribution to man only, the society.

In the *Japu*, the text with which the *Guru Granth* opens, Guru Nanak has referred to the four fold cultivation of man. He says that *bhakti* chisels the man from all sides. When man is aspiring in effort to reach God through devotion or *bhakti*, he gets five fold cultivation of *surti*, of *mati*, of *mani*, of *buddhi* and of *sudhi*. *Surti* is devotion or dedication ; it is fixing of attention in God, it is aspiring to reach the Lord. *Mati* and *buddhi* refer to intellect and *bhakti* cultivates man intellectually. The *bhakti* helps man to cultivate the *mana*, mind—it is emotional cultivation. The *sudhi* refers to the highest intuition or intuitive knowledge of the reality of God, it is knowing God through one's own experience or *shabad*. All processes of *bhakti* viz *sunnan*, hearing, *mannan*, contemplation or *samadhi*, trance help the cultivation of spiritual, emotional and

ellectual aspects of man. Guru Nanak says *sunnan* or hearing gives to man *sat, santokh, giān* and *sahaj dhiān* (*Japu*-10). Again, he says, *mannan* or contemplation gives man cultivation of *surti, mani, buddhi*, and *suddhi* (*Japu*-13). So in *gurmat bhakti* must fit into this framework of thought, but *bhakti* alone can give all this cultivation of human personality.

(5)

Guru Nanak (1469-1539) founded the religion of Sikhism. He had nine successors who had his *joti*, light, in them with sequence of succession. Guru Gobind Singh, the last personal Guru in whom the light of Nanak manifested itself had his ascension in 1708 A. D. He closed the line of personal Guruship and appointed the *shabad*, the Word, the Word of the Light that had shone from 1469 to 1708, as the Guru for all time to come. From 1469 to 1708 A. D., the religious movement of Sikhism passed through many ups and downs. Guru Arjan, the fifth in the House of Nanak, who compiled the *Guru Granth*, was martyred under orders of Emperor Jahangir, at Lahore, in 1606 A. D. Thus confrontation with the House of Mughal rulers began. It assumed the form of conflicts and Guru Hargobind, the sixth in spiritual succession, had to fight quite a few battles, small or big, with the emperor. Guru Tegh Bahadur (1621-1675) was martyred at Delhi, under the orders of Emperor Aurangzeb. He was, in the spiritual line, succeeded by his son, Guru Gobind Singh (1666-1708) who, too, had to fight sixteen battles with the royal forces, in defence of Dharma. He defined Dharma as the force-spiritual, religious, moral and physical—which protects the saints and exterpates the evil-doers, *dushtās*. He declared that he had been commissioned to instal Dharma, to protect the saints and to wipe out the evil-doers—*dharam chalāvan, sant ubāran, dusset sabhan ka mūl upāran*. He declared a war on the forces of *adharma*—tyranny, injustice, inequality, corrupton, immorality, etc. to win a victory for the Supreme Light, *Wāheguru kī Fateh*. For this campaign for Dharma, he set a path, the way, in the form of a *Panth*, and transformed the Sikhs who were *bhaktās*, into the *Khālsā*, army of the Supreme One and directly commanded by Him. They who joined the band of the Khalsa by surrendering their heads to the Guru, pledged to acknowledge the Supreme Light alone as their Master and pledged their heads to win a victory for the Light Supreme —*Wāheguru kā Khālsā, Wāheguru kī fateh.* Sikhism is basically and fundamentally, a path of bhakti, but the spirit of *Wāheguru kī Fateh*, victory to the Lord, has to be accomodated in that *bhakti*. That distinguishes the Sikh way of *bhakti* from any other way of *bhakti*, that flourished in India.

Now, what precisely is this *Wāheguru kī Fateh* or Victory to the Lord ? The implication, again is of the social commitment of the movement, as an integral part of the spiritual and religious regeneration of India. The victory referred to in *Wāheguru kī Fateh* is the spiritual regeneration of India in relevance to the divine attributes counted and recounted in the *Mul Mantrā*. The spirit of *Wāheguru kī fateh* is to pave a way for that society which is unified, *ekoankār*, which accepts the challenge of life which is a reality, *satinămu*, which is

free from all types of fear and rancour, *nirbhau nirvair*, which is devoted to that beauty in man which is eternal, *ākāl murti*, which is free and sovereign, *ajuni saibhan*, and which has all enlightenment and graces of life, *gurparsādi* For the Dharma, *gurmat* was commissioned.

Guru Gobind Singh added the militant dimension to the *bhakti*, but, all the same, *bhakti* remained basic and predominant The constitution of the saint-soldier Khalsa aims at strict discipline—physical ethical, religious, social and spiritual. The discipline is to be possible only if the Khalsa remains wedded to the Supreme Light—*Waheguru ka Khalsa*, that is, if the Khalsa first of all, inculcates the virtues of the *Mul Mantra* and *Mundavani* into its own body or the *Panth* Thus, as per injunction procalimed by Guru Gobind Singh, *bhakti* and *rehat* code of conduct, became identical and eternally coexistent To the Khalsa wearing of the five k s, called *kekars* or five symbols of the uniform of the Khalsa is *bhakti* of Guru and God To the Khalsa performing of the *nitnam* viz saying prayer, thrice a day morning evening and bed time, of the prescribed texts for each time, is *bhakti* To the Khalsa observance of *rehat*, a detailed code of conduct, and to avoid *kurehat*, misconduct, is *bhakti* To the Khalsa, waging war for the sake of Dharma and for *gur fateh*, Victory to the Guru, is the noblest form of *bhakti* For war, the discipline, as laid by the Guru, is very exacting and strict (1) Firstly, a war is to be waged only, when all other reasonable and dignified methods of redress of injustice or *adharma* have been tried and exhausted and have failed. His couplet, as found in his *Zafarnama*, Epistle of Victory, goes as this : *chūn kar az hamā hilitat dar guzasht, halal ast burdan ba shamshir dast*, That is, sword is to be taken up only when all other methods have failed (2) Secondly, the Guru laid down the qualification of the Khalsa who could be permitted to carry the sword. Here is s *chhand*, verse, from his *Jap Sahib*, a composition with which the *Dasam Granth* opens The Guru salutes the Timeless Being as *namo shashtar patne, namo astar manni, namo paramgiata, namo lokmatā*, viz I salute Thee the wielder of weapons, I salute Thee the wielder of missiles, I salute Thee the all knowing, I salute Thee the Mother of humanity That is he who is all knowing and has the tender heart of a mother who loves all, can take up the sword, after having exhausted all other means of redress of an evil or mischief Here *bhakti* is made compatible with *shakti* and it is adding a new dimension to the Indian concept of *bhakti* Submission to tyranny or injustice or evil force is *kurehat* misconduct for the Khalsa Beside *kurehat* includes sacrilege to the hair, tobacco smoking and intoxication, adultery and eating the *kosher* meat. Respectively, these imply that a Sikh *bhakta* (1) would follow the path of *parvirti*, the way of the householder, (2) would ever abide in *sahaja*, (3) would respect the laws of society, even in war, and (4) would not submit to political, social or religious intolerance or subjugation So, the Sikh idea of *bhakti* is to conform to this aspect also

(6)

In any Sikh congregational service, during

the concluding prayer called *ardās*, petition is offered standing by the assembly. This *ardas* includes a brief petition suitable to the occasion and circumstances, but its standard text is not petitonary, it is ovation to the Gurus, the four princes viz sons of Guru Gobind Singh, the five Beloved Ones, *panj piārās*, the forty saved one, *muktās*, and all those unknown and known saint-soldiers who made *kamāi*, outstanding achievement, even laid down their lives for the cause of Dharma, *Panth* and *bhakti*. In this Roll call of Honours or among these saints of *kamāi*, outstanding achievement, are included those (1) who performed *hath* and stuck tenaciously to the duty entrusted or underwent all penances for devotion, (2) who performed *japa*, constant meditation on the Name, (3) who performed *tapa*, constant *samādhi* or concentration, (4) who performed *nām jap*, remembrance of the Name, (5) who shared their all with others, *vand chhakia*, (6) who served food to all and sundry without discrimination of any type, *deg chalāi*, (7) who wielded sword, *teg wāhi*, (8) who lost not their patience even on seeing or experiencing the faults of others, *dekh ke andith kītā*, (9) who, both men and women, laid down their lives, *sis ditai*, were cut into pieces, *band band katāe*, got their scalps separated, *khoprīān luhāniān*, were crushed on the executioner's wheel, *charakhrīān te charai*, were sawn alive, *ārīān nāl chirai gai* all for the preservation of the sanctity of the *gurdwaras*, sikh centres, and *Dharma*, (10) who did not relinquish their dharma even in face of any deadliest risk, and (11) who preserved the sanctity of their *keshās* uncut, unshorn hair, till the last breath they drew. All this tenacity is a part of *bhakti* in the religion of Sikhism.

(7)

These are the considerations which permeate and influence the genesis, evolution, fruition and culmination of the Sikh idea of *bhakti*. Sikhism is essentially a religion, but with a difference. In Sikhism, *bhakti* is devotion to *Wāhegūrū* as well as to society. In my second lecture, I shall attempt to discuss the Sikh idea of *bhakti*, mostly, in the context of the *Guru Granth*. Theoretically, the discussion will remain in the proximity of the traditional idea of *bhakti*, but at once the difference between the two will be clear, if the above factors of the general Sikh thought and way are kept in view. Again, Sikh *bhakti* is *nirguna*, *nir-avatara-vadi* and completely non-ritualistic, it is of inner sublimity.

(To be Continued)

Punjabi Literature in Pakistan

THERE is a bit of a stir in Punjabi literature. A new movement to discover the genius of the language is in the offing. Some concerted efforts are being made to make amends for the prevalent notion that Panjabi literature is deficient—the fore-most cause being under-development.

The language, like a nation, can be classified as the developing and the developed. And there's no harm in admitting that written Panjabi literature—right from iis beginning with Guru Nanak (1469-1538) to its present strides in Pakistan as well as in India—is, in the main, Gurmukhi script's preserve.

Historically speaking the first monumental effort is *Guru Garanth Sahib*. A facsinating study has proved the admixture of Urdu—Hindi *shabd* along with pure Panjabi and Seraiki variations. For example, who can deny it after coming across such lines as :

dekho har parem kā, pahre so pandit ho.

The reason for this grand cross-fertilisation is that the *Garnth Sahib* is an anthology of the Gurus—right from the first to-fifth, Guru Arjun Dev Ji (1563-1606) and is the grand product of *Bhagti* movement. So, it has the sprinklings from Bhagat Kabir, Nam Dev, and Rai Balvand. One could very easily glean from this compositive nature of the *Granth Sahib* that it was not the product of any linguistis chauvinism but, in the true spirit of humanism, it sought to promote the mystical approach towards the resolution of all conflicts—the most obvious point being that of the universal love. This anthology could be called a manifestation of an impact of Islamic mysticism—and what was *Bhagti* movement if not a reaction against the caste Hindu fanaticism which was responsible for the political downfall of Hinduism itself.

I was going through some issues of a Panjabi weekly *Wangar*, Lahore, edited by Fakhar Zaman, ex-Senator, the other day and chanced to go through Abdul Rashid's article entitled, *"duniya wich muzahmati adab diān tehrikān"*. It is an interesting article insofar as it discusses protest literature being written in Panjabi. The author starts with the protest literature being written in Ameriea. Then we come to realize that Najm Husain Syed's drama *Takht Lahore*, could be a contribution from Panjābi literature to this international corpus. The piece is quite a hysterical one, but fails to substantiate as to how the people of the Punjab could be equated with the Negroes of the U.S.A. or with the suppressed African nations. The whole piece was a bit off-the-mark and not the kind of stuff we expect from our conscientious writers.

How could one dispose of the economic problems and the glaring contradictions—and just take shelter behind the argument that Panjabi could be promoted by bringing to the fore the contradiction of the oppressed language and the oppressor language (not

tioned). But obviously no one should take cudgels on behalf of a language that seeks its hegemony over the mother tongue or other languages. A language is entitled to grow on its own, but it should not stultify other tongues So far so good. But this could be in no way termed a contradiction.

The Panjabi exponents of Urdu have worked very hard over the years. The scholars have been so appreciative of their achievements that they have always regarded Panjabi contribution as the preponderant one. And as a result the Panjabi intellectuals shouldn't suffer from inferiority complex or any kind. Urdu has been existing with Panjabi right from the *Guru Granth Sahib*—and go to chronological tests carried out in various linguistics laboratories show that Urdu and Panjabi are the two unique languages which have not branched off as yet.

It should be a bit discomforting to our friend Najm Husain Syed, a brilliant poet and scholar. but Abdul Rashid's eulogies of Najm's drama, *Takht Lahore*, are amazing. No language—except Hebrew—has survived any constraints on its assimilative capacity. English and Urdu are two languages which absorb hundreds of new words every year. This is not their weakness but a sure sign of strength.

Nevertheless Abdul Rashid wants to compliment Najm Husain Syed for his effort to resurrect rural Panjabi—as opposed to the urban variety.

But with each passing day the pace of life in the Punjab will be different. The demographic map continues to change. It is one thing to hold fast to one's nostalgia and quite another to forestall the impending cataclysm.

It is fruitless to build up dams to stop the natural flow of a language progress from one state to another. I have known quite a few. Panjabi writers Muneer Niazi and Shafi Aquil being two of them, both Urdu writers as well, who don't want to erect any barriers aganist the Panjabi that ought to emerge as a result of the drastic social changes making their presence felt. The Panjabi of a unreal milieu—which is being dished out by the urban writers—only shows that the authors are over estimating their prowess against time itself. Such efforts could succeed only if a lot of regimentation were involved.

Moreover, there is no likelihood that the urban population won't swell over the years and with it the admixture of Urdu and English words is bound to grow. After all the language used by *Wangar* couldn't be followed by a village man because he uses only words and phrases which denote the nearest meaning.

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Thee and Thine

PADMA SHRI DR. KHUSHDEVA SINGH

WITH the birth of a living being, be it an infinitesmally small virus or a giant like an elephant, a 'Me' is born. Since no living being can exist without a body, a 'Mine' in the form of a body is also born with it. This is the universal law of life. If a new-born could speak, it would have called itself 'Me' and its body 'Mine'.

After birth each and every living being finds or creates relations like that of mother, father, brother, sister, sex relations, etc, and attachments with friends and with worldly possessions. All these become Mine of that particular Me.

'Me' which is in fact a unit of life is a constant, permanent and a lifelong companion of a living being for its span of life, while 'Mine' remains a changing factor. The very body of a living being which is an 'Essential Mine' continues to undergo biological changes right from birth unto death of a living being.

When a living being dies after its span of life, its Me also dies with it, and all what was Mine of that dying Me becomes Mine of some other living being. The truth is that both 'Me' and 'Mine' are a fleeting phenomenon in the everlasting evolution of the universe in which 'Me and Mine appear like millions of bubbles on the surface of the ocean which appear and disappear to reappear again.

In the animal kingdom the story of Me and Mine is rather simple as their relationships are temporary and the attachments are few. However, in the world of homosapiens(the humans), the story of Me and Mine has stretched to such unlimited vastness that its Me has got lost in Mine.

Man being at the top of ladder among all living beings is gifted with the highest level of intelligence. Society gave a specific name to each and every individual in the species, and some blessed soul gave him the conception of God. Gifted with all these attributes, if he had made a sincere effort in the right direction he might have attained his goal—the goal of self realization. But that was not to be. How tragic !

He debased his intelligence into cleverness, his personal name into personal ego, and used God as a shield to shelter him in time of danger, and an instrument to provide his insatiable greed. Had he made a sincere effort to find the origin of Me and Mine it would not have been difficult for him to understand that all Me comes from Thee and all Mine from Thine. Every child is born of a mother and he calls her Mine, but if there is some discussion between the son and the mother he would call her you i. e. thee. Similarly all Mine comes from Thine. Even the empire of an emperor is like a drop from the ocean of Thine, Thee and Thine being the only everlasting elements in this everchanging world.

Guru Nanak : Apostle of Harmony and Happiness

ZAMEER HASSAN KAZMI ALLAHABADI

ONE after the other humanity had been blessed with vertiable lights in the shape of Heavenly Messengers who preached and prayed among the people as the exigencies of their times required The laws of God varied according to the variety of ignorance and ungodliness which had to be dispelled The personality of the Messengers, though great and chastening in every case was invariably of a different type in atleast one distinguished aspect which was peculiar to the time and place at and to which they were stationed. Thousands of seers, sages, saints and savants visited this globe since Adam and each one of them counselled, preached, prayed and guided his people according to the Commands of God Guru Nanak Dev was a shining star in the galaxy of the Messengers, who illumined this part of the world

The advent of a dynamic force called Guru Nanak on the Indian horizon heralded a new era of communal harmony and happy fusion of faiths and doctrines The great Guru gave practical shape to the dream of Sultan Husain Shah, the last of the enlightened Sharqui rulers of Jaunpur (1452-78) to evolve a simplified religion out of the beliefs of Hindus and Muslims.*

Guru Nanak was a man of versatile knowledge, undaunted spirit and forceful ideas, He endeavoured strenuously to consumate rapproachment between the religious beliefs of Hindus and Muslims and bridge the gulf between the two communities.

The greatest requirement of India today is national integration. It can be achieved by understanding and following the teachings of the bleased Guru He says, "The true Guru is one who uniteth all."

Unity of God

The foundation on which Guru Nanak raised the structure of his inspired teachings was the Unity of God as propounded by Islam and envisaged in the sermons of ***Rigveda*** and ***Bhagwat Gita***

According to *Rigveda* · "That is one, wise call it in many ways they call it Agni, Varuna, Matariswan" (Book VI, *Sholka* 46, page 146 of the translation by Max Muller).

In the great epic battle of Mahabharata Lord Krishna, while giving sermon to Veer Arjun, remarked "It is said that the senses are great, greater than senses is *mana* (mind) greater than the mind is *budhi* (reason) but what is greater than the reasan, is 'He'."

The *Quran* revised the teachings of *Rigveda* and Sri Krishna in the clearest possible

terms, from any allegorical flourish, in the short verses 'Oh ye believers say that God is One, God is Eternal. He begetteth not and is not begotten, and there is none like unto Him' (*Sura* CXII, Ch. 30 Meccan).

When the people of India forgot this teaching, it was recapitulated by Guru Nanak in the 16th century.

Paying homage to the blessed saint in his beautiful poem entitled 'Guru Nanak', the celebrated poet Dr. Iqbal says :

phir uthi ākhir sadā tauheed ki Punjab se,
Hind ko ek marde-kāmil ne jagāsā khawāb se,

At last the voice of the Unity of God a rose again from the Punjab ;
A Perfact Man awoke India from her deep slumber.

Guru Nanak belived in the Unity of God and preached the same to his disciples. His conception of God is defined in the following passage of *Japji*, which is regarded as key to Sikh philosophy :

There is but one God
He is the Supreme Truth
He the Creater
Is without fear and
Without hate
He the omnipresent
Pervades the universe
He is not born
Nor does He die to be born again.

Guru Nanak's sermons as enshrined in the *Guru Granth Saheb* breathe wisdom. Addressing a Brahmin regarding the *janeva* (sacred thread), he says :

"Wear cotton of compassion
Spin the thread of contentment
Tie knots of contentment, give it the twist of truth
Make such a sacred thread for the mind
Such a thread once worn will never break
Nor get soiled, burnt or lost".

Once giving the definition of a true Muslim, the great Guru observed :

"He who is firm in his faith
Has the right to be called a Muslim
His acts must accord with his faith in the Prophet
He must clean his heart of pride and greed
No more troubled by the two imposters— life and death
Resigned to the will of God
Knowing Him as the Doer
Freed from the domination of the self
Compassionate to all things
Such a one may call himself a Muslim".

These fragments and many other pithy sayings and dictums of the great Guru, give us an idea about his enlightening teachings.

The most conspicuous and p[illegible]t characterstics of his marvelously simple and easily comprehensible teachings, is that he does not produce libels and tirades to displease anybody. He thinks that every man has got his own conviction. Therefore he does not contend anybody. He only listens to the dictates of reasons and conscience and states in an urbane manner the simple facts as he percieves them. He is so bland and mild, and his teachings so easy, yet true and canny that to know him and his teachings, is to love him.

Guru Nanak and His Message

R. N. Roy

Guru Nanak was born in Talwandi, later known as Nankana Sahib now in Pakistan, on November 25, 1469. His father Mehta Kalu, was a *patwārī* by occupation ; his mother's name was Tripta. His sister's name was Nanaki.

At the age of five, he became interested in divine subjects ; he was sent to the village school at the age of seven, where he learnt all the alphabets in a day. He preferred divine studies to secular studies. There after he studied Persian under Ruknuddin, Qutub-ud-din and Sayyed Hasan He studied the creeds of both the Hindu and the Muslims, indeed he studied both the Brahmanical *shāstrās* and the *Korān*.

Guru Nanak's father, Kalu, one day gave him twenty rupees to go to the town of Chuharkana and purchase merchandise. He was accompanied by a Hindu called Bala. Nanak met some *sādhūs* on the way and found that they had not eaten food for several days. He went to the town and bought food for the hungry *sādhūs* ; he spent the entire sum given to him by his father. His father was very angry with his son for having spent the money to feed the *sadhus*. How ever Rai Bular, the chief of Talwandi told Kalu to be patient with his son, for, according to him, he did a good bargain.

Guru Nanak acquired religious knowledge by meeting with many saints and ascetics. At the age of sixteen he was married to Sulakhani and had two sons Sri Chand and Lakshmi Das.

After a great deal of persuasion he was taken by his brother-in-law Jairam to Sultanpur where Daulat Khan Lodi the the local governor gave him a store-keeper's job, as an assistant to Jai Ram. He did work in the day ; at night he sang the praises of God. It is said that for three days he disappeared in the neighbouring rivulet where God gave him a cup of nectar and asked him to preach the glory of His Name. Subsequently he returned to Sultanpur and made the first declaration "There is no Hindu and there is no Muslim" This meant that there was no difference between Hindus and Muslims ; he said that the temple and the mosque were the same. Then he defined what a Muslim was. This even brought the governor to his feet. Undoubtedly Daulat Khan Lodi had a high regard for him.

Nanak now took on the role of a religious teacher or *guru*. He undertook long journeys or *udāsis* in India and in western Asia.

In 1497 Guru Nanak set out on his first missionary tour which lasted for 12 years. The Guru and Mardana, his Muslim c mpanion, left Sultanpur and proceeded westward. In the forest near Sayyidpur he performed *tapasyā* for many days when he attained a perfect

union with God. In Sayyidpur he stayed in the house of a low caste carpenter named Lalo; he refused to acknowledge caste distinctions. While he praised Lalo for his honest work he decried Malik Bhago, a local official who had invited him; he said he was prone to bribery and corruption. Herein the Guru taught that it was the duty of every householder to earn by honest labour while he condemned the accumulation of wealth through corrupt methods.

Thereafter Guru Nanak came to Tulamba in the south-west Punjab. Here near the highway lived Sheikh Sajjan who maintained a mosque as well as a temple for use of *travellers. The guests were Sajjan's victims* and he stole their property. However Guru Nanak waited long before going to bed. Sajjan got impatient and came and found that the Guru was singing a *shabad* or hymn and Mardana was playing at the rebeck. The music enraptured Sajjan; he felt a new inspiration. He fell at the Guru's feet and confessed his sins; he asked for pardon. The Guru then said that God will forgive him and give him His grace. Sajjan converted his house into a *dharamshālā* or temple and became one of the Guru's disciples. He received the *charan pāhul*. Then he visited Kurukhestra during the Solar eclipse and made many converts there. Then he halted at Panipat where he met Shaikh Sharaf s successor. His next halt was at Delhi where it is said that he revivified a dead elephant belonging to Ibrahim Lodi. From here he visited Hardwar.

At Hardwar Guru Nanak taught the Hindu pilgrims the futility of throwing handfuls of water expecting that, it will reach their ancestors in the other world. He entered the river and began to throw water in the opposite direction. He explained to the pilgrims that he was irrigating the newly sown crops in his fields in the Punjab. He thus sought to remove superstitions from the minds of men.

He then went to Rohilkhand where an Afghan captured him and sold him as a slave. Guru Nanak told him that since he was selling men to slavery how would he show his face to God. The Afghan realised, set the slaves free and became a disciple of Guru Nanak.

Then Guru Nanak went to Allahabad where he received homage from a large crowd. Then he visited Benares; here Pandit Chatur Das, the chief Brahmin of the holy city fell at his feet and became a *sikh*. Then Guru Nanak went to Patna, Ayodhya and Gaya. He visited Puri and met Chaitanya and participated with him in a *kirtan*.

In Assam Guru Nanak met a sorceress and he told her to be courageous and virtuous.

He returned to his native village after 1[illegible] years, but he met his parents for a very short time; he did not even see his wife. Accompanied by Mardana he again set out on his travels. He visited Pak Pattan, Dipalpur, Kanganpur, Kasur, Patti, Vairowal, Jalalabad and Kari Pathandi; at the latter place he [illegible] many Pathan converts. Guru Nanak [illegible] visited Pasrur, Sialkot, Mithankot and Lahore. For a time he settled at a village called Kartarpur, on the right bank of the Ravi.

During his second missionary tour (1510-1515) he set out from Sultanpur. He visited South India and Ceylon. In a village on the other bank of the Beas river he visited the hut of a leper. The Guru remained there at night and recited his hymns. It is said that the faqir was rid of his disease; he fell at the Guru's feet and became a convert. He passed through Vairowal, Jalalabad and Kari Pathana; the Pathans of the latter village listened to his preachings and were converted. At Lahore he was welcomed at the home of a wealthy merchant named Duni Chand. Duni Chand was observing the anniversary feast of his deceased father. The Guru asked him to feed the needy. Duni Chand was converted and dedicated himself to the Guru. The Guru then visited Talwandi, Sayyidpur and then Sialkot. Then he made his way back to Sultanpur.

The Guru crossed the Sutlej and arrived at Bhatinda. From there he went to Sirsa and remained there for four months in the company of Muslim *sūfīs* known for their prowess. The Guru showed them how compassion and piety made a saint. At Bikaner he visited a Jain monastery. Then he halted at Ajmer; here he visited the mausoleum of Khwaja Mohay-ud-din Chishti, and he discoursed with the leaders of the Sufi Order. It may be mentioned that in his journey to the South he was accompanied by two jats, Saido and Siho. After Ajmer he visited Pushkar where he preached to pilgrims who had assembled for a festival. He then passed through the towns of Nasirabad, Abu, Ujjain, Indore, Hoshangabad, Burhanpur, Amravati, Hingoli, Bidar, Golconda, Guntur, Arcot, Pondicherry Trichinopoly and Rameshwaram. Raja Shivnath of Ceylon had long since desired to see the Guru. He heard about him from Mansukh, one of the Guru's *sikhs*. From Rameswaram the Guru crossed over to the opposite coast of Ceylon. The Guru stayed at Raja Shivnabh's garden. When Raja Shivnabh found that this was the man for whom he had waited, he saluted at his feet and sought after the mystery of existence, the Guru recited a *shabad* or hymn. Then Raja Shivnabh, his wife and son and some members of his family became the Guru's disciples. The Raja established a *dharmshālā* or temple where hymns were to be recited in praise of God. In Ceylon, Guru Nanak made a religious composition of 21 stanzas. It was written out by Saido and left with Raja Shivnabh. On his return journey he crossed the straits and arrived at Nagapattinam and thence went to the Western Ghats via Tanjore, Trichinopoly and Palghat. Along the coast he visited places, such, as Ankola, Dharwar, Nasik, Ankleswar, Baroda, Palitana, Somnath, Madhopur, Junagarh, Porbandar, Dwaraka and Bhuj. The last stage of the journey was through Rajasthan. At Uch he preached his message to the *sūfī* saint Jalal Bukhari. Here the Guru has left a stone bangle and a pair of wooden sandals. He then reached Multan The *pīrs* of Multan came out with a bowl filled to the brim with milk signifying that the place was alredy full of religious teachers; Guru Nanak thereupon laid upon the milk a jasmine petal signifying that he would find a room for himself without unsettling the others.

Guru Nanak's third tour or *udāsī* (1516-

1518) was in the northern region. He was accompanied by Hassu, a smith and Sihan, a calico-printer. His first halt was at Achal Batala; here he held a long discourse with the *jogis* and composed the *Sidh Gosht*. Then he proceeded to Srinagar in Kashmir where he made many converts. At Mansarovar he held discussions with the *sidhs*.

There is a story that the Guru raised his hand to stop the flight of a rock rolled down on him by an angry Muslim *faqir*; an impression of his hand was left on the rock and the place came to be known as Panja Sahib.

Guru Nanak began his fourth tour or *udāsi* in 1518. He put on the dress of a Muslim *faqir* and visited Mecca; he had a staff in his hand, a book under his arm and a prayer mat. Here his message was that God judges men by their deeds. He converted Maulavi Rukanuddin in Mecca. He won adoration here and left his sandals as a relic. On his return journey Guru Nanak visited Baghdad in 1520. He stayed there for four months. There he explained to Bahlol, a *faqir*, the significance of *kirtan* or sacred music and the wonders of the universe. Guru Nanak travelled through Sind and visited the temple of Durga at Hinglaj. In 1521 he returned to the Punjab.

It is reported that during the massacre of Sayyidpur, the Guru and Mardana were imprisoned. However the Guru performed a miracle. Babur went to see the Guru in prison and fell at his feet when he sang one of his hymns. Babur released the captives.

Guru Nanak spent the last 18 years of his life at Kartarpur. The Guru came to Kartarpur and laid aside his pilgrim's dress. Here he led the life of a perfect householder; his sons Sri Chand and Lakshmi Das used to till the fields. He uttered learned discourses and divine praises. In Kartarpur a fraternity came into being; this was marked by faith, charity, equality, trust, mutual help and service. It was a fellowship of ordinary men engaged in ordinary occupations. They believed in the Guru and his words. In Kartarpur there was a living moral ideal with deep faith in God and the Guru. Here came all types of men including intellectuals, meditators, hermits, destitutes, noblemen, Vaishnavites, *sanyāsis* ascetics, *sādhās*, *faqirs*, *pirs*, Khatris, Brahman, Vaishyas, Shudras, pandits and poets. Mardana played the rebeck for him. Some of the Guru's major compositions were made in Kartarpur. He held morning and evening services. The *kirtan* was held to bring the assembly into a contemplation on God's name. The *langar* or community meal was held here; this symbolized brotherhood and equality. The common food was eaten by all, inmates and visitors alike; it signified an abolition of caste distinctions. The *Japji* and *Asā di Vār*, two of the Guru's compositions were recited and hymns were sung. Then everyone went to the *langar* for dinner. Prior to retiring a short prayer called . was read. A great many were attracted the atmosphere of piety and moral aspirations at Kartarpur and became disciples.

Among Guru Nanak's prominent were Bhai Buddha, Mardana, Taru, Moola Keer, Pirtha Soeni, Pirthimal Rama Didi, Daulat Khan Lodi, Bhagta,

Uppal, Bhagirath, Ajita Randhawa, Firna Khera, Malo, Mangu, Gujjar and Dhing. Most significant however was the coming of Lehna from the village Khadur, sixty miles away. He was a worshipper of the goddess Durga. One day Lehna heard Jodha, a *sikh* recite the Guru's hymns and was deeply moved. He halted at Kartarpur. He found in the Guru the solace and the joy he was seeking. From then on Lehan gave himself up to the Guru. Lehna was marked by his obedience and humility. He had grasped the Guru's teaching so well that he came to be regarded as one of his chosen disciples. After three years stay he returned home. He was greeted well by his whole village. The headman touched his feet. Lehna returned to Kartarpur and placed himself at the Guru's feet. One night afte heavy rain one of the walls of the *dharmshālā* collapsed and Lehna set to work to repair it himself. He appointed Lehna as his successor ; the name Lahna was changed into Angad.

At the age of 61 Guru Nanak made a short journey to Achal, a temple dedicated to Kartik, the son of Shiva ; the Shivaratri fair was on. Word spread that Nanak the famous saint was among them ; and everyone rushed to meet him. About this time Mardana passed away. On September 7, 1539 Guru Nanak died.

It may be mentioned that Guru Nanak did not write a book on religion ; on the other hand he composed songs through which he propagated the truth. His compositions tell us about God, His nature and attributes and His relation with man and the universe. There is no revealed scripture ; he explains the nature of truth and the way to salvation through his own mystical experience. He describes God as the creator, immortal and all-pervading. He emphasised the One God ; he believed in the One true Lord. He says that God is *nirankār* or formless. Then he says that God directs and sustains His own creation According to Guru Nanak, God exercises the absolute power of creation and destruction. He is himself eternal and unchangeable. He says that before creation God is *nirguna* ; but He does assume attributes for the comprehension of man and becomes *saguna*, that is immanent in His own creation. According to Guru Nanak God has two attributes, the transcendental and the immanent ; in other words, God transcends his creation but is very much immanent in it. Man can have an idea of the transcendental state by union with God ; before union man worships the *saguna* God. In his *Japji* he describes God as a God of Grace ; he has infinite goodness and benefaction. Furthermore he says that the door to salvation is opened by God's grace ; those who meditate on him with single-mindedness receive His grace. He says the Guru is a mortal being and has no divine attribute ; he is indeed the servant and slave of God ; and he is also a guide and teacher.

He says that absolute surrender to the Guru and complete obedience to him were the duties of every *sikh*. He then goes on to say that birth and death, pleasure and pain and salvation and transmigration are all determined by God's will. He calls it God's *hukum* or will ; by understanding *hukum* one understands truth ; and indeed this is the path to salvation.

According to Guru Nanak man is an entirely helpless creature who receives from Fate his share of pleasure and pain. He says that rebirth is only granted to the virtuous. According to him *nirvāna* means the blending of the light of the soul with the Light of God. In the *Japji*, Guru Nanak formulates fives stages of spiritual development before there is union with the Supreme Being : the first is the realm of law ; the second is the Realm of Knowledge the third is the Realm of Action the fourth is the Realm of Grace ; and the fifth is the Realm of Truth. He says that the Lord should be approached through *bhakti* or devotion. He says that *bhakti* finds expression through listening, singing God's praises and offering prayer, humility, friends hip and sacrifice of self. Guru Nanak discovered the common denominator among the religions and suggested a reconciliation. While he accepted Indian religious tradition he rejected the myths and superstitions that had grown from the ages. Women and *shūdras* came to be looked down upon by religions in India. Guru Nanak was against this ; and he was for the equality of men and women and for the abolition of caste. He believed in the Fatherhood of God and the Brotherhood of Man. Between the ascetic and the epicurean paths he chose the middle path, that of a responsible householder. Guru Nanak said that the soul of man was like the potter's wheel ever circling on its pivot. According to him the mind is like a butterfly flying from one flower or pleasure to another ; this must be controlled by concentration in the name of God ; and this alone will give eternal bliss. Guru Nanak said that man has a lower self and a higher self ; when he responded to his higher self, the Light of God is revealed to him. He emphasised humility in men ; he said that this could be attained through *sewā* or serivce to mankind. It may be mentioned that Guru Nanak did not purposefully found a new religion, on the other hand he sought to give a new direction to India's spiritual heritage ; and his disciples became known as Sikhs and he is considered to be the founder of Sikhism. It may be mentioned that he was essentially a man of the masses ; he sang of the people's sufferings. The ideal man of Guru Nanak combines the best of the four castes of the Hindus ; he is a Brahmin for his thirst for knowlenge ; he is a Khatri for his courage and patriotism ; he is a Vaisya for his skill and industry ; and he is a shudra for his *sewā* or service of humanity. The quintessence of Guru Nanak's teaching is contained in his composition of *Japji*. In Guru Nanak's *shabads* or hymns he combines mysticism and the eternal with music ; there are 974 hymns of his in the *Adi Granth*.

Guru Nanak was the first to conceive of India as a nation composed of divergent communities.

It may be mentioned that Guru Nanak's religious movement would have petered down like that of Ramanada and Kabir if he had not appointed Angad as his successor to be the next Sikh Guru. His son Sri Chand was the originator of the Udasi sect.

In nominating his successor he fell at the feet of Angad. It is said that Guru Nanak's light blended with Guru Angad's and Guru Nanak became absorbed in him.

During the time of the fourth Guru Ramdas the holy city of Amritsar was founded, during the time of the fifth Guru Arjan the Sikhs formed a kind of government of their own and during his time the *Granth Sahib*, the sacred book of the Sikhs, was compiled; and lastly the tenth Guru Gobind Singh established the Khalsa or the theocracy of the Sikhs, the Sikhs were henceforward to be called Singhs, they were to have uncut hair, a kirpan or dagger, a short and a bangle; and they were converted into a martial sect

Subsequently Ranjit Singh welded the Sikhs into a united nation, indeed his kingdom extended from the Sutlej river to the Khyber Pass and from Little Tibet in the North to Sind in the South.

Role of History in a Nation's Life

M.S. S[illegible]

This is an reference to Dr Aggarwal's article "British Take-over of India—Modus Operandi"

1 History is a narration of certain events. It is a story, which in many cases is told with a prejudiced mind But its significance lies in the fact that it leads people to the discovery of their past, thus enabling them to avoid the mistakes committed in the past leading to humiliation and in some cases even ruinousness of their nation, and to follow the worthy examples of the fore-fathers which led to national ascendancy

2 Unfortunately the Indians, till they received western education woefully englected the recording of their history Even when they did some work, it was full of ambiguity and lacked in choronological order To recons truct our history—ancient or medieval—we have to depend upon foreign sources Greek, Egyptian, Persian etc The net result is that in the absence of any contemporary or near contemporary Indian sources material we have to accept the foreign version of Indian historical events as true, however, damaging that version might be Even the very liberal Muslim historians like Albruni and Mohsin Fani could not shed their prejudices while recording certain events during Muslim period of Indian History

3 Indians had been true to their habit of neglecting the recording of historical events even during the period covering over one century when the British annexed this vast country to their empire We therefore, have only a small contemporary or near contemporary literature written by Indians But unlike the other foreign historians, they recorded the events of this period fairly correctly The other reliable source material about this period is found in the despatches and some diaries of the British Officers and European adventurers. A serious student of history can with the help of this great mass of literature fairly objectively reconstruct Indian history of this period. For the vast majority of Indians however, the Indian history is a closed book, because the text books provide a distorted version of many historical events

4 To transform a nationa into a race of aspiring people, the study of history is a most important factor The study of history generates nationalism and aspiration for military and political glory Guru Gobind Singh was the first Indian who comprehended the part that history plays in the life of a nation Some historical events of our ancient history, though in the form of legends have been written in Sanskrit—a language known only to a few The multitude, therefore remained ignorant of the past. According

[illegible] methodology, a legend, however, absurd, must be taken as true till proved otherwise. The recorded events, as they have not been contradicted have to be taken as true. Guru Gobind Singh, before starting on his military career, worked feverishly for nearly 15 years to translate the legendary and mythical lore, enshrined in the Puranic literature, to the spoken languages, Braj and Panjabi. His description of heroic deeds of great personalities whom he presented as saint-warriors laid before his countrymen a vivid and sprightly picture of the battle fields in the ages gone by and animated in them the idea of military glory and national honour and ascendancy. He used his powerful oratory and the eloquence of his persuasive genius to demonstrate to his countrymen the contrast between their glorious past and the ignominious and disgraceful present. And history bears testimony to the fact that he transformed the demoralised nation into a race of aspiring people who never hesitated to fight and even lay down their lives for national honour and military glory.

5. Dr. R. P. Aggarwal's very illuminating and educative article, *"British take over of India—Modus Operandi"*, is a laudable attempt to acquaint his countrymen with the facts as to how a few thousand Englishmen were able to humble the Indian arms and pride. The learned author has brought out the panorama of the Indian historical scene covering a period of over 100 years. In this well documented article he has presented the events in an excellent and objective way. The article tells us that the British political officers were past masters in the art of treachery and diplomacy and British militarymen—officers and soldiers believed perfect discipline. Their Indian counterpart though past-masters in treachery, lacked bo the art of diplomacy and discipline. Wherea the British used the art of treachery against their adversaries i e., non-British people all over the world, the Indians used this art against their compatriots. The study of their history filled the English people with patriotism and nationalism. The lack of the knowledge o their history made the Indians a dis-united lot.

6. Dr. Aggarwal has done a great service to his countrymen by bringing to their notice, in a vivid and lucid way, that lack o nationalism and discipline which led this nation to abject slavery. People in India must feel grateful to the learned author for this bold and laudable work.

7. Sikhs have particular reason to be grateful to the learned author. He has projected their correct image—the image that had been tarnished by J. N. Sarkar in his book *History of Aurangzeb* and by V. Savarkar in his book '1857'. Whereas Indu Bhushan Bannerjee demolished the contentions of Sarkar and in his book *Evolution of the Khalsa* accused the great historian of 'perversity of jndgement and intellectual dishonesty', Dr. Aggarwal has removed the misunderstanding persisting about the Sikhs regarding the part they played during the Mutiny of 1857.

8. Dr, Aggarwal's advocay of re-assessment and re-evaluation of the part played by Maharaja Ranjit Singh in the Indian history

is a step in right direction. At present this illustrious son of India does not find a proper place in the galaxy of greatmen of India. Historians European, Indian and Pakistani describe him as a man of great military and administrative qualities and pay tributes to his secular outlook. Some European historians describe him as Napoleon and Allexander. Almost all the European historians, whether in employment of the Maharaja or in the service of East India Company, tell us that in diplomacy and cunningness he was a match for he foreign diplomats. Most of his Indian biographers describe him as the upholder of national honour. It was Maharaja Ranjit Singh who retrieved the honour of India by forcing Shah Shuja, the Ameer of Afghanistan to hand over the coveted Koh-i-Noor which Nadir Shah took away from India. It was he who not only restored the original bouundaries of India which existed during of Mauryas by pushing the Afghans beyond the Khyber, but added to his dominion Ladakh and Little Tibet also. By an excellent stroke of diplomacy he in 1809, checked the advance of the rapidly moving British armies. The Maharaja was the first Indian ruler who realised the importance of discipline in the army and the excellence of European method of war-fare. When in 1809, Maharaja Jaswant Rao Holkar with an arm of nearly one and quarter *lac* was being chase by Lord Lake, the British Commander-in-Chief at the head of only 20,000 soldiers, the forme took refuge at Amritsar and request Maharaja Ranjit Singh for help. Ranjit Sin brought conciliation between the two. When Ranjit Singh visited Lake's camp on the le bank of Sutlej and witnessed the review British troops the young Maharaja was convinc of the importance and superiority of drille and disciplined army and the superiority o infantry over cavalery. He later employed number of French, Italians, Eurasians an Americans to train his armies on Europea model. A number of these officers wer getting between Rs. 2000 to Rs. 3000 a month He built a formidable army which during th Anglo-Sikh Wars (1846-1849), though fough without any leader, gave such anxious moment to British armis commanded by their mos experienced Generals, that twice at least a Ferozeshah and Chillianwala the fate of th British empire, according to British Comman ders', hanged precariously by a thin thread.

"Maharaja Ranjit Singh, doubtless, deserv a proper place in the text and referenc book of Indian History."

Remembering Dr. Balbir Singh

Lt Col. J S. Guleria (Retd.)

DR. Balbir Singh is no more but he continues to live through his works These have immortalised him. Centuries will roll by but he will continue to come back alive whenever a total view of the development of the Punjabi language is taken. His contribution towards the enrichment of Punjabi remains unsurpassed. It is monumental The value of his literary works is stupenduous and permanent. Dr Balbir Singh will thus continue to live for so long as the Punjabi language lives His contribution to Punjabi literature, particularly the compilation of 'Nirukta' has made him immortal.

He was a man of learning. But learning for him was not mere acquisition of information or knowledge, it was capacity to think clearly and sanely without illusion His learning was rooted infact, ascertained and proved, and not in traditional beliefs and dogmas Learning, according to him, is understanding which encourages the development of a mind capable of dealing with the many issues of life as a whole There is no learning if the thought processes originate from preconceived conclusions Learning implies love of understanding and the love of doing the right thing Cultivated intelligence, free thinking, self discripline *orderliness of thought*, a proper awareness of human urges and motives and the flowering of an individual to his fullest and natural capacity are the products of such learning.

As a living being, Dr Balbir Singh had undoubtedly mastered the art of living fully and vigorously. Life for him is no woeful tale It is an uninterrupted and constructive activity consciously undertaken with spontaneity. He was vitally sensitive to things around him. He loved the trees, the sun-set, the birds, the falling leaf, the men and women arround him He shared their joys He partook of their sorrows He had a tremendous capacity to identify himself with the prince and the pauper He knew how to live

He was a rare phenomenon His was truly a multidimensional life which was spent in absolute devotion to the study of religions, sciences, fine arts, literature and philosophy In each one of these fields of his study, his knowledge was encyclopaedic Books, both, ancient and modern, were his constant com panions He had read the Greek masters like Plato and Aristotle assimilated the western philosophies of Hegel, Kant and Nietzsche, and loved poets like Shakespeare, Goethe and Milton Religious scriptures like the vedas and simrities, the *Ramayana* and *Mahabharat*, *Puranas* and *Upanishads*, the *Bible*, *Quran* and *Zena-Avesta* were the subjects of his study and investigation His quest for knowledge was boundless

It can be said truly of Dr Balbir Singh that he was a totally integrated being. His thoughts,

feelings and actions were entirely one. They moved in one direction in complete harmony, they were never in conflict with each other. He was a whole human being, without conflict. His personality showed up no gaps No difference could ever be discovered between his professions and actions. He had the courage of his convictions. He had no pretensions and therefore, he never had the need to wear a mask. He was an open book.

Work to him was worship. He was dedicated to it. He did not have to work for a living God, in His munificence, had bestowed upon him all the comforts of life. But he did not opt out for a life of rest and ease. Instead, he chose to fill every moment of his life with purpose-full activity He worked with a missionary zeal His life was packed with multifarious activities His greatest contribution to Punjabi literature is his encyclopaedic Dictionary of Shri *Guru Granth Sahib* into the compilation of which he bent his whole mind and energy This monumental work claimed the best part of his time and effort

Dr Balbir Singh had understood the reality of human life He regarded human body as a privilege and an opportunity to make life purposeful through performance of good deeds and avoidance of evil which created strife It was his firm belief that God could be realised only through the practice of good and virtuous deeds. For him, truth was above every thing. But higher still was truthful living and right conduct. He believed neither in fasting nor rituals. To him, deeds alone that one did i the world mattered His life is the best eviden of all that is authentic and approved Sikhism.

He believed in the authenticity of individual. He believed that each individu had a definite goal of creative activity se before him. He believed that an individu had a will of his own, he was to play thing the hands of fate or a victim of circumstance An individual, according to him, has opportunity to achieve the highest level of development by his creative activity To be a individual is thus a very great privilege, It also a responsibility because an individual his endeavour must not stray from the path right activity and true living. It can be sa of Doctor Balbir Singh that he did attain highest level in all his multifaceted activiti He was truly a perfect man if ever there w one on this good earth.

To the end of his days, he kept up optimistic interest in all aspects of life and its optimum development. He continued t take an active interest in life. He drove hims hard because his sight was set in the skies. was constantly striving to achieve perfection all his pursuits. He neither rested nor relent Forward, he drove and on Oct 1, 1974 merged with the eternal, the Infinite His w a life singularly free from passion, greed, w pride and infatuation. It was a nobl righteous life.

Aspirations of The Sikh Settled in U.K.

RAJINDER SINGH (GERMANY)

Following is the Copy of letter addressed by the author to the Ambassador of the United Kingdom, Friedrich-Ebert-Allee 77, 53 Bonn 1, Germany as a sequel to Mr. Howell M.P., U.K., to the German magazine '*Der Spiegel*'.

"Your Excellency,

I beg to take the liberty of bringing to your kind notice the interview Hon'ble Mr. Enoch Powell, M.P. granted to the German magazine "*Der Spiegel*" (published on 31 July 1978) and his reference in negative terms to the immigrant communities settled down in England and particularly the mention of the word "Sikh" at two places.

I have sent my reaction to the magazine and request you to kindly convey the impact and implication of such adverse publicity abroad about a section of the United Kingdom population to Her Majesty's Government and the Hon'ble Home Secretary in the United Kingdom.

As we know, there have been immigrants throughout the history of Great Britain, and the present immigrants are no exception. Unfortunately (!), some of us will for a long time to come look different because of the colour of our skin. A person of Mr. Powells' calibre and stature should not have made us feel inferior or unwanted on that account. As far as other points such as religion and culture are concerned Britain's earlier immigrants, too, have been varied and diverse, ranging from Poles to Jews.

I felt particularly strongly that it was not in good taste that what is afterall a domestic issue of England should be aired in the media on the Continent and Mr. Powell should have brought his prejudice and fear into the open in this manner. We Sikhs would further like to see that a fine image of our community is maintained and upheld throughout the world.

This image was already created centuries ago through our sacrifices and is well known to the British public at large. Undoubtedly we are making a fine contribution to the life and community back home. If the magazine photographer could not show a Sikh better placed than a train conductor then it is as much a reflection of enlightenment of the English employers and not solely a shame for my co-religionists which such photos tend to project. I wonder which side do such pictures really let down.

I have such a high regard for Mr. Powell and admire him on more than one count. I hope he will keep the Sikhs out of his politics. Otherwise the "sword" of pride, dynamism, spirit of adventure and cheerfulness in our hearts (and Sikhs are unique in the world to 'worship' or cherish the sword in such a symbolic way) will be found dented or broken

very soon and thus a tiny but one of *the finest* sections of the British community demoralised and neutralised. To whose advantage will that be? If I were to express myself frankly and even bluntly (with due apologies), I would go so far as to say, "One need not have saboteurs in war only. To break a people's spirit, pride or will in time of peace is no less a crime than sabotage to the detriment of a country—in this case, our *United* Kingdom." May it mean the same to all. If our nation couldn't bring to the fore particular skills and advantages which each immigrant community has to offer, then I am afraid, Sir, it would also mean bankruptcy of ideas and lack of *initiative and a sense of historical timing or* 'vision' at the highest level.

I am further concerned about the effects of such publicity on the spirit and morale of our children who are now growing up and are Britain's new heritage. They should *not* be made to feel small in any way. They are not in a position to bring anyone to trial or to a court of law for such invisible but hideous crime which amounts to peace time sabotage.

At this stage now, therefore, it would be most appropriate to recognize this important fact about what each immigrant community has to offer and to state that to fulfil the Sikhs' long standing innermost aspiration, the issue of raising a Sikh military unit on the soil of England may please be urgently considered by the Ministry of Defence, United Kingdom, and brought to the notice of Her Majesty, our Sovereign. Nearly all of us wish to see this happen now as a logical culmination of the Anglo-Sikh connection which began on the battlefields in the Punjab in the 1840s and has been shown unflinching loyalty by both sides ever since. The following quotes show the tempering of this bond of trust and loyalty and span a century:

(a) Major G. Carmichael Smyth of the Third Bengal Light Cavalry, "A History of the Reigning Family at Lahore" (1847), footnote on page XXV—

"...and I must confess, I could only painfully acknowledge to myself, the truth of his remark; for, as it was, the troops under their excellencies Sir Hugh Gough and Sir Henry Hardinge had but dearly gained victory over a portion of the *Seik* (early British spelling of the word 'Sikh') army when Sir John Littler came to their rescue,—and, after his arrival, from all that I can learn, the Europeans had almost formed as high an opinion of the Seik soldiers as the natives, and it was long undecided whether we were to be the victors or the vanquished."

(b) Landen Sarsfield, "Betrayal of the Sikhs" (1946), page 18—

"...the quality of resistance experienced from the Sikhs was higher than the British had ever met in India before, even from the Gurkhas."

(c) Ibid., page 19—

"From then onwards dates a record of unparalleled service to the British Crown, and few indeed are the instances which show treachery or disloyalty on the part of this great community. Wherever in the East, and very often in the West, a British soldier has been in action, there also were to be found

his Sikh comrades, ever loyal, ever courageous and ever ready to give their life's blood in the Common Cause".

(d) Ibid., page 20—

"Surely, therefore, we cannot be so ungrateful as to forget them, to forget the services which saved so many British men and womem in the past, to forget that without them in 1857 there would have been no recapture of Delhi, nothing but sheer stark disaster to British arms, and consequent violation and death to so many British women and girls. If we do forget, and permit the Sikhs to be consigned to economic and political oblivion, I do not think any self-respecting Englishman will ever again be able to look a Sikh in the face or shake his hand in the way only honourable friends can understand".

(e) Ibid., page 33—

"All through the miserable summer of 1857 the Sikhs fought doggedly wherever they were—before Delhi, at Allahabad, Cawnpore and Lucknow; they gave of their best and that was by far the best to be obtained anywhere".

(f) Ibid., page 34—

"When the mutiny broke out at Allahabad there were no British troops and all the Hindustanis followed the example of their comrades at Meerut and elsewhere. They murdered their British officers as well as those women and children they could get hold of and then marched to capture the Fort. Only one thing saved the day—the presence of a regiment of Sikhs".

(g) Ibid., page 36—

"If John Lawrence had permitted the raising of Sikh levies at an earlier date in the Mutiny, the situation would have been brought under control even sooner than it was. However, whichever way you look at it, the conduct of the Sikhs throughout the mutiny was exceptional and we owe them a very great debt of gratitude indeed. Had it not been for their loyalty and timely assistance the "Banner of England" might indeed have been trampled in the dust everywhere, and anarchy would have reigned in the land. Thousands of British men and women who were saved would have otherwise lost their lives and in fact India would have been lost to Britain entirely."

The last quotation is perhaps unique in that it is true and frank admission of the role Sikhs played for the sake of their honour and thus in saving India. The following quote brings the record upto date and is most significant :

Ibid., page 38—

"During the years 1939-45 the Sikh community provided two hundred thousand men for service in the Armed Forces, and in World War I their record was equally outstanding. So it has been from the time when Sikhs were originally formed into regiments for service in the Punjab and elsewhere many decades ago. A complete survey of their record would take not one volume but twenty......"

The Sikhs living in the United Kingdom are to a child, aware of their history and tradition and still possess this spirit and sense of honour. It would appear to be a very wise

thing to build upon this spirit now. Today there are still thousands of Englishmen alive who once served shoulder to shoulder with the Sikhs in Europe, North Africa, South East Asia and the Far East and came to know at first hand these magnificent people. Many indeed are the Victoria Crosses won by Sikhs, often posthumous. In our country, where tradition and custom are still valued, this moment in history appears to be the most appropriate one to continue this fine tradition. The opportunity if lost now will perhaps never return again.

We are now ready to receive the supreme honour of receiving our own Colour from Her Majesty. And the nation can rest assured that we shall not betray this trust.

Finally, it is requested that a copy of this letter may kindly be forwarded to Dr. David Owen, the Foreign Secretary, Mr. Merlyn Rees, the Home Secretary, and the Hon'ble Minister of Defence, Her Majesty's Government, United Kingdom. The issue of raising a Sikh Military Unit may please be taken up at the highest level in all earnest immediately."

Unterm Hestenberg 8, 5832 Meinerzhagen 1
Germany.

Rajinder Singh

Surfeit of Vanity

CHARLES NEWTON

AMONG the many afflictions that plague the country, vanity assuredly ranks high. What is ordinarily regarded as a harmless aberration is a costly way of life in India.

Ostentation and extravagance in the celebration of festivals and weddings are merely the outcrop of vanity. But in a poor country such as this, the price exacted for a human failing is far too heavy.

A particularly harmful aspect of vanity is that is results in an obsessive desire to be praised—and extravagantly. As is well known, business thrives on publicity. In fact, intelligent publicity is essential for overall development because it helps the business concerned and also its clients. But, seized with the urge to be praised, the small commercial organizations, which are glorified shops, go so far as to buy advertising space in the small journals related to their trade, with the stipulation that an effusive eulogy of the proprietor, supported by flattering photos, will be effectively displayed as a *quid pro quo*. So widespread and insistent is this practice that hundreds of 'trade journals' have come into existence and owe their prosperity to the vanity of the commercial community. A problem for the hack eulogist is that smaller a commercial establishment and the more insignificant its owner, the more hyperbolical has the praise to be.

Before a 'puff' of this nature is published, it is shown to the man eulogized, who protests if the write-up on him does not contain an adequate number of purple passages, superlatives and patent untruths. He says that merely an objective, factual narrative could have been written by himself and so of what use is a professional hireling. Indeed, the appetite for this genre of praise is sickening.

Apart from shopkeepers and other mini-businessmen who like to have themselves praised in print, there are large numbers of people who have a penchant for seeing their names in publications as the authors of articles, short stories, poems and other 'literary' effusions. If such people are not too well-off, they resort to plagiarism ; and if they are rich, they may plagiarize and also hire ghost-writers. India happens to be one of the happiest-hunting grounds of both plagiarists and ghost-writers.

So great is the pathological urge for self-glorification that many of those who do not succeed in seeing their 'literary' outpourings in print in existing publications are quick in launching a journal of their own. Hence the massive total of about 13,000 newspapers and magazines in a country in which only two per cent of the 650 million people buy such product. Some people suffer from such colossal conceit about their ability that even though they may be just on the borderline of literacy, they do not hesitate to launch a publication o

their own, blithely confident that they can take all the technicalities involved in their stride.

A few years ago, when I was covering local institutions and people for a Calcutta newspaper, I decided to interview a poet of some standing. As a courtesy, I showed him the text of my article, which bore the total number of its words 800. When the poet saw the wordage, he exclaimed, ' Only 800 words !' in tone as though he deserved to be the subject of a thesis of at least 800,00 words.

In recent years, large number of Indians have gone abroad, particularly to the highest developed countries of the West, and returned with a sense of shock. After seeing how much more advanced countries in West Europe and North America are in relation to India, these 'repatriates' try to adopt the Western pattern of living, despite the fact that such a style has evolved from conditions peculiar to the West, but one that should be transplanted in this country selectively.

On the governmental level, Cabinet Ministers, dazed by the fact that people in the West are able to run and to run at high speed where as here people are still trying to toddle, try to bridge the gulf of centuries in a few years. Hence the lopsided 'plans' and the country's inherent inability to attain impossible targets. Conception and execution are poles apart. As somebody righly said of Mr Jawaharlal Nehru, he was brilliant in conception, but woefully poor in execution.

Although predominantly an agrarian country, India has still to build a modern farm base. Food is in perennially short supply, and there is the anomalous spectacle of a country that has been almost entirely agricultural for centuries having to import food from the world's most industrially advanced one.

There is also the odd predilection for massive industrial projects, such as giant steel plants and power stations, whose completion absorbs crippling finances and decades of labour, and whose gestation periods are equally formidable. In contrast, China adopts the more practical policy of building a large number of small plants, which are completed speedily, and whose gestation periods are relatively brief. Because of this policy, China is far ahead of India in the output of steel and other basic industrial requirements. Moreover, a small plant is easier to manage than a giant, highly advanced, technological complex. When technical problems arose in the Rourkela Steel Plant, and attempt was made to blame the German engineers, they said that India lacked the technical capacity to run such an ultra-modern plant.

Plainly, there is little point in biting more than one can chew.

On the individual level, the ostentation of the upper classes is in sad contrast with the grinding poverty of the vast masses. In a basically poor country such as this, the extravagances of the wealthy, apart from being in execrably bad taste, merely act as salt in the wounds of the poor. Here is an example of what I mean :

The owner of the world's most expensive car is an Indian. He is Mr Bhagwandas

Vallabdas Karani who owns a food-canning firm in Calcutta. And the car, which carries the initials B. V. K. in gold on the rear doors, has a two-way radio, an 11-inch television set, an electrically-operated rear seat, gold-plated cocktail fittings and a complex burglar alarm system. It weighs 2.5 tons and took Rolls Royce 18 months to build.

That item was carried as a 'box' in the newspapers, as though it was a praiseworthy achievement.

In a book on occultism, the author of which uses the pseudonym of 'The Initiate', it is stated ; 'There are two forms of hyprocrisy : the hypocrisy of the great man who pretends he is ordinary, and the hyprocrisy of the ordinary man who pretends he is great. One is the deception of modesty and high ethics and the other of vanity'.

In India, most of that type of deception falls into the latter category. Even though this country is easily the greatest storehouse of cosmic knowledge on this planet, it is common to hear of self-styled religious preceptors who give themselves incredible honorifics such as 'His Divine Grace', 'His Holiness', 'Mahatma', 'Maha-pandit', 'Sant' (or Saint), 'Maha-Guru', 'Guru', 'Sri Sri (101 times)' and so on.

It is astonishing how willingly humans, even in this the last quarter of the 20th century, worship fellow-humans. Some years ago, a religious teacher from Calcutta set up a centre in the USA, where he gathered a number of disciples from among young American men and women, and returned home with a sizable contingent of Western acolytes—male and female. Recently, when he gave a public discourse in Calcutta, he received the same sort of homage from his Western disciples that an Eastern potentate received in the 15th or 16th centuries. A number of these young followers fanned 'His Divine Grace', while others made obeisance by prostrating themselves full length in his august presence.

At present, India is particularly rich in the number of holy men, or 'God-men', as they prefer to call themselves, and it is not uncommon for even the editors of some national weeklies to divest themselves of their expensive Western accoutrements and prostrate themselves full length in front of these 'divine' personages.

In this regard, the Emperor of Japan stands unchallenged, judged by his formidable array of honorifics, one of which proclaims him as the Son of Heaven. It is hard to reconcile Japanese willingness to worship their Emperor with their high level of development, particularly the fact that Japan ranks next to the USA in economic and industrial development in the so-called 'free' world.

In contrast, India is the happy hunting-ground of 'holy' men because of the heavy extent of illiteracy and the correspondingly widespread superstition.

At the National level, too, India is the butt of unsavoury criticism in foreign countries because of its moralistic attitude, which appears most incongruous in the face of

grossly immoral practices in national politics and commerce, for instance. In theory, the cow is worshipped, but in practice it is the most famished member of its species in the world. This disparity led Professor Arnold Toynbee to remark that he would much rather be a well fed cow in England than a worshipped one in India, but starved nevertheless.

It is common for people to parade all their academic, intellectual and other accomplishments on their letterheads, visiting cards, nameplates, signboards and wherever else practicable. Foreign degrees and distinctions, of course, are given place of pride. This sort of exhibitionism is akin to the strongman who flexes his muscles on the slightest pretext, or to the comparative statistics of two prize-fighters before a title bout such as height, weight, length of reach, measurements of chest (expanded and normal), biceps, neck and so on.

Sometimes, vanity assumes ludicrous proportions. For instance, one of the numerous wives of a former prince was piqued because she received an invitation to a diplomatic reception without the prefix of 'Her Highness' to her name, The card was returned and the lapse had to be corrected before 'Her Highness' graced the occasion with her presence.

During the Russian Revolution, a number of Russian princes, dukes, counts and other aristocrats fled their homeland and took sanctuary in Paris and other Western countries, where they found employment as hotel waiters, dish-washers and taxi drivers. Many emigrated to Canada and the USA, where socially ambitious heiresses married taxi drivers merely because they were emigre Russian princes or counts, and the vain North American women wanted to be known as Princess X or Countess Y.

I was once asked to invite a High Court Judge to preside over a social function. I introduced him to the sponsors as 'Mr Justice X', but the distinguished visitor was quick to interpose, 'The Honourable Mr Justice X'. This honorific of 'Honourable' was applied to Cabinet Ministers as well, but when Mr Jawaharlal Nehru saw a signboard outside his room in the Secretariat in New Delhi, with the inscription, 'The Honourable Shri Jawaharlal Nehru', he was much annoyed and had the prefix to his name expunged, remarking 'I don't become dishonourable if I'm not described as "Honourable"'.

In their republican, democratic zeal, the Americans usurped titles such as Earl, Prince and even King by adopting these words as their first names, and hence people like Earl Browder and King C. Gillette.

In India, vanity manifests itself in other ways, sometimes unwittingly. For instance, men announce themselves in person, or even on visiting cards, and letterheads, as 'Mr', as though it was possible that they could be mistaken for a 'Mrs' or a 'Miss'. Over the telephone, too, it is common for men to say, 'Mr X speaking', though here the qualification is justified to some extent in view of the frequent similarity between male and female voices.

Some people, who receive stray letters from the supposedly distinguished, or whose names are included in newspaper reports, go to the length of framing these 'historical documents'. I have met people who have converted their offices or drawing-rooms into virtual museums, with letters, newspaper cuttings, photos and invitation cards carefully framed and labelled, and displayed in glass-fronted showcases.

When people do not boast any legitimately earned degree, they seem to have little hesitation in claiming one. For instance, a wealthy man from an aristocratic family of long standing, who displayed the qualification 'Bar-at-Law' behind his name on the nameplate at the gate of his princely residence, confessed to me that he had studied law at Lincoln's Inn, U.K., but had not passed the examination and as such was not a barrister legally. He used the qualification merely to distinguish himself from the numerous others with the same surname as his own.

There is no end to stories such as this, and it is by no means the most absurd. People like to preen themselves with high-sounding titles and designations in the mistaken belief that words and letters of the alphabet can increase their stature. They also seem to forget that true respect cannot be demanded, but must be earned.

Dear Editor

Readers should address their letters to the Editor, *The Sikh Review*, Karnani Mansion, Room No 116, Park Street Calcutta-16 Every letter must bear the full name and address of the writer Questions requiring private answers must be accompanied by a stamped self-addressed envelope Correspondence received for the writers of letters published in this section will be redirecte d

Guru Nanak and Kabir—A Misunadrstading

From time to time, some ignorant mis informed or ill formed and unenlightened, otherwise supposed to be highly intellectual and scholars in history and comparative religion, standing testimonial to their ill-equipment about the genesis and the factual history of the Sikhs have made palpably incorrect statements in their writings in relation to the Sikh religion and the life events of the Sikh Gurus

One such mis statements, that Sant Kabir was the *guru* of Guru Nanak was made by E E Kellet in—*A Short History of Religions*, 1962 page 407—Pelican Book Publication—, wherein writing on the Sikh religion he states that, the Sikh sect, one of the most remarkable of all the Indian creeds, was started by Kabir, a Mohammaden by origion about 1500 Delineating on some singular events from Sant Kabir's life like his dissatisfaction with Moslem bigotry, his hatred with idolatory, he goes on to add that he (Kabir) constantly urged his Sikhs or disciples to test the truth of his words which generally appealed to all He further remarks that, He (Kabir) was followed by one of his Sikhs called Nanak who was almost the exact contemporaray of Erasmus and Luther " He further admits, "Nanak, a great teacher (Guru) he certainly was, and like other great teachers, he was a learner Nanak proclaimed singleness of God , who may be called God, Allah or Vishnu but He is always the same Nanak preferred to call Him by one of Vishnu's many names—Hari '

Similar mistakes wittingly or unwittingly, have again been made by one Anil Saran Ganguli in his exposition on—*The Life and Message of Kabir*—in the Magazine Section of *The Hindustand Times*, New Delhi dated August 6, 1978 In para 5 he states "Kabir the disciple of Ramanada became the *gurū* of Nanak It is said that Nanak was born in the year 1469 and Ramananda was supposed to have lived for the major part of the 15th century '

I have read similar incorrect statements in some other books also The readers would appreciate that while the Sikhs nourish, in their all humility all reverence due to Sant Kabirji but such irrelevant statements which are edified on no historically proven base brash their susceptibilities

Sant Kabir and Guru Nanak were not contemporaries Sant Kabir had passed away earlier than Guru Nanak Deva s time Now here in Guru Nanak's *Janam Sakhis* or the *Guru Granth* and Sant Kabir s *Kasauti* or his other authentic writings there is any evidence

to show that there had been any occasion for the personal meeting of these two great luminaries of the Indian religious thought when Guru Nanak could be accepted to have availed an opportunity to receive *gurū dikhshnā* from Sant Kabir. *Kabir-Vani*, his holy utterances, whatever enshrined in the holy *Guru Granth*, was collected by Guru Nanak during his visit to Benares from the Sant Kabir's *gaddi-nashins* or *math-adhakāris* in the likeness of Sheikh Baba Farid's *bāni* or *kalām* which was collected by the great Guru from the *sajjadā-nashins* or spiritual decendants of the great Sufi saint from Pakpattan, now in Pakistan.

Could not the Panjabi University of Sikh scholars and theologians issue rejoinder to contradict and correct such statements !

There is a need for the S. G. P. C. to establish a Public Relation Department of a Publication division to propound correct Sikh thought to the world.

Ajmer **Gyani Brahma Singh**

II

Clarification of Resolutions adopted at the Akali Conference, Re : Nirankaris

Comments and references made recently in the national media and the Punjab Press show that Public knowledge about resolutions adopted on the 29th October, 78, at the Annual Akali Conference at Ludhiana on the "Nirankari issue" is somewhat scanty and inadequate.

2. In order to put the record straight, I, as one who remained a close observer of these proceedings throughout, state that :

(a) Not one but two resolutions were actually passed on the subject. The fundamental resolution was moved by Sant Harchand Singh Longowal and the subsidiary one, by President Talwandi himself.

(b) The subsidiary resolution demanded Government ban on certain controvertial basic texts of the Delhi-based "Nirankaris", while the main and the fundamental resolution laid down the basic policy of the Shiromani Akali Dal on the subject.

3. As it is, a mistaken impression prevails that the subsidiary resolution is the only determination made at this Conference.

4. The fundamental resolution lays down three propositions in clear and forthright language, to which propositions, a call upon God on behalf of the entire Sikh people is appended to express intensity of the anguish the community feels at the "Nirankari issue" in its current form.

5. The three propositions stated are that :

(a) This issue is not a genuine religious or sectarian issue in its current form, but is facadic in character, being a deep laid genocidic strategem and plot by those who aim at eventual dissipation of Sikhism in India and liquidation of the Sikh people as a political entity and a force in history. "About this there is not a shread of doubt left in the Sikhs' mind", adds the text of the resolution.

(b) The Sikh doctrines, the Guru's commands, the Sikh traditions and precedents and the imperatives of the Sikhs' right to survival, all warrant and demand that no sensitive Sikh can either tolerate or let go unchallenged, irrespective of consequences, any such attacks that the Delhi "Nirankaris" habitually make against the purity of Sikhism, the inviolable dignity of the Sikh Gurus, and the self-respect of the collectivity of the community, the Sikh Panth.

(c) In this context, wheresoever. whosoever Sikh, reacts or acts, as he ought to and should is categorically assured of all help from and total commitment of the Shiromani Akali Dal.

6. The resolution ends by humbly and earnestly calling upon 'the Timeless One' and the demiurge of the Khalsa, Guru Gobind Singh, to grant protection and succour to the Sikhs, in this, their critical hour.

Kapur Singh
Chandigarh **National Professor of Sikhism**
11 November '78

III

Case for Sikh Public School

With reference to my article in June 1978 issue on "Case for Sikh Public School in England" I would like to dispel a misgiving among some Sikh parents who feel that an all-Sikh atmosphere in the school would not prepare their children well for the multi-racial world outside. A Sikh public school would, I hope, have staff (selected on merit among other considerations) and pupils without regard to religion, creed or colour. When I visited the Sri Guru Gobind Singh College at Chandigarh two years ago. I was pleasantly surprised to find several Muslim students on their roll, some of whom had come from the Middle East. Same is true of the Khalsa College at Amritsar. At these institutions we think more of quality of education and development of personality rather than narrow sectarian theories with which some outsiders seem obsessed. Some of these institutions provide us with a taste of an extra element of life-inspiration, dedication or mission (call it what you will), which is often lacking elsewhere.

Rajinder Singh
Germany

The West Bengal Presses Strike Ended on 5th February, 1979. Hence The Sikh Review is in your hands. The Jubilee Number will be in your hands soon.

News, Views & Reviews

Dashmesh Academy

The Panjab Government has opened Dashmesh Academy at Anandpur Sahib. The foundation stone was laid by Shri S. Reddy, the President of India, on Sept, 24. The Academy is located at Tarapur village, just 5 km. from the historic Shri Keshgarh Gurdwara. S. Gurdial Singh Dhillon, formerly of Guru Harkrishan Public School of Delhi has been appointed as the Principal. The four *crore* rupees project will impart education, and develop qualities of leadership and discipline among the children of Punjab. The Academy will spread over 200 acres of land. The Dashmesh Academy Trust is headed by the Panjab Chief Minister, S. Prakash Singh Badal. He is also the chairman of the board of governors of the Academy. Lieut. General S. Sartaj Singh is the Secretary.

Scholar-Saint Niranjan Singh's Grand Work in U.S.A.

Bhai Sahib Niranjan Singh of Patiala, twice addressed a fully packed hall of the Detroit, Michigan *gurdwārā* on 15th October. The congregation listened to the exposition given by him on *gurbānī*, *Shri Guru Granth Sahibji*, and Sikhism for two hours in pin-drop silence. The *sangat* was moved so much that some individuals who had become clean shaven, after coming to America, came forward to return back to the Faith and keep their *keshās*. The organizers hope that large number of the Sikh community in nearby cities will join the *amrit parchār* when Santji returns to Detroit after his tour of Canada.

In Montreal, real miracle is happening. Clean-shaven, mostly young men who, after going over to U.S.A. from India, during the last ten years or so, are coming back to the Sikh dharma. Although Bhai Sahib's health is not very good, the zeal and courage with which he is going from house to house to talk to these people is admirable. His gentle persuasive speech coupled with his forceful way of explaining *gurbānī* to the people is producing positive results. Such was the influence of his explaination of *gurbanī* that forty-eight persons volunteered to come back to the Sikh faith then and keeping their *keshās*. Many of them have already started to let their hair grow and to wear turbans. A much large number of persons are expected to join those who will become *keshādārīs*.

Guru Gobind Singh Study Circle holds Training Camp.

The Circle held its second school students' training Camp at Ludhiana on 11-12 November '78 attended by two hundred & fifty students from different towns of Punjab. Besides coaching these future Khalsas in various aspects of *gurmat*, a vow was administered to all the participents to take guidance from *Guru Granth Sahib* only and not from any body else.

Dr Gobind Singh's Missionary Work Abroad

Ever since retirement from government service, Dr Gobind Singh Mansukhani has kept himself busy with missionary and literary activities both in India and abroad For three months he toured the United States and addressed Sikh gathering at New York Los Angeles, San Francisco Yuba Houston Miami and Washington With his efforts some local Sikh communities have started Sunday schools and Panjabi classes

Another hopeful sign is the periodical organisation of the Sikh childrens camp and youth groups to aquaint them with the rich heritage of Sikhism

Sikh Teacher Honoured

Sardar Manindar Singh, Principal Guru Nanak Higher Secondary School Sion Koliwada, Bombay, has been honoured by the President of India with a Special Teacher s Award Principal Singh is a forward looking educationist and has introduced a number of innovations in the education system in his school as well as in 24 schools run by Guru Nanak Vidyak Society of which he is the General Secretary His own school topped all the Hindi Medium schools in Maharashtra with highest pass percentage in SSC (1976) He was, also adjudged best Principal in The All India Sikh Educational Conference in 1976

Patron's Daughter Distinguishes

Miss Satwinder Kaur, daughter of S Charan Singh of Jorhat, a Patron of *The Sikh Review*,



passed her B Sc (Home Science) from the Assam Agricultural University Jorhat and stood First in the University, securing 69 93% marks

The Sikh Review congratulates Satwinder Kaur

Delhi Mayor insults Swami Vivekananda by An Odious Comparison

Speaking at the Nirankari Samagam, Delhi Mayor R K Gupta eulogised Gurbachan Singh as being engaged in the same noble pursuit as Swami Vivekananda of promoting universal brotherhood

The comparison is odious The Swami led a life of poverty, purity and piety whereas Nirankari chief is rolling in wealth which he has acquired through means more foul than fair, and he preaches a life of permissiveness, drinking and all types of corruption Cases of women being allowed or asked to suck his toes and thumb are numerous

Insofar as piety is concerned, the Swami never sought any personal glorification but directed people to remember God. On the other hand, Gurbachan Singh calls himself an "incarnation of God in flesh-and-blood". The Swami waged a relentless struggle against short comings which had crept into Hindu way of life and purified it of humbug, cant and superstitions. Against this, Gurbachan Singh gives his followers freedom to eat beef and pork, and drink wine, and be merry.

Mr. Gupta, with his remarks, may have honoured Gurbachan Singh but he has certainly insulted the Swami who was a great saint, patriot and reformer.

Chief Khalsa Diwan's Protest

S. Sant Singh, Honorary Secretary, Chief Khalsa Diwan in a Press Release, said that the Chief Khalsa Diwan was shocked to hear the murderous assault by the 'pseudo Nirankaris' on innocent Sikhs at Kanpur resulting in the death of a dozen Sikhs and more than fifty wounded. He said that these Sikhs had gone to request the pseudo Nirankaris to desist from their anti-Sikh pronouncements. He feared that the facist activities of the organisation are posing a great threat to the solidarity of the nation as in their utterances, the pseudo Nirankaris spare neither Hindus nor Muslims nor Sikhs. He said that the Chief Khalsa Diwan reiterates its earlier demand that the activities of Sant Nirankari Mandal be banned. He said that Khalsa College, Amritsar and other Khalsa Schools and institutions connected with Chief Khalsa Diwan were closed as a mark of respect to the Sikh martyrs of Kanpur.

Guru Nanak Foundation Protests

In a resolution passed in the meeting of the Executive Council of Guru Nanak Foundation, New Delhi, held on the 11th November, 1978, grave concern was expressed over the objectionable activities of the so called 'Nirankaris' and the unfortunate loss of life and property that occurred at Amritsar, Kanpur and recently in Delhi. The Foundation condemned strongly the imposition of curfew and other restrictions on the movements of Sikh devotees in the vicinity of *gurdwārās* in New Delhi. The Foundation considers it a direct interference in the Sikh religion.

Guru Nanak Foundation paid tributes to on the martyrs who sacrificed their lives at Amritsar, Kanpur and Delhi.

BOOK REVIEW

History of the Sikh Gurus by Prof. Surjit Singh Gandhi, Published by Gurdas Kapur & Sons (P) Ltd., 1977, pp xiv & 642, Price Rs. 75.

Here is an earnest attempt to present objective History of the Sikh Gurus, how they evolved Sikhism as a creative response to the multi-layered challenges of the contemporary world. The author has studied various contemporary and modern works on the subject and has made a genuine attempt to weigh and interpret different facts of Sikh History in terms of their respective contemporary perspectives and from the point of view of the logistics pertaining to the rise and fall of a civilization. He has, diligently applied the Toynbee's Theory of 'Challenge in Response' to his study of the history of the Sikh Gurus. He has made an appraisal of the message of Sikh religion in terms of the response not only to the contemporary challenges but also to the challenges which the mankind is likely to face in times to come.

Prof. Surjit Singh has divided his book into nine parts consisting of seventeen chapters. In the first part he has narrated the social, economic, religious and political conditions in the Punjab bringing out clearly different problems posing challenge to the contemporary society which seemed stifled enough either to withdraw into self-made cocoon or to suffer its total disintegration. The author has also endeavoured to present a few attempts at forging responses in the form of Sufism and Bhakti movement but they proved abortive and the society could not be provided stimuli to regain its Elan Vital. The birth of Sikhism was the only creative and requisite type of response.

It is in this context that the author says that "Sikhism emerged not as a part of Bhakti movement. On the other hand, it was an independent system having its own individuality and its own distinct stance."

With this setting which constitutes a *sine quanon* in understanding the back-ground to the rise of Sikhism, Professor Surjit Singh sets to delineate the history of the Sikh Gurus in next five parts divided into nine chapters. His titles for different parts are quite suggestive.

In giving the life and times of Guru Nanak and his teachings, the author has taken full advantage of contemporary and semi-contemporary sources. He has also made judicious use of well-researched works, on the subject including McLeod's biography of Guru Nanak. Prof. Singh's account of teachings of Guru Nanak (pp 116-141), and that making a comparative study of the philosophy of Guru Nanak to that of different religions and sects— Vaishnavism, Nathism, Brahmanism' Advaitism, Islam etc. (pp 142-166) constitute the culminating part of his analysis how Guru Nanak left an imprint of his originality of thought on the minds of men, and how his teachings indirectly gave birth to Punjab nationalism at regional level. The oft held view that Guru Nanak undertook travels for five times has been rejected in favour of the view that the Guru went on missionary tours only thrice. The author has also rectified the sequence of Guru Nanak's sojourns during his journeys.

The author narrates the life and times of the next four Gurus in seven chapters under the head "Expansion and consolidation of Sikhism". The period had an importance of its own as firstly there was need to reinterpret and re-emphasise the message of Nanak in unambiguous terms and down-to-earth manner (p. 171) and secondly to establish the fact that the Sikhs occupied a position distinct from that of the Hindus' (p. 187) or other religions. Guru Arjan Dev's contribution to the growth of Sikhism has been evaluated very nicely in the context of contemporary socio-political scene and in terms of the utlimate objectives laid down by the Sikh Gurus. He has brought to lime-light the part played by orthodox reaction spearheaded by the Naqash-bandies, causing martyrdom of Guru Arjan Dev and Guru Tegh Bahadur and a lot of sufferings to the Sikh movement.

Guru Arjan Dev was followed by his son Guru Hargobind who had to give a new orientation to the Sikh movement and the author studied this phase as 'religion in revolt' to assert its identity and to express that constituted in itself an answer to the various problems of the people. The story of Guru Hargobind's life has been retold with various hitherto little known facts incorporated in its corpus. Guru Hargobind's chronology of battles has been revised, his mission has been scientifically assessed against the back-drop of the process of the growth of societies.

The pontification of the next three Gurus—7th to 9th—was one of the peaceful consolidation so much so that the growing Sikh organisation attracted the intervention of Imperial government to manupulate the Sikh organization by endeavours to control the succession to Guruship. The failure of the Imperial intrigues was no less responsible for the incarcerations of Guru Tegh Bahadur and eventually to his execution. It is heartening that the author in light of the new material available from the *Bhat Vahis* has thrown a flood of light on the arrests and execution of Guru Tegh Bahadur. The controversies regarding the manner of succession of Guru Tegh Bahadur, the purpose of his visit to different places in the eastern region of the country, the foundation of Chak Nanki and his arrests at Dhamtan, Agra and Malikpur, the visit of the deputation of sixteen leaders of Kashmir under Pt. Kirpa Ram of Mattan, the exact period of imprisonment in the Kotwali of Chandni Chowk, have been set at rest.

Prof. Surjit Singh has taken care to present crystalization of Guru Nanak's movement, the life and time of Guru Gobind Singh in a chronological setting and has endeavoured to present the essential facts. Fresh facts have been brought to light regarding the battle of Bhangani, the creation of the Khalsa and conceptual thrust behind the struggle and the mission of Guru Gobind Singh. The author's discovery of theory of struggle perfected by Guru Gobind Singh is a unique contribution. The theory has formed the texture of Sikh dynamism.

The author has done well in presenting an interpretative history of the Sikhs. His chapters on Sikh Social Ideals and *Sevā* Panthis and Nirmalas are illuminating. The appendices add to the value of the work and provide useful information on some aspects.

The work is research-oriented and projects focussed study of the Sikh ethos, Sikh history Sikh polity and Sikh social ideals.

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The Sikh Review

Guru Nanak—The Saviour and Sustainer

The advent of personalities who march through history with voice like a clarion trumpet and something like the glitter of swords in their hands is a great event in history. Such an event was the advent of Guru Nanak—a seer, saint and a superman who sowed the seed which produced the tree of Sikhism in India. He was born in a part of Hindusthan which was being pressed on the one hand by Muslim Delhi and on the other by Muslim Kabul at a time of the keenest suffering, amid the death struggles of a collapsing world. All trace of Hindu greatness had faded away in the Punjab and "during the four and a half centuries that intervened the overthrow of Anangapal and the birth of Guru Nanak, history does not give us the name of a great Hindu in the Land of the Five Rivers. Those who had escaped conversion had lost all that lends dignity and grace to life and distinguishes religion from superstition or cant." A deplorable condition was waiting for a leader who would bring light in the midst of darkness. It reminds one of the well-know words of the *Gita* in which it is said that when religion gets tarnished and its opposite roams rampant then God makes his appearance to liberate mankind—distressed, drooping and depressed. And lo ! we witness advent of the Guru who came forward to teach and preach the truth.

A great student of the history of the Sikhs has truly said :

"Nanak combined the excellencies of preceding reformers, and he avoided the more grave errors into which they had fallen. Instead of the circumscribed divinity, the anthropomorphous God of Ramanad and Kabir, he loftily invokes the Lord as the One, the Sole, the timeless Being ; the Creator ; the self-existent, the incomprehensible and the everlasting."

He likened the Deity of Truth and addressed equally the Muslim *mullāh* and the Hindu *pandit*, the *dervesh* and the *sanyāsi* to remember that God places salvation in good works and uprightness of conduct.

He taught the people steeped in superstition and seeking salvation in a chaos of observances regarding food and drink and what-not-to-eschew and sin to have recourse to simple faith which brings enlightenment and salvation.

Liberation of the mind was what was necessary. Nanak sought to emancipate the Hindu mind from the fetters of mythology. Here he was followed by men like Swami Vivekananda.

He declared that God alone was to be worshipped and worshipped in the spirit.

He said thad truth was greater than all sacrifices and all pilgrimages and the love of God was better than all religious rites and ceremonies.

He taught the only way of salvation lay

through devotion to God combined with meritorious actions.

He raised his voice against tyranny and oppression and thus aroused the consciousness of a common nationality.

The political ambition of the Sikhs became pronounced long after Guru Nanak—in fact under the leadership of the ninth Guru. Though "the sword which carved the Khalsa's way to glory" was forged in the furnace of the leadership of Guru Gobind Singh and given its temper, the steel had been supplied by Guru Nanak *who had obtained it "by smelting the* Hindu ore and burning out the dross of indifference and superstition of the masses."

His teaching made the receipient brave and ready to fight for the right. The determination to do so emanated from the Guru—a man of spiritual temperament and meekness who was eminently peace-loving, but would say :

God give us peace, not such as lulls
to sleep,
But sword on high and brow with
purpose knit.

Fight tyranny, overthrow oppression, stand erect for human liberty, be honest and ready to suffer sacrifices for any noble cause.

That was his teaching—a teaching which we must not only accept but also put in practice at a time when man is harnessing science to the chariot of death and of destruction and steer materialism in guiding the race.

At this critical juncture of human culture we should pay more attention to the teachings of Guru Nanak who asked us "to have faith in God but keep the powder dry."

Guru Tegh Bahadur : His Teaching and Vision

PROF. HARBANS SINGH

OF the ten Sikh Gurus, six have their *bānī* included in the Scripture, the *Guru Granth*. Guru Tegh Bahadur was the last of them. Guru Gobind Singh, who followed him, added his compositions to the canon, as codified by the Fifth Guru, but forbore from entering his own. His extensive writings comprise a separate volume, called the *Dasam, Granth*, i. e. the Tenth Guru's Book but this was not given Scriptural status. Guru Tegh Bahadur's *bānī* is small in bulk—59 *sabdas* and 57 *slokas* in all. The *sabdas* are distributed over fifteen *rāgas* or musical measures. The *slokas* or couplets form the concluding portion of the *Guru Granth*. As such they are ceremonially intoned as part of the epilogue when concluding an open congregational reading of the Scripture on a religious or social occasion and should thus be the most familiar fragment of it, after *Japujī*, the Sikh's morning prayer.

Totally, these *sabdas* and *slokas* essentialize the same spiritual experience and insights as does the *bānī* of the preceding Gurus. The central theme is the affirmation of Reality, the ultimate ground of all that exists. The main quest is for *muktī* or release. Loving devotion is set forth as the truest virtue—the fundamental disposition for one seeking liberation. By immersing oneself in *nām*, i. e. by constant remembrance of the Divine Name, one attains *moksa* or *muktī*. This is freedom from self-bondage, from the circuit of birth and death. It is this stage of spiritual perfection which is the end of all religious striving. Life in this world is conditioned. Temporality is an essential trait of human existence. One can go beyond this contingent state, can transcend *samsāra*—the sphere of temporality, the finite world of becoming—by concentrating on God's Name. Guru Tegh Bahadur bears witness in his *bānī* to these truths revealed by Guru Nanak and preached by his successors. Yet his expression has its individual qualities.

The most striking one is the unity of mood, the singleness of motif which pervades his compositions. They are all of a piece. They are in the same key spiritually. They have the same tone of voice and, despite variation of prosodic measures, have the same harmony and the same rhythm of thought. It is a coherent view of life, a coherent philosophy. Guru Tegh Bahadur's entire *bānī* is one sustained meditation on the human state. In image after image, it illustrates its imperfections and limitations. It reflects on the shackles which bind man and obstruct his moral and spiritual understanding. It is full of concern for his condition and indicates the way to amelioration. It sharpens and vivifies the meaning of life for him. Stanza after stanza summons him to discerning reality from illusion, to overcoming his disabilities and realizing his higher potential. This poetry

of extraordinary simplicity and beauty is the bearer of intimations urgent and meaningful. Its sense of concern gives it intensity and immediacy. It is not didactic or moralistic, nor of effervescent temper. It is not born of the rapture of cloudy mysticism, but of the very experience of reality, of spiritual discipline of the highest order, of philosophic wisdom and enlightenment. It discloses the true meaning and purpose of life. In spite of its involvement with a single theme, it does not become a stereotype. It is fresh and alive, instinct with the innermost mystery of existence. It is as vital and dynamic as life itself. Its rolling rhythm is subtly captivating, its lilt deeply touching. This quality of harmony underlines the mood of Guru Tegh Bahadur's verse. Highly skilled in music, he was especially sensitive to the mellifluence of his lines. This was melody hatched in the soft silences of his soul. The language, unlike that of the rest of the *Guru Granth* which is generally in Panjabi, is Braj—unembellished, easy and smooth. The diction has classical restraint and economy. In austere decor, but in sharp thrusts, Guru Tegh Bahadur's *bānī* brings home to man truths he must acknowledge unless he has completely lost his spiritual sensitivity.

One persistent concern is for man's letting his opportunity slip by. Life is short ; life is hastening away. It is transient, yet man could make it worthwhile, but he is not. The transitoriness of human existence is emphasized in many a vivid figure. The world is no more than a hill of smoke. It is like the shade of a cloud, like a wall made of sand. Moment by moment, life is leaking away like water from a cracked vessel. It is but a bubble on water, a night's dream. Human connection of wife, friend, son are tentative, temporary. But man perceives not the reality and continues to be engrossed in delusion. He is ruled by worldly attachment and passions Attachment keeps him in bondage and he is prevented from cultivating the higher element in his nature. The real pity is this. Otherwise, the world is not deprecated, nor renouncement recommended. Nowhere does Guru Tegh Bahadur applaud the hermitic state. Nor does he belittle human life. On the contrary, he calls it a priceless gift. It confers on man the chance to discover his real essence and achieve union with the Creator. He has obtained it after countless wanderings and he may not have it again. This human body is preciously obtained. This life is an opportunity. It is meant for good-doing (*janamu pāe kachhu bhalo nā kīno*), for acquiring merit, for gaining liberation. Death will one day strike. Its inevitability is stressed, not to instil fear but to make man aware of the immortality that lies beyond it. The conquest of fear is in fact the ultimate ideal laid down.

Guru Tegh Bahadue's perspective is life-affirming, not life-denying. The imagery of transience in his poetry does not create a static effect. Nor does it encourage quietistic withdrawal or retreat from the world. It arouses man to an awareness of what he is capable of achieving in spite of the limitations of his earthly existence. He is made conscious of his negative propensities and of the lusts and illusions of his personal life. He is reminded of how he is wasting away his opportunity, of

how he could yet make a fresh start. He is challenged for a verdict, challenged to make his decision. He is under no determinist fate. The choice is his. Life should be lived for a purpose, for an ideal. It is impermanent, but not false. Man should participate in it, but not allow himself to be entangled in it. He should utilize it to affirm and enact the eternal values. It is never too late for him to turn to the spiritual path. Nothing is lost yet, says Guru Tegh Bahadur (*ajhu kachhu bigrio nahin*). There is still time for man to rescue himself. He can get across this worldly ocean unscathed. Only if he would care and awaken to the truth. There is still hope for him.

In spite of its emphasis on the short-livedness of life, Guru Tegh Bahadur's *bānī* is not pessimistic or gloomy. It is not a lamentation, but a call to man to transcend his given state and attain to the higher levels of consciousness and insight. In this life itself, he can achieve the final goal of liberation. And in it alone; which confirms how invaluable it is.

What are the causes of man's bondage? The primary one is the human ego (*haumai*). This is what separates man from Reality and clouds the divine spark within him. This leads to spiritual blindness or nescience (*agiān*, *ajnān*). One becomes alienated from the Universal Will and mistakes what is unreal, the *samsāra*, for the real. One is ruled by one's passions and instincts and cannot break loose from the stranglehold of the five evils—*kāma* (sensuality), *krodh* (anger), *lobha* (avarice), *moha* (attachment), and *ahankāra* (pride). Egoity runs counter to divinity. The ego-ridden person is the *manmukh*, unregenerate man, self-centred and self-willed, who is led by his wayward mind. This ignorant mind, says one of the verses, is infatuated with the unreal. Day and night, it chases worldly desires, as says another. It adheres to the illusion like a picture painted on a wall. It listens to the *Vedās*, the *Purānās* and *Smritis*, but heeds them not. It learns not the truth and it is not willing to shed its caprice. It is maddened by love of temptation. It is greedy of wealth, and restlessly wanders in all directions. It chases pleasure and suffers much misery. Life is dwindling every moment, yet it realizes it not, and lets it be spent purposelessly. Thus gambles away the jewel. It ignores advice. It is, in the stark simile in the original, incorrigible like a cur's tail, which will never be straightened whatever one might do. This will be true of man as long as he abides in ego. By eradicating it alone will he be put in the way of regeneration.

How is this finite ego or self-love overcome? Not by abandoment or austerities. Nor by fasts or pilgrimages. Know these as mere externals, as mere forms, says one of the verses. One involved in them remains unaffected like a rock hung in water. The yogis and the ascetics miss the mystery. Withdrawal to the jungles and self-mortification serve little purpose. Equally unavailing is the wearing of ochre robes. The first step towards enlightenment is the awakening that the Transcendent is the only ultimate Truth. This awakening must be accompanied by an intense love of God, utter self-surrender to Him and complete faith in His *hukam* or Will. Personal fervour and

piety are praised. By devotion and by absorption in *nām*, one gains control of the mind and evolves a one-pointed awareness of the Absolute Being. True knowledge then dawns. Ego is dissolved and one is cleansed of passions and sin. He who has discarded his ego and recognized God as the ground of all creation has, says one of the *slokas*, liberated himself.

God, according to Guru Tegh Bahadur's *bāni*, responds to devotion. He is full of grace and compassion. He is the purifier of the impure, the helper of the helpless. He annuls fear. He is the giver of worldly joys and of the ultimate gift of liberation. One need not go out anywhere to seek for Him. "He resideth within thee as fragrance resideth in the flower or reflection in the mirror." Guru Tegh Bahadur refers to God by various names, such as *Rām, Hari, Gobind, Gosāin, Prabhu, Murāri* and *Brahma.* He is recalled by His many beneficent names. But He is not conceived of as an anthropomorphic entity.

Repeatedly and with solemn insistence one is adjured to turn to God, to repeat His praise and to concentrate on *nām*. Loving devotion to God is the basic quality of a man seeking spiritual realization. In piercing phrases, luminous with sincerity and insight, and in rhythms which grip the imagination, one is recalled to one's duty. "Remember, remember, God. This is thy business, thy obligation, part thyself from illusion and take thy refuge in the Lord. False are the world's comforts; false are its luxuries." "Thou hast not praised God's glory. Thy life is being unavailingly wasted. Cherish Him in thy heart as the fish cherisheth water." "Old age hath arrived, death draweth nigh. Yet thou discernest not the truth. Why dost thou not remember God, ignorant one ?" "Be in love with God, my mind ! With my ears I may hear God's glory, with my tongue I may sing His praise." "By what means shall man call himself to devotion to be able to conquer the fear of death ?" In this finite world all else is perishable except devotion. Devout love of God is what will be one's support in the next world. Guru Tegh Bahadur mentions the names from classical lore of some of the *bhaktās* who salvaged themselves by surrendering to God in love—includiug sinners, such as *Ajamal* and *Ganakā*.

According to one of the hymns, singing God's praise is the complete formula for a man spiritually inclined. He who recites His glory has truly performed all religious injunctions and practices (*sarab dharam māṇo tih kīye jih prabh kīrti gāi*), But it is one in a million who takes to praise. One might listen to the *Vedas* and the *Purānas* and to the instruction of holy men, but will not engage in praise which is what really matters. Through praise one fulfils the aim of one's life. Through praise one triumphantly crosses over the worldly ocean. "Having received the gift of human life, one must devote oneself to God's praise. This is the truth Nanak repeats." "Nanak" here, as in all other *sabdas* and *slokas*, denotes Guru Tegh Bahadur. This is the *nom de plume* he and the preceding Gurus used in their compositions.

Nām-simran (*smarna*) or the loving remembrance of God's Name is the highest spiritual

value. No other practice, says a *sabda*, equals it. *Nām* brings constant mindfulness of the divine presence. This continuous process of communion with the Transcendent quickens the higher life in the soul and leads one to the goal of God-realization. Says Guru Tegh Bahadur in one of his *sabdas* : "Mother mine, I have obtained the wealth of *nām*. Stilled are my mind's wanderings ; it now stayeth in peace. False affections and illusions are dropped. Chaste discernment hath dawned. Greed and attachment afflict the mind no more. The devout love of God it hath grasped. Dubiety which had persisted through birth after birth is cancelled, as the jewel of *nām* hath become mine. All desire I have banished from my mind. In its native joy it now abideth."

Untainted is *nām* in this world. By *nām* all sin is erased. *Nām* annihilates suffering. *Nām* is ever the bestower of comfort. By *nām* all one's concerns are amply served. By *nām* one achieves the state of *jīvanmukta* (one released while still alive). *Nām* leads to *nirbān pada* (the state of fearlessness). He in whose heart *nām* resides is not to be differentiated from God Himself. *Nām* is eternal ; *nām* abides forever.

How is one persuaded to pick the straight path through this bewildering maze of worldly entanglements and temptations ? According to Guru Tegh Bahadur, three factors help : First, attendance at a *sangat*, i.e. the holy fellowship. This is the starting point. As one takes shelter in the company of pious men, one's understanding coils off its grossness. One is drawn to the contemplation of Reality. Second, the Guru who helps to unravel the mystery. He opens one's eye to true knowledge. He is the revealer of *nām*. The final arbiter is the Divine favour. By God's grace will one be admitted to His way.

Guru Tegh Bahadur uses two terms for those who have perceived the reality—*gurmukh* and *giānī*. The *gurmukh*, as distinguished from the *manmukh*, is one who is committed to the divine. A *giānī* is one who has gained knowledge—who is not trapped by pleasure nor crushed by suffering. The terms used for *mukti*, the ultimate state of release, are *nirbān pada* and *nirbhai pada*. This is the state of utter liberation. peace and fearlessness. In the Sikh Scripture, the word used is *mokshu* (*moksa*), which is a synonymous cognate of "*mukti*." One can achieve liberation while still living. Such a *jīvanmukta* gives himself up to God's glory. He excels the conditions of human existence. For him, pleasure and pain, praise and blame, gold and steel are alike, He has attained the gift of fearlessness. Guru Tegh Bahadur has apotheosized fearlessness equally with liberation. And not only the transcendental sense. In the existential setting also man must overcome fear. In one of his *slokas*, he says : "*bhai kāhu kau det naink naink bhai mānat ān* (Hold none in thy fear, nor mayst thou own to the fear of anybody)." His life is a witness to this statement. It attests equally his total vision and teaching. What he preached was actualized in the events of history. Maxim became example. Practice confirmed precept. Thus was Guru Tegh Bahadur's spiritual perspective transformed

into human facts. His person, his poetry, and history were in complete coherence.

In a hymn, in measure *Sorath*, Guru Tegh Bahadur says:

He who in suffering succumbeth not to grief,
nor is beguiled by pleasure,
He whose heart is free from fear,
He to whom gold and dust are alike,
He who careth not for praise,
nor feareth calumny,
He who hath overcome avarice, attachment and pride,
He who is detached from grief and joy,
from honour and dishonour,
He who renounceth allurement,
and remaineth withdrawn from worldly affection,
He who denieth passion and anger,
In his heart abideth the Creator,
He who hath been favoured by the Lord
realizeth this secret.
He, saith Nanak, mergeth into the Divine
like water mergeth into water.

Guru Tegh Bahadur's own life exemplified this vision.

From the author's forthcoming book *Guru Tegh Bahadur*.

Martyrdom Told in Verse

TEJA SINGH

Saviour stepped out of iron cage
Majestically strode to stage
Sat for persecution in the bazar
Thereby Angels stepped out
to receive him in car,
Melpomne also dashed to earth
To witness the tragedy
that going to give birth

Of honour, he wore the golden robe
Without sign of sorrow and sob
Life of city gathered together
To witness the scene, rose to dust the weather
High hover the clouds to roar and rave
As under the tree sat the brave
Terrified mums hang their head
In them courage and spirit was dead
Tumbled in tremble was the mob
With timidity, frivolity and sob.

None had the courage to utter
Against the butchery and slutter
Silence of cowardness prevailed
As the butchers with axes sailed
Under the tree at quiet and calm
In union with God with folded palm
Determined not to submit
Of will to admit

Face luminating with glitter
In sweetness, sat without loss and fritter,
Not submitting to dirty design
In composed, smiling face with sign
Ready to perform the unparallel task
Sat the saviour like unshakable mast

Young and aged lads and lasses.
With rolling tears on their cheeks.
Wailing, bemoaning with shrieks
In love and affection
But none had the courage to rise
And to face this surmise.

Brandishing his sword malacious butcher said,
Accept death or convictions agree to shed
With glittering horrified sword
He wanted to create fear
In prompt came the reply
worries not me the death O' dear
I know neither to extend fear ;
nor accept the same.

Millions have come
Millions have gone
It is God's will, the right way
He knows to play His game
Life and death matters not
It's a battle between good and evil, I sa
To you death is mighty and dreadful
To me it can do no harm
Under His mild yoke
It gives me charm.

One day this pot has to break
Guaranteed you it take
Great people love a death of honour
Where as cowards, before death they sh
Death comes but once
Twice to die is none
World knows, martyrs shed their blood
Till sunshine are remembered they
On land, valley and wood,
I shall lay life for cause

Convictions, I want not shed because
Though in *janjoo* and *tilak*
I absolutely have no faith
Nor I have respect or disrespect.
On the land of God,
Every one has right and share,
To worship with freedom and care.
No value to me this pot carries,
To me dearer are principles,
And death gives me charm and merries.

Upon hearing this
The malevolent came forward
      With a renewed threat
Failing to submit
You be to tortured with pain
Painful death you shall die
      And to pieces you be slain.

Smiled the Ninth successor,
All you say in vain,
My mind stands above and free,
From pains and tortures,
I need not put plea.
As my mind, with Him mingles
Because, I play part under His bless
On his commission
Assinged to me
This is part of my mission
By the great Lord what I see

For very purpose into this world I came,
That is reason
Sorrow and happiness to me are same.
To this drama
I am the actor
Behined the scene
Is the Benefactor,

O' the cruel timid despot
Worries me not, sorrow and pain
Try this, never to explain
Duty bound is I,
Under His ordained Order
Upon you, throwing the blame
For happily, I, shall cross border.

Blood of my body shall rise high
Without any grumble and sigh
Blood of mine shall never go waste
Consequences you shall soon taste
Every drop of blood, shall form a crusade
With Samson muscles and sharpeded blade
High rise the monument, shall
Under this glorious shade,
Like house of cards
Your glory shall fall and fade.

You shall never be here
Nor shall remain your bards
At last *qāzī* came forward
        With *Qurān* in hand *fatwā* he read,
Exercise your occult power,
With face in anger, he said,
Or be ready for last end.

In reply, the Guru said
You shall die a death of dishonour
All times to come, it shall stay
Remember dishonour is more than death
In the Court of the Creator
For every deed you shall pay
Though body may get slain
But Eternity with me shall remain
No doubt my body shall disappear
In return, indestructible form shall appear
Every drop of my blood spilt here

Shall convert into invincible in near
This rule of yours
Then shall be no more dear
Today your head that carries pride
Tomorrow upon that, the world shall chide
Your *fatwā* is unjust, without base
It is a babe of cruelty
And carries no case
Remember for you similar *fatwā* shall be read
In the Court of the Supreme
Where ultimately you be lead
Cuffed and chained you be thrown
Lamenting, repenting for deeds what you did
You, all kith and kin shall disown.
Thou shall be left with no choice
And none shall listen to your cry and voice
What you shall sow, so shall you reap
For your own misdeeds you shall weep
Your all acts are of lust with desire
For them you shall be burnt in inferno fire

On ultimate refusal,
    Glittering weapon struck in thud
Into pieces cutting the smilimg bud
Thus on this darkest day
    The spiritual blood rose high
    Splashing dashing,
Mingling with the heavenly sky.
Vanished from this world at last
Looking at him, crowd stood aghast.
Sacrified his body
And not the enshrined principle
Took his vigourous stand
Glamorous by the last till.
Now came the heavenly muses
    To perform the sacred rite
In volley of tempest and ruses
Thundering down came to kiss the site

Darkness on that darkest day prevailed
Upon the earth as they hailed,
That frightened the Satans with thunder
To save their lives
They ran in wander.
Thus deserting the site of altar
Where laid life, of great martyr
Unequalled by reason, firm he stood
Without flickering and without yield.
Like unshakable Everest he could.
Steadfastly he marched to happy field
Upholding dignity
Carrying the honour shield.

Auranzeb, counsellors and allied arms,
Standing in shame, could do no harm.
In worst extremes, The Guru
With no grudge accepted the deed.
Upon this orbiting orb,
Unique task he performed indeed,
Sobbing and sorrow prevailed.

To the heavenly abode,
When the saviour in chariot sailed
Welcomed by gods and goddesses
To Almightly Father he rode
In a cer-emonial reception, where
Heavenly music was sung
With inspiration and enthusism
When the patriot out chariot sprung
Humbly to Almightly he bowed
Thanking, that faithfully duty he performed

There upon the bells of music rungs :—
Hail hail the holy light
Merge merge the holy light
We welcome you here with a pride
On the deeds which you performed
We are well informed

Enchanting clapping in happy rave
A rousing reception all they gave
Dear poly'nia read the welcome address
In Georgian dress she
Came forward with a stride
Welcome you here with a pride
Hail hail the holy light
Marge merge the holy light

After a long time
Here comes the champion prime
In our opinion
It is a day of reunion
With the Eternal Ocean.
O' merge the rising tide
We, welcome you here with a pride
Hail hail the holy light
Merge merge the holy light.
For you we pray and pray
In the happiest way
We extend our heartiest gratitude
To receive here the holy bride
We welcome you here with a pride
Hail hail the holy light
Merge merge the holy light.

Departed spirit inspired the two
Among the crowd, jumped from hind
To fight a battle of life or death
Filled with inspiration was their mind.
One was Lakhi, other named 'Ranghreta'
Upon his courageous deed,
The Tenth named him *'Gurū kā beta'*
As Guru sacrificed life for mankind
So the two wanted for the Guru in kind
Ranghreta took care of the beheaded head,
And torso by Lakhi was lead.
Cremated the torso with all his possession
And set ablaze together with mansion

Thereby they proved to be true disciple
Leaving the Mughal management in cripple
Besides all the vigilence and control
Nothing was done to them to stall
Like winged angels both disappeared the scene
As their minds for service were keen
This is how the cremation took place
With due honour and grace
One at Anandpur one at Delhi
All in peace and solace.

Guru Tegh Bahadur : In The Light Of His Own Words

RADHA KRISHNA SUD

HE was the Ninth Guru in the most revered hierarchy of our Sikh Gurus. The soil of Delhi has been sanctified for ever by the consecrating touch of his blood-drops which fell on it when the executioner chopped off his head under orders of the Mughal Emperor, Aurangzeb. The great Guru's death was martyrdom, pure and simple. It is the cause, and not the death, that makes the martyr. All of us know the cause. He made the supreme sacrifice with full consciousness and conviction that nothing short of it would have stemmed the tide of the then rampant religious persecution and denial of freedom of worship to individuals of all castes and creeds as they deemed proper. He believed that there is one God and the different religions were so many different ways of finding out the ultimate Truth and establishing human relationship with the Divine Being.

Without a word of sorrow, it was because his sacrifice was made in fulfilment of his mission in life. The manner of fulfilment was in accordance with his character and faith. Macauliffe has recorded the Guru's words in his *History of Sikh Religion* thus : "He who is angry with the Guru without cause shall obtain his deserts. I do not desire to annoy anyone. The Guru's love and kindness are at the disposal of all. I have received Guru Nanak's order to cause the True Name to be repeated throughout the world." These words he had uttered when he was deprived of the right to Guruship and chased from place to place by his enemies, the pretenders to Guruship, who were, in fact, greedy for wealth and power. The same generosity of spirit and large-heartedness he showed towards his oppressors and executioner. To him forgiveness was an attribute of the Divine and of the great Master. There is not a single word of rancour or revenge in the whole of his *bāni*, which is supposed to have been composed during the period of his imprisonment. He was fearless yet he was peace-loving. His strength was the strength of his faith. Did he himself not say rendered into English reads ·

> He who fears no one,
> Nor strikes fear in any one
> Consider my mind, says Nanak
> Such a man to be a sage.

All the strength of Guru Tegh Bahadur—and it was immense—was spent in promoting his own spiritual welfare. His chief concern was the spiritual moral and economic well-being of his followers and not amassing either wealth or power. He was the humblest of the humble beings and completely free from prejudices and pretensions. His only ambition was his salvation. He wrote in his *bāni* rendered into English these lines read

O Mother, How shall I know my Lord ?
My mind is enveloped by the darkness of
ignorance and undue attachment.
The whole life I wasted away, deluded by
doubt my mind was never in poise.
I was lured by vice, and my mind remained.
defiled by sin.
I never joined the society of the holy and
sang not the praises of the Lord.
Sayeth Nanak : 'O Lord, I am devoid
of all merit.
But bless me Thou with Thy refuge.'

It is said that men will wrangle for religion ; write for it ; fight for it ; anything but live for it. Guru Tegh Bahadur not only died for his religion, he lived for it and he lived with it. Had he been allowed a longer spell of Guruship, unmolested by his enemies and oppressors, he would have surely established a community of God-fearing and God-loving men and women. Unfortunately that was not be. His life, in brief, was an example *par excellence* of what Jeremy Taylor calls 'Holy living and holy dying'. He knew his destiny right from the beginning and quietly waited for the Divine Call to act. He must have said to himself what Milton had said when he attained the age of twenty-three without having anything to his credit :—

Yet be it less or more, soon or slow,
It shall be still in strictest measure even,
To the same lot, however mean, or high,
Toward which Time leads me, and the
will of heaven ;
All is, if I have grace to use it so,
As ever in my great Taskmaster's eye.

If you stand before the portrait of Guru Tegh Bahadur, bowing down your head in reverance and prayer, you will visualize a handsome face, beautific and radiating divine glory. His eyes are deeply serene with his look focussed upon the Vision Divine within himself and manifested without and all around him—eyes full of peace and compassion, reflecting a mind at peace with itself and with the rest of the world. Upon his lips plays a gentle smile that indicates that he has understood the mystery of Godhood and the creation, of life and death, of here and hereafter and that he knows the ways of transmuting the fleshly dross in the human mind and heart into pure gold worthy of being offered at the Lotus-feet of the Great Master. Human passion are man's worst enemies which are like a drag on him in his upward path. Through the grace of his Guru and through meditation Guru Tegh Bahadur had discovered the path to Enlightenment. Permit me to quote one of the famous of his hymns rendered into English it reads ;

O Mother, I have obtained God's name
as my wealth ;
My heart hath ceased to wander and lain
down to rest.
Worldly love and selfishness have fled from
my body,
and pure spiritual knowledge hath
sprumg in me.
Avarice and worldly love cannot touch me ;
I have embraced God's service.
When I acquired the jewel of the Name, the
fear of continual birth was at an end.
When all covetousness hath departed from
the heart it is absorbed in special
happiness.

He to whom the Ocean of Mercy is
compassionate, singeth His praises.
Saith Nanak, this from of wealth some rare
holy man obtaineth.

If we wish to have his blessings we should try to emulate him and follow the path shown by him. The easiest way to invoke God's Grace abounding is to lead a life of righteousness, for it alone qualifies us for receiving it. We have to earn it by doing good deeds, by recitation and hearing of the Holy Word, by cherishing pure thoughts and by nourishing chaste feelings. We cannot have it just for the asking, much less command it by show of wealth and power. "Soft as a rain cloud," Guru Tegh Bahadur's songs awakeu the dry-as-dust hearts of men and women. Permit me to quote one of his most famous hymns. Rendered into English, it reads as follows :—

Ye who seek after Truth, cast your vanity !
Lust and wrath are wasteful compnions.
flee them
By night, by day ! Only that spirit is
wakeful
That with an equal mind confronts
happiness and suffering,
Glory and shame, that regards joy with as
much detachment
As pain, as sorrow ! that is indifferent
to praise,
That is indifferent even to blame, the
world's blame,
And that seeks the blissful *nirvāna*, Nanak,
That seeking is the hardest of all games :
Only the Enlightened Ones master it.

Guru Tegh Bahadur has compared the Indwelling Spirit to the image in a mirror. Needless to say the vividness of the image will depend upon the quality of the mirror in which it is reflected. If our hearts are pure and conduct righteous, the Divine Image within us will be of the purest may serene. In our own humble way we should be as close to our Guru in heart and soul as we can.

Our homage to Guru Tegh Bahadur will be tru homage if we keep his message in mind and try to be worthy of being his humble Sikh.

Destined to Victory

DR. C. G. LOEHLIN

It is a good thing to believe ;
it is a good thing to admire,
By continually looking upwards our minds
will themselves grow upwards.
—A. Helps

No nobler feeling than this,
of admiration for one higher than himself,
dwells in the breast of man.
—Carlyle

EACH of the Sikh Gurus occupies a unique place in the development of Sikhism ; but none is more versatile or colourful than Guru Gobind Singh. He seems to be the fulfilment of all the preceding Gurus. He has the pioneering spirit and spiritual discernment of Guru Nanak, the organizing ability of Gurus Amar Das and Ram Das ; the literary ability of Guru Arjan ; the military skill of Guru Har Gobind ; and the belief in sacrifice, for the welfare of others, of his father, Guru Tegh Bahadur. Not only did the spirit of all the Gurus pass on into him as a flame lights one lamp after another, but the light shone even brighter and more fully in him.

His Call

In the *Vichitar Natak* we see how his whole life was shaped by God's call to deliver and teach his people. To quote from Macauliffe's translation ;

I shall now tell my own history.
On the mountain of Hem Kunt
I performed such penance
That I became blended with God.
When God gave me the order
I assumed birth in this Kal age.
I did not desire to come,
As my attention was fixed on God's feet.
God remonstrated earnestly with me
And sent me into this world with the
following orders :

"I have cherished thee as My son,
And created thee to extend my religion.
Go and spread my religion there,
And restrain the world from senseless acts."

I stood up, clasped my hands,
bowed my head, and replied :
"Thy religion shall prevail in the world when
Thou vouchsafest assistance."

On this account, God sent me.
Then I took birth and came into the world.
As He spoke to me so I speak unto men :
I bear no enmity to anyone.

All who call me the Supreme Being,
Shall fall into the pit of hell.
Recognize me as God's servant only :
Have no doubt whatever of this.
I am the slave of the Supreme Being.
And have come to behold the wonders
of the world

I will tell the world what God told me,
And will not remain silent through
fear of mortals.
I assumed birth for the purpose
Of spreading the faith, saving the Saints,
And extirpating all tyrants.
(Macauliffe V, 296-301)

The True Prophet

Here we see the true prophet, the one who fearlessly "speaks for God", be the consequence what they may. He had received his call direct from God. This gave him a sense of destiny and confidence in the victorious outcome of his mission, even when events seemed to presage defeat. He is in the goodly company of those prophets and apostles who knew that nothing could ultimately defeat the purposes of the Almighty. We can praise God for all those great souls who went forth into a sinful and heedless world for its salvation. In the history of the human race there is surely nothing nobler than these examples of self-denial and self-sacrifice as seen in the Bodhisattvas, the Sikh Gurus, and the apostles and prophets of Christianity.

Destiny : Following The Call

The Guru was a devout man, and is said to have kept up his worship services even during battles and sieges. His religious poetry reaches lofty heights indeed, and must come from a deeply religious nature :

Thou fillest and feedest the whole universe,
Thyself self-existent, auspicious, and united
with all.
Thou art the embodiment of mercy :
Thou art the deliverer from birth and death.
Thou art man's constant companion.
Everlasting is Thy glory : —(Jaker v. 199)

He is the embodiment of the ideal he held before his followers, that of the "soldier-saint." We may rejoice that even in times of cruel warfare, with all its hatred and deceit, God has through the instrumentality of His servants caused even the wreath of man to praise Him.

This sense of destiny doubtless accounts for the drastic and dramatic measures he took to recruit and sift his followers. He would brook no half-way measures. His calling for five heads in the famous incident at the Anandpur Mela whereby five true men offered their lives to the Guru and received them back as the Five Beloveds dramatically illustrates this All-or-None response demand by him. One wonders at the sheer audacity of the Guru in making such drastic demands. Suppose no one had offered his all ? But the Guru had that supreme confidence in the ultimate triumph of his mission that would tolerate no half-measures or half-followers. No nonsense about the abolition of caste, either. Although three of the Five Heroes were of low-caste origin, the Guru had himself been baptized by them, setting an example that could not be over looked or forgotten. The same sternness is seen in the institution of the Five Singhs, which were meant to make it impossible for his followers not to be recognized as Singhs. This cost many of them their lives, but resulted in the highly-disciplined Brother-hood of the Khalsa.

Sense of Humour and A Lesson

The Guru's keen sense of humour was directed against all sham and hypocrisy. Once he clothed an ass in a tiger skin, turned it loose, to the consternation of the villagers, who fled for their lives from the mammoth "tiger" until the ass brayed !

Another time he was talking with the Emperor Bahadur Shah about religion. The Emperor maintained that whoever repeated Islamic creed would find salvation. The Guru held that something more was necessary, namely genuine faith and practice. To prove his point, he sent a servant off to the bazaar with a bad rupee on which the Creed was stamped. The money-lenders, of course, refused to honour it. The Creed, the Guru reminded the Emperor, even in the royal marketplace was of no value on a counterfeit rupee !

The Consummation

Guru Gobind Singh, then, completed the work of the first nine Gurus by bringing into being the Khalsa Brotherhood ; then he tempered it into steel in the heat of battle. And what battles he saw ! Here is his account of the battle of Lahore by Lav and Kushu. Battle descriptions of this sort occur by the dozen in the *Dasam Granth*. The following scene is evidently written by someone with first-hand experience of similar warfare ; it is from the third chapter of the *Vichit. r Nātak* :

There the resplendent warriors give each other abuse (*gāli*).
The archers, mail-clad warriors, peerless swordsmen
Rise and join in furious battle,
While the minions of Shiv and Baital dance and beat their drums.
Here and there the corpses of splendid heroes lie in tangled heaps.
The slaughter is great, and the wounded roll about
With both hands clutching their wounds,
Here lie skulls, helmets, bows and arrows,
There on the battlefield, the swords and cuivers of the Kashatriyas.
Warrior fights warrior with unparalleled ferocity,

War drums beat with a throbbing noise ;
New battle drums, thunder with a deep roar,
Men move about with bodies, trunks, and heads pierced with arrows.
On the battlefield some ply swords, some watch out for arrows
Mighty warriors, wounded in the battle, writhe ;

Haughty heroes, binding on quivers
And full equipment, rush about like drunken men.
In the battle, the clash of steel is heard on all sides.
As if the clouds of the day of doom were thundering.
At the crack of bowstrings, even the stout hearted quail.
But steel clashes in anger as the great battle goes on
Youthful warriors charge about in the great battle.
Kashatriyas strike terror with their naked swords.
The stalwarts, steeped in rage, are engrossed in battle

Hot with rage, they seize their opponents
with their hands ;
Sharp swords flash as they wield them in
anger,
Trunks and heads roll about and sparks fly
from weapons.
Heroes shout, blood gurgles from wounds,
It is as if Indra and Britarayam were locked
in battle.
The battle continues, the mighty heroes roar ;
Weapons ply back and forth ; weapons clash
with weapons ;
Sparks fly from spears ; the infuriated
warriors are covered with blood.
As if respectable men were celebrating Holi.

When Violence is Justified

Such battles he had to fight ; but perhaps the statement in the *Zafarnama* is truer to his purpose ; "When an affair passeth beyond the region of diplomacy, it is lawful to have recourse to the sword. (Macauliffe, V 202) What he accomplished was done under pressure and in the face of opposition within and without the Sikh community. His own people often misunderstood him, and he had to face corruption and oppression among his own followers, as in the case of the masands. The Hindu Hill Rajas were jealous and fought him, eventually uniting with their Muslim enemies in the hope of crushing him and his Khalsa. He was one of the most tragic figures of Indian history. In his boyhood he faced the tragedy of his father's violent death at the hands of a fanatical enemy. His own sons and his mother met their death in the terrible last days of the Anandpur siege and retreat. His followers were persecuted and scattered, and many of them died horrible deaths at the hands of a merciless foe. Finally, the Guru himself died a violent death from the blows of assassins without apparently having fulfilled his life mission of righting the wrongs of his people. In the face of all this, however, he never seems to have lost that sense of destiny which sustained him and urged him on in all reverses. The eventual triumph of his cause was sure because it was ordained by the Immortal God who had commissioned him for the task of liberation.

The Epistle of Victory

In this, his darkest hour, he wrote, in answer to the Emperor Aurangzeb's summons to come to him, the *Zafarnāma*, or Epistle of Victory. The Guru's army had been destroyed. The power of the Emperor was immense. Something of that power may be gathered from a description of his camp in the Deccan, given by an Italian lawyer of that time. Aurangzeb's camp had in it 5000,000 people, was 30 miles in circumference, and had 250 separate bazaars, where goods from the most mediocre to the most luxurious were for sale. (Oxford History on India, p 423). Nevertheless, the Guru saw only Victory ahead. The *Zafarnāmā* is mainly a homily on keeping one's words. The Guru upbraids Aurangzeb for breaking his oath taken on the *Quran*. This refers to his Generals in the siege of Anandpur when, after promising safe-conduct to the Guru's forces for leaving the city, they attacked and looted the baggage train, only to find that the Guru had anticipated treachery and filled the baggage sacks with rubbish. He calls the Emperor straight out *paimān* shikan "oath-

breaker," and invites him to come to meet him at Kangar, a village in the desert of Bhatinda, and assures him to a safe journey. Finally, he reminds the aged Emperor that vengeance and justice are in God's hands, before whom even the Emperor must at last stand and give account.

The last days of the Emperor were sad, and, in contrast to the hope in victory that buoyed up the Guru, he felt that life had only offered him defeat. He wrote to his sons :

I know not who I am ? Where I shall go ? or, what will happen to this sinner ? My years have gone by profitless. God has been in my heart, yet my darkened eyes have not recognized his light There is no hope for me in the future The army is confounded, and without heart or help, even as I am, apart from God, with no rest for the heart I have greatly sinned and know not what torment awaits me.

The sternest critic of the character and deeds of Aurangzeb can hardly refuse to recognize the pathos of these lamentations, or to feel some sympathy for the old man on his lonely death-bed. -(Oxford History p. 426)

We are told in the *Mahān* Kosh that Guru wrote to the Emperor, "loving advice" and that the old man was moved by this letter. It brought some confort to him in his last days, and that, too, from one whom he had cruelly wronged. Another writer tells us of Aurangzeb that ;

he sent peremptory orders to the Punjab *Sūbās* to stop molesting the Guru any further and let him live where it suited him ...He sent special messengers to the Guru asking him to come and see him so that he might have an opportunity of making amends for what had happened. Though warned by many disciples for placing any reliance on the treacherous old monarch the Guru accepted the invitation. The ladies were sent to Delhi. With a reduced following the Guru immediately afterwards started for the Deccan where Aurangzeb was then engaged in quelling disturbances.

(Bhagat Lakshman Singh, Guru Gobind Singh, p. 1:8)

So the 'Ruler of the World' went down to defeat in spite of all that worldly pomp and strict observance of ascetic religious rites could give him ; while the *Daswān Pādshāh* Ruler of a Spiritual Empire in the hearts of his people, left to the Khalsa an unshaken faith in their destiny and a legacy of hope in final victory. Referring to the Emperor's efforts to subdue the Khalsa, the Guru wrote :

What kind of bravery is this—
To silence the embers, which only crackle
louder and burst forth into a mightier flame

—*Zafarnāmā* (v. 79)

A modern writer sums up Guru Gobind Singh's philosophy of life in his final prayer :

O Lord, grant me this boon, that I may never shirk a chance to do the right. I may never fear enemy when I come out to figth for the truth ; and I may always believe that I would win ; may I be guided by my conscience and may I ever be hungry for chanting thy praises. O Lord, grant me the boon that when my end draws near I may fall fighting for truth.

(Kulraj Singh, *Lif· Story and Philosophy oj Guru Gobin i Singh*, p. 25)

There speaks the true soldier-saint

The Unexampled Martyrdom

GURINDER KAUR

HISTORY of the world is replete with instances of martyrdom, but never had there been so singular a tale of sacrifice as that of Guru Tegh Bahadur, who was a catholic martyr, the shepherd who laid down his life for the sheep. He died for a principle—the principle of freedom of mind and belief. His was a marvellous encounter with the tyrant: truth offered itself to tyranny, and subdued it.

Shortly after his ascension, Aurangzeb let loose a whirlwind of rigorous oppression on the non-Muslim subjects, and ordered the governors of all provinces to demolish the schools and temples of the infidels and strongly put down their teachings and religious practices. Aurangzeb's iconoclasm would not distinguish between the Hindu temple and the Sikh *gurdwara*.

When that was the general policy of Aurangzeb, Tegh Bahadur's activities as the Sikh Guru—as the preacher of "Fear not, frighten not"—came into a dangerous conflict with the Empire. Aurangzeb, when informed of what Tegh Bahadur was doing, ordered for his arrest, but, before that could be done, the Sikh Guru was back at Makhowal from his first tour of Malwa. Soon after his arrival, he received a deputation of Kashmiri Pandits. It is difficult to say what precisely transpired at the meeting. The Guru might have inspired them to stick to their faith with courage. Soon after this incident the Guru went on a second tour of Malwa and this time he proceeded as far as Agra*. It was here that the Guru along with his four disciples, Bhai Mati Das, Bhai Sati Das, Bhai Dayala, and Bhai Gurditta, was arrested.

Aurangzeb was not quite ignorant of the Sikh faith and its tenets, of its opposition to idolatory and condemnation of Brahmanical bigotry, of the popularity of Guru Tegh Bahadur and his spiritual power; but he was more conscious of his temporal might, wealth and authority. Guru Tegh Bahadur, on the other hand, was conscions of the vanity and futility of such transient wealth and authority, and was determined to suffer and die for freedom, righteousness and truth. There was friction and mutual acrimony between Hindus and Muslims, but to the Guru, all were men of God, Hindus and Muslims alike, as all were yearning for His love. "Sikhism was new in the sense that it avoided the historical and cultural errors of other faiths, otherwise it was as old as the love of man for God and the reverence of man for the prevading spirit of the Eternal in humanity.

The Emperor tried his best to tempt the Guru and his disciples by offering them the highest positions in his realm, if they accepted Islam. Rather he sought their co-operation and active support in his plan of turning India, the land of many heretical faiths, into a land of the orthodox Islam: Dar-al-Islam. The Guru, on the other hand, emphasised that no system of thought or belief, adopted under

* Latest research has shown that the Guru was arrested at Malikpur Rangharan under Ropar, P.S. Dist. Ambala.

fear or repression, can ever live and provide moral strength and spiritual solace. So he pointed out to Aurangzeb that he must stop his campaign of forcible conversion which cannot elicit for him people's admiration and co-operation.

The despotic and dogmatic Emperor turned a deaf ear to the Guru's appeal. The intoxication of power and overconfidence that ran through his veins further made his coercive attitude stiffer and he employed every possible means to persuade the Guru to his will. The Guru was firm; and so he was imprisoned, along with his disciples at Chandni Chowk Kotwali. There was not even an iota of fear in him, as his path of sacrifice and espousal of the freedom of worship was self-desired. But his followers were seriously worried about what might happen to the country after his death. An encouraging reassurance, however, from the young Gobind, of his self-confidence and a consciousness of his high destiny and intentions, set at naught all their worries and uncertainties. The Guru was able to convince his disciple that while his sacrifice would strike at the root of tyranny, his son would bring it down to its knees.

Aurangzeb at last emphatically pronounced his plot to the prisoners. He firmly declared that the Guru must either embrace Islam, or display a miracle—otherwise he and his associates must prepare themselves for punishment of death. The Guru calmly expressed his acceptance of death. The Guru refused to show any *karāmāt*; to him sacrifice which is a willing death for the sake of others in itself was the greatest miracle!

The day of execution arrived. At first, Bhai Mati Das, Bhai Sati Das, and Bhai Dayala were variously and very mercilessly murdered so that their affliction and tormentation might shake the Guru from his stand. But the Guru stood like a rock, unswerved and unchanged in his purpose and mission. When this effort of the absolute ruler proved abortive, came the turn of the assassination of the Guru himself. Qazi Abdul Wahhab read the *fatwā* and the executioner Jalaluddin stood there with a drawn sword, ready to strike the blow on receiving the command. The scene and surrounding of execution were terribly pathetic and awe inspiring. All forms of the life on the earth seemed to witness and bewail a saint's murder. But the saint smiled, smiled at the oppression of the tyrant. He turned his benevolent eyes all around, expressing hope and blessing to all. At last Jalaluddin cut off the Guru's head. Sunddenly, a blinding storm, as though it came from the marshes of hell, rose over the capital. "The antithesis of good and evil, innocence and infamy, light and darkness were never presented in such dramatic and utter contrast, as on that memorable day."

As the weeping and mourning went on among the crowd, Lakhi Shah very carefully and cleverly carried the body of the Guru to his residence in the Raisana village, now known as Rakabganj. He and his sons prepared the funeral pyre of the Guru and, after performing the funeral rites, set their whole house ablaze. Thus the Guru's body was respectfully cremated. Another disciple of the Guru, Bhai Jaita succeeded in taking the head of the Guru from the place of execution to Anandpur Sahib where it was cremated near to his residence, a place known today as Sis Ganj.

Thus Guru Tegh Bahadur died a martyr to the cause of freedom of worship. Martyrs like him are indeed rare in the annals of the world history.

Sikh Idea of Bhakti

DR. TARAN SINGH

(Continued from November issue)

II

THIS happened in 1499 A. D. Guru Nanak Dev as serving was the Government store keeper to Daulat Khan Lodhi, Governor of Sultanpur, Punjab. As usual, one morning, he went to have a bath on the Bein stream which, to this day, is flowing near Sultanpur. He got into the stream. His servant was keeping a watch over his clothes. Nanak disappeared into the stream. He did not come out. The attendant waited sufficiently long. Despaired, he announced that Nanak had been drowned. Daulat Khan caused the stream to be combed. Divers did a hard job. No trace of the body of Nanak was found. All lamented. Nanak's elder sister Nanaki and his brother-in-law, Jai Ram, the husband of Nanaki, also a high official of Daulat Khan mourned the death. Two full days passed. On the third day, exactly at the same time and from the same place on the bank of the stream, Nanak appeared. He was already the Guru. He had received the cup of the nectar of Name, right from the *Pār Braham Parmeshawar*, in His court and Presence. How? The *Janamsakhi* records Guru Nanak's statement. As soon as he dived into the stream for bath, he was gracefully transported to the Presence, at His summons. He was ushered into the Presence of the *Pār Braham Parmeshawar*. The Lord was pleased, appointed him the *Guru-Parmeshawar*, and granted him the cup of the nectar of the Name. He was commissioned to start the mission of the Name in the form of *nām-bhakti*, with the assurance from the Supreme Being that His grace would be wherever Nanak would shower his grace. Right from the *Pār Braham Parmeshawar*, Guru Nanak had the *Mūl Mantra*. In the Presence, the Guru burst out in ecstacy and sang that holy hymn of unsurpassed sublimity and beauty, called the *So-dar* or 'That Door' which is stuck like a jewel or diamond in the text of the *Japuji*, glittering as the crown of the *Guru Granth*. The *So-dar* depicts the House of the Lord as a House of Harmony wherein all elements air, water and fire, the Supreme Judge of men with His agents *Chitraguptas*, the *Dharamraj*, recorder of the deeds of man, gods and goddesses like Brahma, Vishnu and Shiva, Indra with His godly courtiers, *sidhās* in *samādhi*, *jati*, *sati* and *santokhis*, *panditas* and *rishis*, heavenly damsels or *mohinis*, gems or *ratnās* of all the sea, warriors and heroes of all ages, the four sources or *khānis* of life and all the continents, regions and sub-regions of the Universe are continuously engaged in singing the praises of the Lord which is the supreme form of *bhakti*. Guru Nanak could attain the verisimilitude in his depiction and delineation of the House of the Lord as he had a personal experience of the same in that visit. This is how Guru Nanak was introduced to *nām-bhakti* by the Lord Himself.

(2)

A reference to the eminence of Bhai Gurdas has already been made in the first lecture. Incidentally, it may be mentioned that Bhai Gurdas was in Benaras for quite a long time, a few years, to preach *gurmat* there, as commissioned by Guru Ramdas, the fourth Guru. The first *vār*, of Bhai Gurdas, even to this day, remains to be the most accurate, authentic and inspiring poetic *Janamsākhī* of Guru Nanak Dev, In the 24th stanza of the *vār*, Bhai Gurdas visualises how the grace descended on Guru Nanak and he became the supreme *bhakta*. The untranslatable verse of Bhai Gurdas is reproduced here :

pehlān bābe pāyiā baksh dar pichhon de phir ghāl kamāī.
rait āk āhār kar rorān di gur karī vichhāī.
bhārī karī tapasyā badai bhāg har sion ban āī.
bābe paindhā sach khand naunidhī nām garībī pāī.
bābe daikhiā dhiān dhari jalti sabh prithvī disāī.
bājahu gurū gubār hai, hai hai kardī sabh lokāī.
babe bhekh banāiā udāsī dī rīt chalāī.
chariā sodhaṇ dharī lokāī.

In this stanza, the honorific *bābā*, the grand man, has been used for Guru Nanak who was variously known as *bābā nānak, nānak shāh, nānak nāth, nānakdev*, etc., as he was held in great reverence by the Hindus, the Muslims, the *Nāthas* or yogis, besides, of course, the Sikhs, and the above honorifics prefixed or suffixed to his name are indicative of the universal reverence he commanded. According to Bhai Gurdas, the *bābā* or the grand man, Guru Nanak Deva, was blessed with the grace from the Door of the Supreme Being ; later, he put in a lot of *tapasyā* or meditation in *samādhi*, living, in that time, upon sand and *ak* plant, and sleeping on the bed of pebbles ; thus, he got united with the Supreme Being in the most harmonious manner ; he was granted a robe of honour in *sach khand*, the abode of the Real Being, given *nām*, the treasure of the nine riches, and also *garībī*, humility. Thereafter, the *bābā*, scanning thoroughly, found the world afire, and engrossed in darkness, *gubār*, and bemoaning its plight, because of the absence of the true Guru. The *bābā*, thereupon, put on the garb of an *udāsī*, a recluse, *sādhū*, and set out to regenerate the degenerated humanity. Continuing, Bhai Gurdas, further in verse XXVII of the same composition, proclaims that *sat guru nānak*, suddenly appeared as the sun rises and banishes all misty darkness, he roared like a lion, routing all cowardly forces of tyranny, injustice, corruption, vested interests, etc. Fundamentally speaking, the descriptions of the *Janamsakhi* and Bhai Gurdas regarding the investure of Guru Nanak with the Name and Guruship are identical. The Guru received, by the grace of the Supreme Being, the treasure of the Name, and Guruship, only to bestow the Name on humanity and to relieve it of its suffering. That is, *bhakti* and *sevā*, service of man, remain together.

(3)

Guru Arjan Dev, the fifth Guru, who compiled the *bānī*, holy writings, of all his predecessors, adding his own, in the *Guru Granth*, has remarked that the House of

Nanak contains the Name only—*nānak ke hari kewal nām*. As gleaned through the *Japji* of Guru Nanak Dev, comprehensive view of *bhakti* as propounded by him is as below. He notes the forms, ways, attitudes, effects of *nām-bhakti*, besides the fact that it is obtained through the grace of God alone, and not through wisdom, contrivances, rituals, knowledge, etc...(1) *gāyin-kirtan* of singing the praises of the Lord—*gāvai ko tān hovai kisai tān*, etc. is a supreme form of *bhakti*. The same form of *bhakti* is being offered by so many beings, celestial and terrestrial, in *so-dar*, That Mansion. *kirtan* is a supreme form of *bhakti*. Traditionally, in Sikhism, *kirtan* of *bāni* of word of the *gurmat* is performed, individually and collectively. The *bāni* is embodiment of the Name. (2) *kathā* exposition of the *nam* or word is also a form of *nām-bhakti kathnā kathi na āvai tot*. *Kathā* is an attempt to expound or explicate the *nām* as given in *bāni*. (3) *bhau*—love, devotion, is the highest form of *bhakti*, *sāchā sāhib sach nāi bhākhia bhau apār*. Expression of the Lord is love only. Hence He can be best approached through love or devotion only. (4) Guru Nanak in the *Japu*, raises a question as to what should be offered as offering to the Lord when one is in His Presence ? This implies that only *nām* can be offered to Him. For, Guru Nanak hastens to add that all offering lies in meditating on the Name and His praises in the early hours of morning—*amrit velā sach nāu vadiāi vichār*. Early, rising, if not *bhakti* in itself, is most essential to *bhakti*. (5) Guru Nanak, at one place, in the *Japu*, raises the question as to what should we utter when the Lord is pleased to hear us. He himself replies that we should utter the Name only—*amrit vela sach nāu vadiāi vichār*, again is the line under reference. That is, meditation on the Name is the only form of supplication or petition. However, *ardās*, supplication or petition, is a form of *bhakti*. (6) *Sevā*, literally service, *jin sevia tin pāia mān*, is *bhakti*. *Sevā* means to serve, to understand, to administer, *gursevi gurshabad vichār*—service to the Guru lies in contemplating over his word. The concept of *sevā* is vast and includes many forms of service. (7) *nā-visārnā*, not forgetting, that is, ever remembering the Lord is *bhākti*. *kirtul na hovai ji tis manu nā visarai*. Forgetting the Name is the most serious lapse in the path of *bhakti*. Remembering is consciousness of the presence, but it can include muttering the Name also. From muttering to realization, in between lie many stages. (8) *Sunana, sravana* hearing the Name is *bhakti*. Hearing the Name makes one a *bhakta* and the *bhakta* is ever blossoming, joyful and at peace. *Nānā bhagatā sadā vigās suniai dūkh pāp kā nās* (9) *Mannan*, contemplation on the *nirankā* is *bhakti*, *mannan* is deep thinking. In vernacular, it means obedience too, and that meaning is not out of focus. (10) *Dhyān*, fixed concentration is *bhakti—panchān kā gur ek dhyān*. The true devotees always have their attention fixed on the Supreme Being. This term is near what is called *nidhāsana*. (11) To submit to *bhānā*, Will, in complete resignation is *bhakti—jo tudh bhāvi sāi bhali kār*. For the attainment of the *sachiār pad*, truthfulness, submission to the Divine Will is essential—*hukam razāi chalanā*. (12) To live in *nām rang*, dye in the Name, washes all the sins which mislead a man. If thinking faculty gets blurred on account of sins committed, it can be cleansed by *nām rang*, *rang* means love, devotion too

(13) *bkaktı* requires a bath at the *antargat tırath*, inner sanctuary, higher self, spiritual self. Meditation, contemplation, devotion and bathing at the inner sanctuary constitute bhakti—*sunīā manīā mani kītā bhāu, antargat tīrath mal nāu.* (14) Inculcation of higher virtues, *gunās*, is essential for *bhaktı*. Without them none is a *bhakta—vin gun kītai bhagati nā hoi.* (15) *sifat salāh*, eulogising and singing praises, is *bhakti*. It is possible under His grace only. *sifat salāh* makes the *bhakta* supreme. He becomes the king of kings *jis nu bakhshai sifat salāh, nānak pātshahī pātshāh.* (16) One form of *bhaktı* is *ākhan* which implies systematically counting the praises of the Supreme Being. All the gods are engaged in *ākhan* or counting the praises. They are praising the Lord. (17) To do *ādes*, to hail, to greet, to bow, to the Lord is *bhaktı*. *ādes* is a yogic term. Guru Nanak exhorts the yogis to do *ādes* to him-*ādes tisai ādes, ād anīl anād anāhat jug jug eko ves.* We need bow to Him who is from the beginning, who is without a colour, who is without a beginning, who can never be killed and who remains the same eternally. (18) We must do *suast*, benediction to Him who is *āth, bānī, barmāu*, who is *sat, suhan, sadā mani chāu.* Doing *suast is bhakt*. *Suast* is due to Him who is truth, beauty and bliss. (19) *Bhaktı* comes with His grace alone. He (God) comes to a man through His own grace—*nānak nadri pāiai.* All other claims are false. (20) Abiding by His command is *bhaktı—jiv jiv hukam tivai tiv kār.* To do at His bidding is devotion.

Evidently the *nām-bhaktı* of Guru Nanak's, concept excludes all rituals—pilgrimages, *yajnas* fasting, *samādhıs, dān*, etc. Devotion is directed straight towards the Supreme Being, without any intermediaries. It has no *hath*, forcedness about it, it is spontaneous, natural and loving.

(4)

As Guru Nanak conceived it, *nām-bhaktı* is non-egoistic. The *Japuji* builds up an opposition between *hukam*, surrender, submission, and *haumai*, ego, I-am-ness. To do *bhaktı* in any of the ways, suggested in the *Japu*, and enumerated with the foregoing paragraph is abibing by the *hukam*, Command or Will. Guru Nanak has, in subtle ways, suggested in verses (1), (2), (7), (21-26) and (33) of the *Japu* as to how ego functions in man. (1) Holy dips or baths at places of pilgrimage do not lead to the purification of the heart as these dips produce pride or ego and demand reward, in counting, manifold. These dips are *sakām*, done with an eye on the reward. (2) *samādhıs* with attention fixed, if egoistic, will not lead to the silencing of the heart or conquest of desire. (3) *bhaktı* alone leads to the conquest of mind and desire. (3) Fasting is also egoistic and cannot lead to desirelessness or satiety. (4) No ritualistic contrivances are ever gainful in final judgement of a man. All ritualistic contrivances are egoistic. They produce pride and have an eye on the reward. (5) In verse (2) of the *Japuji*, Guru Nanak has referred to an other type of egoism. A cosmic order has been established by *hukam* or the will of the Supreme Being. This cosmic order has within itself the process of evolution. It contains the laws or ordinances by which good and evil, pain and pleasure, suffering and peace, liberation and bondage, rise and fall of man are governed. None, by his own will or effort or contrivances can

attain good, pleasure, peace or liberation. There is some pre-detremination or some limits for the free-will. Ego puts up opposition to the cosmic order; divine will and pre-determination. This proves futile. (6) In verse (7) of the *Japuji*, reference has been made to the ego or pride that comes with long life which brings seniority, experience, worldly-wisdom and thus conflict with the juniors and inexperienced. (7) This stanza refers to ego which comes to a man with the spread of fame and name. (8) Again, it refers to the ego which comes with a big following of men. (9) It refers to ego that comes with a good name and praise that men give to one. (10) Verse No. 21 of the *Japuji* refers to ego which comes to man from the so called scientific efforts in calculating the time of the beginning of the creation on the phenomenon. (11) Verse No. 22 refers to the ego which is engendered by the efforts to calculate the vastness of the universe, that is, myriads of skies and earths and the under regions. (12) Verse (23) refers to ego engendered by scientific efforts to measure the seas and waters. (24) Verses 24 to 26 refer to the futile efforts being made to measure the infinite and the infiniteness. (13) Verse (33) refers to ego that comes to man by his faith in his own strength or force to achieve for himself. These are some of the details of egoistic behaviour. The *Guru Granth* holds that *haumai* and *nām* cannot go together—*haumai nāvai nāl virodh hai doe nā vasain ik thāin*. *Bhakti* comes with grace of the Lord, it leads to non-egoism or humility. Guru Nanak received the nectar of the Name and *garibi*, humility, non-egoism, which is the treasure of all treasures. Ritualistic acts demand reward, worldly prosperity is proud, so-called scientific enquiry leads to arrogance and force or strength to haughtiness. All these forms of egoism are in opposition to the all pervading *hukam* which is omnipotent and vanquishes all egoism.

(5)

The ideal man which *bhakti* evolves, according to the *Japuji*, is the one who has *jat*, chastity, *dhiraj*, patience, *mati*, intellect, *ved*, knowledge, *bhau*, fear of the Lord, *tap*, suffering, *bhāu*, love. He is the man who has the Mint of *shabad*, way-of-life, which immortalises man. According to Guru Nanak, without the inculcation of virtues, *bhakti* is not possible. That is why, in the stanzas addressed to the yogis, the Guru has exhorted them to inculcate the virtues of *santokh*, contentment, *saram*, social dignity, *dhiān*, concentration, *kāl*, sense of time, *kuāri kāyā*, purity and fidelity, *partit*, faith or conviction, *sagal jamāti*, equality, *man jitai*, self-mastery, *giān*, knowledge, *dayā*, compassion, *nād* harmony, etc. etc. The yogi is asked to understand the cosmic order, principles of integration and disintegration, laws of action and reaction, matter and its forms, three powers of creation, sustenance and destruction, will of the Supreme Being, *hukam* or ordinance of the Timeless One, His pervading presence, etc. etc. That is, discipline of *bhakti* is all comprehensive, it cultivates man in all his aspects.

Guru Arjan, in his master-piece, the *Sukhmani*, counts and recounts the gains from rememberance of the Name or meditation. He says that the one who meditates on the Name will not go in the round of births, will be immune from the torture of death, will shed off

mortality, will keep off the 'enemies,' will be safe from all harm will be always on the 'alert', will not be affected by fear or pain, will gain all earthly goods, all mental powers, all treasures, all knowledge, all devotion, all wisdom, all merits of repetitions, austerities, oblation, etc. He will loss all sense of duality and resign to the will of the Lord. One who remembers the Name rises higher than all, liberates many others, is free from desires, gets omniscience, fears not the Yama, sheds off all evil of the mind. Those who remember the Lord are truly rich and honourable, they alone find acceptance in the court of the Lord, they are supreme among men, they are never in need, they are truly the kings, they dwell in peace, they are immortal, they do good to all, they are in peace and bring peace to all, their way of life is the noblest, etc. etc.

So, in the *gurmat* concept of *bhakti*, man develops ethically, socially and spiritually, as an integrated man, a useful man.

This integrated man has been called the ***brahmgyāni*** in the eighth *ashtpadi* of the ***Sukhmani***. The *brahmgyanī* thinks the True One talks of the True One and sees nothing but the True One everywhere. He lives pure amid the impurities of the world like the lotus unaffected by the touch of water. He keeps himself unsullied by evil as does the sun while drying up all noisome things. He looks on all with the same benevolence as the wind blows for the king and the slave alike. He is ever patient like the earth. He, in his nature, is like fire that warms, lights and cleans all. He is clean in spirit as water admits no pollution. He is illumined like the sky spread above the earth. To him a friend and a foe are alike as himself is devoid of all pride. He is the most exalted as he is the humblest in spirit. He is the dust of all men's feet as he enjoys the highest spiritual bliss. He extends his kindness to all as he is incapable of doing evil to any one. He makes no distinctions between man and man. His eyes rain nectar on all. He is free from entanglements. He is serene. His soul feeds on the knowledge of God on whom alone he contemplates.

The *bhakta* of the *Sukhmani* ultimately has a peace which is not attainable by any other way. He is endowed with *khem,* comfort, *shānti*, peace,, *ridhi*, wealth, *nav nidhi*, aesthetic enjoyments, *buddhi*, reason, *giān*, knowledge, *siddhi*, perfection, *bidyā*, learning, *tap*, devotion, *jog*, yoga, *dhyān*, meditation, *giān sresht*, culture, *isnāna*, purification, *chār padārath*, four objectives of *dharam*, *arth*, *kām* and *mokh*, *pargās*, enlightenment, *udās*, transcendence, *sundar*, beauty, *chatar*, intellect, *baitā*, wisdom, *samdarsi*, evenness of vision, *drishtetā*, realization, etc. etc. These are the fruits of *bhakti* which is breathed into the heart of the devotee by meditation on the Name.

According to the *Japuji*, the *bhakta* combines in himself *dharma*, action, *giān*, knowledge, *sram*, devotion. He, thus, has *karam*, grace upon him, and is ushered into *sach khand* the abode of the True One.

(6)

Etymologically, *bhakti* is from the root *bhaj*, to resort to, to be devoted to. It is devotion through remembrance of the Name, meditation and contemplation on the Name

and through the ways referred to by Guru Nanak in the *Japuji* including *kirtan*, chanting praises. According to the *Guru Granth*, *bhakti* of the Lord is loving the Lord—*hari bhakti hari ki piar hai* (Guru Amardas, 28). *Bhakti* is sought after by gods, men and sages—*is bhakti nu suri nar muni jan lochadai* (Guru Amardas, 425). *Bhakti* banishes pain, that is some thing most wonderful—*bhagati teri hairan dard gavavahi* (Guru Nanak, 422). True *bhakti* elevates men to godhood, but it is the gift of the Lord—*mānas te devatai bhai sachi bhagati jis dai* (Guru Amardas, 850). Loving devotion helps get across the ocean of life—*bhagati bhāe tarai sansar* (Guru Arjan Dev, 290). Without fear of the Lord, His *bhakti* is also not possible—*bhai bin bhagati na hoi kabhi* (Guru Amardas, 911). Without the inculcation of virtue, devotion to the Lord is not conceiveable—*vin gun kitai bhagati na hoi* (Guru Nanak, *Japu*). He alone is a *bhakta* who ever remains imbued with the love of One—*jio nū eko rang bhagatu sui jān* (Guru Arjan, 963). He in whose mind the Lord Himself has His seat is the *bhakta*—*jis mani vutha āpi pūrai bhagat sāi* (Guru Arjan, 397). They who are loved by the Lord are the *bhaktas*—*sai bhagat je sachai bhanin* (Guru Arjan,677). One remembers the Lord when one meets the *bhaktas*—*āvai sāhib chit teriān bhagatān dithiān* (Guru Arjan, 521). The *bhaktas* and the worldly-wise cannot pull on together—*bhaktān te sansāriān jor kade na āiā* (Guru Nanak, 145). Such is *bhakti* as it has been conceived in the *Guru Granth*.

The Granthian *bhakti* includes *ustat*, praise of the Lord, *udam*, effort, *udāsi*, renunciation, *ahimsā*, non-violence, *ardās*, prayer, *achār*, conduct, *ātam chinan*, understanding of the self, *sat sang*, holy company, *samarpan*, dedication, *sharnagati*, refuge, *sardhā*, faith, *simrin*, remembrance, *sevā*, service, *karni*, character, *karam*, actions, *kirt karni*, earning livelihood, *khimā*, mercy, *giān*, knowledge, *gun*, virtuous, living, *jap-tap*, meditation and contemplation, *bhānā*—resignation. It excludes *augan*, evils, *āhankār*, pride, *akirtghantā*, ingratitude, *agiān*, nescience, *āsa mansā*, hope and desire, *ālas*, indolence, *sākatpan*, materialism, *haumai*, egoism, *hath*, forced effort, *himsā*, violence, *kapat*, deceit, *karam kānd*, ritualism, *kām*, desire, *krodh*, wrath, *lobha*, avarice, *moh*, attachment, *jhūth*, falsehood, *pākhand*, hypocrisy, *pāp*, sinning, *māyā*, materialistic tendencies, *kosang*, evil company, *chatrāi*, cleverness, *dūjā bhāva*, dualism ; *mūrtipūjā*, idol worship ; etc.

In theory, the Granthian *bhakti* includes the salient features of the Narad *bhakti*. According to the *bhakti sūtras* of Narad, *bhakti* is *param prem rūpa*, loving devotion to the Lord, it is also *amritsavrūpa*. *Bhakti*, according to Narad, raises man to *siddhi*, perfection, *amarta*, immortality, *tripti*, satiety.

Psychologically, the base of the Granthian *bhakti* is the dictum *jaisa sevai taisa hoi*, one becomes what one contemplates. If a man contemplates on the fearless, one becomes fearless, *nirbhau japai sagal bhau mitai*, and so on. Through devotion, attributes of God permeate the human personality of the devotee. Only devotion or love can work this miracle that the qualities or virtues of the object loved

pass into the devotee. This is equally, or perhaps more emphatically, true of the evil also. By concentrating on evil or evil one, man becomes evil in no time, for it is very true that think of the devil and there he is. Like begets like, this is the basic principle of *bhakti*, as expounded in the *Guru Granth*. This fundamental is based on the common belief that name an object and the object appears. This has given birth to folk fears, bordering on the verge of superstitions. People hesitate to name certain things which are abhorrent to them. Thus, they have evolved euphuistic and symbolic vocabulary and expressions. *Bhakti* works on the same psychology of man. Remembranee of the Name brings the object named to us. Remembrance of the Name of God unites us with God. It is true that ritualistic acts or scriptural readings or *jnana* cannot bring about union with God but love can. In ritual or *jnana*, one does not get identified with the object of *jnana* or ritual. In devotion one gets identified. Nothing remains secret or unknown in love. So, remembrance, meditation, and contemplation are the steps in the Granthian *bhakti*.

(7)

The whole tradition of *bhakti* has it that the Name can be imparted to a seeker only by the Guru. Guru Nanak too asserts that in the entire history of *bhakti* none has ever received the Name but from the Guru—*bin satguru kinai na pāio, bin satguru kinai na pāiā*, for God has placed Himself in the Guru alone and nowhere else. How does, then, one receive the Name in the tradition of *gurmat*? In *gurmat*, the *Guru Granth* is the Guru, and there is no personal Guru. In fact, the Guruship remains vested in the *Granth*, holy book, and the *Panth*, community. Thus, *Gurmat* has evolved the system of initiation in the form of the baptismal ceremony, called the *khande-kī-pāhul*, the nectar of the double edged sword. Guru Nanak received the cup of the nectar of the Name from the *Par Brahm Parmeshawara*, the Supreme Being. The Gurus in persons initiated the Sikh's with *charan pāhul*, with the water, sanctified by the touch of the feet of the Guru. Guru Gobind Singh, while initiating the *Khalsa*, changed the *charapāhul* into *khande-kī-pāhul*. This is esoteric system of the *gurmat*. It is like this. The initiation ceremony which includes the *nām-giving* ceremony, is performed by the *panj piārās*, five beloved ones who are picked up as the best ones from among the congregation and who act as the Guru. The ceremony is presided over by the *Guru Granth*. The *panj piārās* prepare the *khande-kī-pāhul* or *amrita* by stirring sugar bubbles in water by the double-edged sword, reciting five prime texts of *bānī*, compositions of the Guru. This process transforms sweetened water into *amrita* or nectar. The *panj piārās* administer this *amrita* or *pāhul* to the neophytes according to a set procedure, fifteen times, each time repeating the vow: *wāhegurū jī kā khālsā, wāhegurū jī kī fateh*. This over, the *panj piārās*, acting as the Guru, under the presidentship of the *Guru Granth*, impart the Name *wāhegurū* to the neophyte, All the five, with one voice, say *wāhegurū* and the neophytes repeat the same. This is done five times. In this way, the esoteric *nām* is imparted by the Guru, in the form of the five beloved ones, to the neophytes. They are instructed to meditate on the Name *wāhegurū* and to observe all the

rahat, conduct which is explained in detail by the *panj pіārās*.

(8)

In *gurmat*, the final form of a *bhakta* that emerges is that of a servant of the people. Guru Nanak, in *rāg Sirī*, says :

> If, in the world, we do service to the people,
> We get a seat in the Presence of the Lord.

The conception of *sevā*, in Sikhism, has its spiritual, philosophical, religious, ethical, social and political bases. Guru Nanak conceives of a man of service thus :

> The service is done by man of temperate lives who meditate on Him as the truest of the true.
>
> They refrain from treading the path of evil, and doing good, practise honesty.
> They have broken the bonds of worldliness,
> and eat and drink moderately.
>
> 'Thou art lavish in Thy mercies, of which Thou givest daily ever-increasingly'.
> Thus glorifying they obtain the glorious Lord. (*vār Āsā, paurī* VII)

This stanza regarding men of service follows the *sloks* on egoism in *Asa-di-var*, a composition of Guru Nanak Dev. The egoist runs away from God while the man of service draws near to God. The former is a *manmukh*, materialist while the latter is a *gurmukh*, spiritualist. The *manmukh* is mind-oriented while the *gurmukh* is guru-oriented and guru is the centre of the *sangat* (assembly of holy company). This stanza clarifies the position of a *gurmukh* (man of service) from all view-points :

(1) Spiritual

An egoist has the sense that he is the cen of all the creation while the man of service fee that creation is his centre. The egoist fe that all are in him while the man of God fe that he is included in all. He sees the spi of God in all. He feels the glow of the lig of God in all. He realises that the spirit whi acts in him, activates all ; the light which shin in him, shines in all. Thus, he develops com passion. He feels the pain of others. He suffe when they suffer. This compels him to reliev their suffering and pain. He serves them mitigates their pain and suffering. Service mankind is essentially rooted in spiritu akinness with all beings and creatures. A man of service believes that in serving others, he serving his Lord only. Others are not differen from himself.

(2) Philosophical

Ego is opposed to service. An ego-centri can never serve others. He is directly in conflict with the Supreme Spirit. A man service feels that in serving mankind, he is serving the Master of the humanity, th *ekonkār*.

(3) Religious

For a man of service, *sevā* is a path or w of life. He is essentially a believer, a thei He loves God and thus loves man beca God lives in man. Guru Nanak says that meditates on Him as the truest of true. man of service is a *bhakta*. He meditates the Name. He praises the Lord. Again, Guru says that he accepts God as the giver all the gifts. An egoist is obsessed with

idea that he is the maker of his destiny and he has earned all that he possesses with his skill, wisdom and ability. The man of service also puts in his best, still receives all as gifts from the Lord. He is a religious man and glorifies God to obtain Him, the Lord. He serves man to please the Lord so that he may obtain Him. He sings His praises and himself becomes praise-worthy.

(4) Ethical

One who is not temperate in living, will hardly have anything to share with others. One who does not eat and drink moderately, will hardly save anything to give to others. Man of service needs temperance and moderation. Again, men of temperance and moderation will never transgress the moral laws. He will refrain from treading the path of evil. He is strictly honest and scrupulous. It is an essential condition of service or sharing one's earnings with others, that whatever has been earned, should have been earned honestly, by putting in hard work, by the sweat of the brow. To feed others on ill-gotten money is a disservice as it corrupts the receiver also.

(5) Social

A man of service is socially conscious. He believes that he is a part and parcel of the human society. This sense compels him to be helpful to others, to share their pleasures and pains, to stand by them. He believes that society is the highest of all institutions.

(6) Political

A society is administered socially as much as politically. If it degenerates politically, it cannot stand. The Sikh Gurus believed that man is an integrated being and so is a society. A society has its political and cultural bases. If its political freedom is gone, its culture is bound to fade and suffer. They, therefore, were opposed to the Mughal imperialism which was the cause of all the cultural degeneration in the society. They were opposed to tyranny and injustice perpetrated by the foreign rulers. They were opposed to their religious fanaticism and bigotry. They were opposed to their high-handedness in all forms. They condemned the Hindus for accepting slavery, servitude and political subjugation. They condemned them for accepting dishonour of their scriptures, temples, and accepting foreign language under fear and pressure, or for the greed of jobs and gifts. In such conditions, they prepared their adherents to rise and fight against the Mughal tyranny and injustice and inspired them to live as free citizens. In such conditions, if it comes to that, violence is justified. The Gurus and their Khalsa really did a great service to the society and dharma by fighting against the forces of tyranny and injustice. Guru Gobind Singh prayed .

> May I never shirk from doing a righteous thing.
> May I never be afraid of the enemy whenever I go out to fight him.
> May I ever be certain of my victory.

So, the history of the Sikhs is a record of the service to the Indian people in all their travails. They fought the Mughals and uprooted them ; fought in the freedom struggle launched against the British rulers and suffered most.

Calculated Zulam of Delhi Administration & Police on Sikhs— A sordid story of Breach of Faith, Brutalities and Hooliganism

WHILE dealing with Sikhs, who were peacefully demonstrating against the government's permission to Gurbachan Singh of Sant Nirankari Mandal to hold his *samāgam* at a public place like India Gate grounds in the Indian capital, on November 4, 5 and 6, Delhi police was guilty of many crimes, some of them unimaginable.

It desecrated the historic gurdwara of Bangla Sahib by lobbing dozens of teargas shells into its holy precincts and by sending its men, with arms and uniform and boots on, into the shrine. How could Sikhs tolerate such a sacrilege? It pelted stones at the congregation outside the gurdwara and fired 45 rounds without any provocation, killing at least three persons and wounding more than 100. It burst teargas shells into police vans where Sikh demonstrators were huddled together after their arrest and, thereby, deliberately killed Jathedar Avtar Singh Kohli—a thing which amounted to cold-blooded murder. It imposed a 24-hour curfew for full three days in the areas around Gurdwaras Bangla Sahib and Rakabganj, thus preventing devotees from worshipping at the shrines. Above all, the Delhi Police Commissioner did not keep his own promises made to the Akali leaders, and began wholesale arrests of those who had been asking the Sikhs, from public platforms and through posters, to keep peace despite provocations.

This indictment has been made by a five man panel which was appointed by the SGPC and Delhi Sikh Gurdwara Management Committee to go into all aspects of the tragedy. It was headed by former Lok Sabha Speaker and Rajasthan Governor Hukam Singh. The report was released to the press.

This is the first time in independent India that such a reign of terror was unleashed against the Sikhs. Anyone with a Sikh appearance, i.e. with a beard and *keshās*, was hauled up indiscriminately. This brought back to memory the dark days of Farukhsiyar and Zakria Khan, when there was a price fixed on the head of a Sikh with beard and *keshās* and when orders were issued to behead a Sikh wherever spotted.

False cases have been filed against numerous innocent Sikhs.

Gurdwara Bangla Sahib was turned into a gas chamber, with genuine devotees, men, women and children, entrapped by gas inside and firing outside. This reminded Sikhs of Hitler's gas chambers in Poland during the Second World War.

A mini "Black Hole" was re-enacted when 28 youngmen, arrested from their business premises in Mayapuri, were confined in a small room, measuring 10 feet by eight feet,

Delhi Cant. police station. for the whole night. There was not enough room even for sitting. They took turns, some standing by the walls and the others sitting. At the outset, there was no provision for passing urine. And, later, when one piss pot was provided, it began overflowing in the dungeon. When some people could not resist passing stools in this pot, the spill-over became unbearable.

Even veteran Sikh leaders, who were rounded up on November 5, were kept squatting in the open outside Tihar jail. Three Sikhs were killed while several dozens had bullet wounds in their chests.

No doubt, there was destruction of property. But this was the handiwork of people hired by the authorities to defame the peaceful Sikh demonstrators. One positive proof of the conspiracy is this : The police alleged that some Sikhs attacked their force with drawn swords, and photos were supplied to the press and duly published, but none of these miscreants has been arrested so far, not to speak of being tried in a court of law.

For the killings, destruction of property, and the general melee of those three days, thoughtlessness and excessive zeal shown by the police is entirely responsible.

Delhi Sikh Gurdwara President, Jaswant Singh Sethi, along with his colleagues and secretaries, had met Lt.-Governor Kohli and Police Commissioner Chaturvedi seven days before and assured them that the protest by Sikhs would be completely peaceful unless, of course, the police provoked the crowds or unnecessarily disturbed or polluted the harmony. The understanding reached with the authorities included the following points :

(1) *Jathās* would march on November 5 from Bangla Sahib upto Windsor Place, unchecked, undisturbed and unmolested.

(2) Each *jathā* of 11, would be arrested as it reached Windsor Place, and transported in van to police lockup. Sufficient number of vans would be kept ready.

On D-day, November 5, a diwan was held outside Gurdwara Bangla Sahib so that genuine worshippers would not be disturbed. It was meant for those who voluntarily wanted to participate in the proceedings for the peaceful protest.

As announced, *jathās* began marching toward Windsor Place at about 11 a.m. that day.

The Central Reserve Police contingents surrounded Bangla Sahib from three sides. Even a slogan or a stray incident of stone-throwing was answered with burst of teargas shells, and even firing by the police.

An English Lady's Experience with Punjabis

COPPER COCHIN

I am a Scottish "immigrant" happily settled in New Delhi. Last Monday I hailed a taxi outside my hairdresser's, which is situated in one of the town's elegant hotels. It rolled to a stop at my feet, complete with the driver and his side-kick and I gave the driver the name of another hotel in town where I was going to a meeting. Everything was normal till now. After staring at me in his rear-view mirror for about seven seconds, the driver asked me if I was staying at the hotel. I replied briefly in the negative, my mind full of more important issues.

Not to be put off, however, he persisted with his questions ; was it my first time in Delhi ? Where did I come from ? Did I like India ? Reluctantly I put my own thoughts out of my mind and resolved to answer his curiosity as briefly and concisely as possible. No it wasn't my first visit. No I wasn't a tourist. Yes I lived in Delhi. No, I didn't work in any Embassy. Yes, I loved being in India. Well, actually I am a television writer and producer. No, I'm not an American. I am from the U. K. No, my husband is not here. Why ? Because we are divorced. Yes, I have a son. No, only one child and he is at school in the U. K.

Believe it or not, it took only one minute to reach this point in the conversation. With his questions obviously exhausted for the time being, and not wishing to create a lull in the conversation, the driver, with a quick jerk of his head to the left, introduced his side-kick. "This my brother, Gurdev. He is 16 years old. Visiting me on a holiday He wants to be a champion hockey player " Up till this point and unlike his driver brother, Gurdev had remained in an "eyes front" position but at the mention of his name he swung round and with a beaming smile said. "I going to be a top hockey player of India."

At this, I placed my hands together and said: "*Sat Srī Akāl*, Gurdev." Luckily there was no other traffic about because my greeting occasioned our first sudden halt. With a screech of brakes we shuddered to a stop. The driver already halfway round towards me, said: "You know what means *Sat Srī Akāl* ? How lovely !" Before I could pick myself up from the floor of the cab where I'd landed, he'd leapt further round in his seat and facing me, or rather looking down at me to be more accurate, said "How you know this Sikh greeting ?" Hastily I explained that most of my friends were Sardars and Sardarnis.

"Who you know from Punjab ?" he asked. Getting back into the seat I told him that if he continued with the driving I, in turn, would give him a complete list of my Sikh friends. With an apologetic grin and a bit of engine stalling we resumed our journey whilst I rattled

off a list of my friends—names none of which, I'm sure, meant anything to him—but he kept nodding approval as I recited.

"You know plenty Sikhs," he said. "That very good." Then I struck pay dirt. I was almost at the end of my "list" when I happened to mention the name of a family who are, in fact, my best friends in Delhi. This brought about our second sudden halt. "Oh, you know—family ? They very good family. Come from my part of Punjab—you one of us." With that he leapt from the cab and switched off the meter.

"You my guest. I don't take fare from you." In vain I tried to argue with him that such generosity on his part was not warranted, but he insisted and I was getting too exhausted to argue. So we continued along Lodi Road. Actually there was a very welcome four second silence before he got his second wind and started again. "You been to Punjab ?" he asked. Crossing my fingers and hoping my answer would not bring about yet another sudden stop I said: "Yes".

Without waiting for his next question, which I assumed would be "where ?" I continued. "To Sangrur, Patiala and Bhatinda." Relief—we didn't stop. "Why you not come to Ludhiana ? I come from village five kilometres from there. Why you not come to Ludhiana ?". Hastily I explained that the next time I went to Punjab I would make it a point to visit that place. "You come and stay at my family farm—my mother very good cook." I thanked him profusely. "You like Indian food ?" I said I did indeed, but I also volunteered the information that my favourite food was "*saāg aur makkī kī roti*." And that, dear unknown driver, is where you came into the picture as with a violent shudder and scream of brakes we came to our third and most violent and sudden halt.

You, unknown driver, if you remember did a neat swerve and avoided banging into our rear. Then shaking your fist violently—for which I don't blame you—drove on, but having come this far do let me finish the story. With a yell like a battle cry my "friendly driver" looking first in amazement at me, then at his brother, did a perfect somersault from his seat onto the road. Then, as though to make sure his brother did not miss what he said, he thrust his face back into the cab and bellowed into his ear. "M'sahib like *saāg aur makkī kī roti*."

For an awful moment I thought I'd mispronounced it and said something rude by mistake, but my fears were instantly allayed. "My mother make best *saāg aur roti* in whole Punjab—you one of us, I your brother now, here take this." At this point he produced a big visiting card and thrust it into my hand. "If you need anything, you call me, I fix. your brother now. Anyone trouble you, you let me know and I fix good. You come to my house and meet your new family. I take you now and wait for you."

Hastily I explained that "I would be a long time at a meeting and therefore could not come but that I would not forget his kindness.

I meant it. We continued our journey in silence except for his occasional exclamations of "Memsahib *ki saāg aur makki ki roti*" in an incredulous tone. Miraculously we reached the destination without any more stops and, I must say, I really felt as though I'd made a new friend. Despite my protests he refused to take any fare. After all he was my "*bhāiji*". So how could he ?

I stepped out of the cab thinking that the world wasn't such a bad place after all, and particularly here in India, for good as they are, I couldn't imagine a London cabbie making me his "sister" and refusing to take the fare just because we shared a mutual liking for "fish and chips."

Reply to Sirdar Kapur Singh

GURU BANDA SINGH KHALSA (U.S.A.)

AS a humble servant of the Khalsa, and as one who has been inspired by the life of Bhai Sahib Bhai Randhir Singh, I was deeply offended by the publication of Bhai Sahib Sirdar Kapur Singh's article in the July issue of *The Sikh Review*.

Bhai Sahib Bhai Randhir Singh was a great interpreter of religion. He helped people for whom Sikhism had lost its meaning and vitality, to find in it the spark of divine light ignited by the Guru himself. He reminded us that Sikh Dharma exists in the *living* of it, and his life was a perfect demonstration of faith that *gurbānī* can sustain a man through any test of the times. Bhai Sahib Sirdar Kapur Singh's article, in which he portrays Bhai Randhir Singh as a heretic and a schismatic does grave injustice to this important figure. So that no false shadow may fall on the light of this great Sikh hero, I shall take issue with the author on each of his main points.

I

First, the author attempts to prove that Bhai Sahib Bhai Randhir Singh introduced certain 'do's and don'ts' into the *Amrit* ceremony which did not reflect the word or intent of Guru Gobind Singh. The first of these is the alleged substitution of the *kesakī*, or short turban, for the *kangā* as one of the Five K's. As the Editor of *The Sikh Review* was careful to point out in a footnote, Bhai Randhir Singh never excluded the *kangā* from the Five K's. His endorsement of the *kesakī* was merely an interpretation and clarification of the Guru's instruction to keep *kesh*. As we all know, the long hair was meant to be tied on top of the head and *to be coverd with a turban*. This applies to both men and women since Khalsa has no gender. Therefore, Bhai Randhir Singh recommended that the *kesakī* —the minimum acceptable head-covering—be worn by all Khalsa, men and women alike. By no means did he intend for it to be adopted as a fifth or sixth "K".

Next, the author objects to Bhai Randhir Singh's teaching that a Khalsa may not eat any meat. He presents a rather faulty and one-side case to prove that meat-eating is, beyond a doubt, permissible for Sikhs. An unbiased view of the evidence, however, casts Bhai Randhir Singh's teachings in a rather different light.

First, we must look at the evidence of *gurbānī*. The author cites the oft-quoted *shabad* of Guru Nanak, "*mās, mās, kar mūrakh jhagare...*" as clear evidence that the Guru favoured a path free of dietary restrictions. Despite the uses to which this *shabad* has been put again and again, its point is not that vegetarianism is bad or misguided, but rather that a fanatical revulsion toward flesh and a

superior attitude toward those who eat flesh is both absurd and hypocritical. The *pundits* to whom Guru Nanak speaks in this *shabad* condemn their meat-eating brethren but take money from them just the same; they condemn meat-eating as violent, yet their inner anger and hatred are so great that their dreams are filled with ghastly violence. They are creatures of flesh, but they find flesh itself abhorent. This *shabad* does not instruct the Sikh as to whether or not he should eat meat; it merely admonishes him not to be judgemental of others.

On the basis of the *shabad* discussed above, the author concludes that the principle of *ahimsā* in regards to animals has no relevance to the life of a Sikh. There are other references in the *Sri Gurū Granth Sahib*, however, according to which one must conclude that a Sikh should, as much as possible, avoid doing harm to the lower animals :

"*dukh na dei kisai ji pat sio ghar jāo.*"
'Don't do harm to any living thing and go to your home with honour.
—Guru Arjan Dev

"*sarjio kāteh nirjio pūjeh antkāl kao bhāri.*"
You behead living things and worship lifeless things. At the last moment, great shall be your suffering. Kabir

'*kabir khub khānā khichari jā meh amrit lon herā roti kārne galā katāve kaon.*"
Kabir, sublime food to eat is boiled rice with beans in which there is nectoral salt. Who would have his own throat cut in order to have meat with bread ?"
—Kabir

Another reason why a Sikh will not want to eat meat is that it is harmful to both mind and body.

"*kabir bhāng māchhuli surāpān jo jo prāni khāeh, tirath barat nem kie te sabhai rasātal jāeh.*"
Kabir, cannabis, fish or liquor, whosover shall eat them ; regardless of whatever pilgrimage, fasting or daily practice they undertake, they shall go to hell."

These substances undermine our physical and mental well-being and thereby sabotage our other efforts to acheive God-consciousness. Studies have shown that animal protein cannot be digested by the human body within twenty-four hours after which time it begins to petrify within the human system. Comparative studies of vegetarian and meat-eating segment of the population in the U.S. and elsewhere have shown a markedly lower incidence of cancer and heart disease among vegetarians. Additionally, studies have shown that the brain's emmission of alpha waves, associated with meditative states of consciousness, is sharply decreased after eating meat. Such studies indicate that meat is simply not a good fuel for the human organism. If a Sikh trul desires to reach his destination in life, that is union with God, then common sense dictates that he should use the best fuel.

To counter this argument, the author cites two examples from *gurbānī* which supposedl advise us that no single category of food i intrinsically good or bad for the Sikh. To our surprise, we discovered that both examples were taken out of context and their meanin twisted to further the author's argument. In

the first example, "*bābā hor khānā khusi khuār...*", Guru Nanak is actually comparing the enjoyment of worldly tastes to the superior enjoyment of the relish of *Nām*. By pursuing the enjoyment of worldly food, he tells us, the body is made sick and the mind susceptible to sin. In the second example, "*kiā mevā kiā ghio kiā gur mithā...*", the Guru simply reminds us that without the Name in our hearts neither eating, nor wearing clothes, nor many types of food, nor luxury, nor sexual pleasure, nor armies, nor mansions are of any ultimate value to us. Neither of these *sdabads* speaks to the question of whether or not to eat meat.

In pursuing his case against vegetarianism, the author cites certain saintly persons who supposedly ate meat along with some notoriously demented individuals who were vegetarians. Such faulty reasoning would hardly be expected from a student of logic such as the author. That Hitler was a vegetarian, or that Jesus ate meat (and this is subject to question) is no more conclusive evidence against the benefits of vegetarianism than is the existence of a few cigarette-smoking centenarians clear evidence in favour of the beneficial effects of smoking. The wise person will look for the general tendencies and will not make his decisions on the basis of exceptional cases.

In addition to the above, we have the evidence of the Guru's own explicit instructions to his Sikhs. There is recorded in the handwriting of Guru Hargobind Sahib, the following *Hukamnāmā: mas machhi de nere na āve.* Don't go near meat or fish." Guru Gobind Singh, in his instructions to the *Punj Piare* also admonished them not to eat meat. As it happened, however, he used the word *kutthā* which described the Muslim manner of killing animals for meat which was prevelant at that time. Over the years, Sikhs who sought not the Guru's true meaning but a loophole for their own vice interpreted this to mean that meat which was not slaughtered in the Muslim fashion was therefore acceptable. In fact, at that time there were only two kinds of meat, *murdār* that which died and was only eaten by the lowest meanest people, and *kutthā* that which was killed in Muslim fashion, which was actually considered as the only meat which was fit for human consumption. The question of eating *murdār* did not arise, and the other word for meat was '*kutthā*'. In our view, however, there can be no discrepency between the teachings of the Sixth Guru had the Tenth Guru, since they were both channels for the same light of Guru Nanak, and so the interpretation of Guru Gobind Singh's words is very clear.

Similarly, we find absurd the author's suggestion that all of the Gurus, with the exception of Guru Amar Das were meat-eaters, and that meat was served in the *Guru kā langar* up to the time of Guru Arjan Dev. He asks us to accept these assertions on the basis of his reputation as a historian, but where is his evidence? We would like to see it. The question of evidence aside, the author's explanation of how meat came to be excluded from the Guru's *langar* is likewise bizarre. Can we really believe that Guru Arjan Dev would have catered to the *brahmin* "prejudice" against

eating meat had he not himself believed in it? Why, then, did he not cater to other *brahmin* prejudices such as not sitting with low-caste persons or not sharing food? Had not *brahmins* been visiting the Guru's court since the time of Guru Nanak? If so, then why was the policy suddenly changed in the time of Guru Arjan. And if these particular *brahmins* were meant to be an exception, then why was meat not reinstituted after their departure? In the light of such questions, the author's assertions can be given little credence.

II

As far as the author's feelings about whether or not to eat meat are concerned, they remain within the province of intellectual argument. But it is particularly offensive to us that he has suggested that Bhai Sahib Bhai Randhir Singh, in teaching that *amritdhāri* Sikhs should wear a *kesaki* and not eat meat, was motivated by anything other than a desire to express true meaning of *gurbāni* and the true import of the Guru's teachings. He calls the Bhai Sahib's teachings "heretical" and "schismatic" and considers them part of a wave of intellectualism and rationalization which has been eating away at the foundations of the Dharma :

> "This is the background of the heresies and deviations, re-interpretations and certain modalities which we, the Sikhs, have adopted during the last hundred years and this is the soil in which the heresies of Bhai Sahib Bhai Randhir Singh are rooted."

Anyone even remotely familiar with the life of Bhai Sahib Bhai Randhir Singh is aware that he was the last person to engage in intellectualizaion and rationalization of the Guru's teachings. He painstakingly sought out the clear message of the Guru in the pages of the *Sri Guru Granth Sahib*, and, when the correct interpretation was not clearly spelled out in the *gurbāni* or the established *maryādā*, he called upon God to help him find the nswer within his own heart. He avoided a intellectual discussion and, when questioned about the Guru's teachings on a given matter, advised the enquirer to first absorb himself in *kirtan* and seek his answer there. In linking iBhai Sahib Randhir Singh to those modern ntellectuals who rationalize *gurbāni*, we feel the author has perhaps temporarily allowed his own intellect to overshadow his finer sensibilities.

Secondly, it was extremely imprudent for the author to label Bhai Randhir Singh's teachings as heresies, since, as is demonstrated above, they are amply justified by *gurbāni* and the Guru's recorded instructions. The only reason that the author is able to get away with calling them heresies is that they are, at the present time, extremely unpopular with the vast majority of Sikhs. Yet there will always be certain aspects of the Sikh *rehat* which are open to discussion, either because the Gurus made no decisive statements about them, or because their explicit instructions were either unrecorded or lost at a later date. In such matters, popular opinion carries no weight. Someday, the tide may again turn in favour of the view that Sikhs should not eat meat and that all Khalsa, regardless of sex, should wear turbans. Shall we then call Sirdar Kapur

Singh a heretic because he held different views ?

Finally, it was the gravest mistake of all for the author to label Bhai Sahib Bhai Randhir Singh as a schismatic and to associate his name with the long list of ego-centrics who have re-interpreted *gurbāni* to suit their own interests and have started their own fragment religions. The founders of the Namdhari Sect and the neo-Nirankari movement had nothing whatsoever in common with Bhai Randhir Singh, except perhaps that they too were influential in their day.

As a tree is judged by its fruits, so should a teacher be judged by his students. It is a credit to his name that, after two generations, the followers of Bhai Sahib Bhai Randhir Singh remain as shining examples of true *gursikhs* and true Khalsa. They have kept their Guru-given form intact, despite all pressures ; they continue to rise in the *amrit-velā* to do *nām simran* and to recite the Guru's *bāni* ; They have kept up their martial traditions, and have faithfully passed on the *rehat maryādā* to their children. It is a proof of the Bhai Sahib's own unfailing dedication to the core of the Dharma that, during the past year, when the false-Nirankaris have arisen to mock at the Guru, the members of his *jathā* have been among the first ones to stand firmly and give their lives for righteousness.

III

Even if we set aside the unjust accusations by the author against Bhai Randhir Singh, we are yet deeply concerned that an eminent historian such as himself should hold such reactionary and counter-productive views on the respective roles of interpretation and ritual in Sikh Dharma. By interpretation, we do not mean the watering down of the Guru's teachings ; neither do we mean mis-interpretation or rationalization. Real interpretation consists of stripping bare the Guru's teachings of the natural encrustation of habit, ritualism, rote learning and cultural affectation, so that their original vitality and richness may shine forth in pristine purity, than expressing the teachings clearly in the language and cultural framework of a given people of a given place at a given time. Such interpretation is the essence of *parchār* and is vital to the spreading and to the very continuation of the Dharma. Such interpretaion—often accomplished with very few words—was the speciality of Bhai Sahib Bhai Randhir Singh, and such interpretation is apparently rejected by our author, Bhai Sahib Sirdar Kapur Singh.

In its place, he would have us strengthen ritualism. Taking as his guide the principles of "Modern Depth Psychology," he leads us to believe that Guru Gobind Singh deliberately created certain taboos surrounding the Order of the Khalsa. In his own words, a taboo is :

> "...*not* an ethical commandment, nor a utilitarian injunction ; it is an apparently trivial, devoid of abiding relevance, but psychically profound mechanism, capable of operating on the collective sub-conscious level of a newly fashioned group and thus is surcharged, for its adherents with tremendous survival value such as no mere ethical or utilitarian injunction or code is capable of fostering".

In the author's view, the four *kurahits* (major sins) described in the *Amrit* ceremony are such taboos. To subject them to the light of reason and understanding, or to attempt to generalize from them broad principles of conduct is, in the author's view, to rob them of their "mystical" and "demonic power".

Such a view naturally raises certain questions : Did not Vedic ritual also employ taboos which held great mystical sway over men's minds ? The Gurus rejected such rituals because they were contrary to reason, served no useful purpose, and had lost their relevance through the passage of time. As such, they served only to breed ignorance while their deep-seated influence on the "collective subconscious" held an entire culture in slavery to an outmoded system of social organization for centuries. All this is due to the fact that the outer forms of the Vedic traditions were strictly adhered to, but the concepts which motivated them were neither understood nor transmitted. Would the author have such a guarantee of premature anachronism sewn into the resilient fabric of the Sikh Dharma ?

Our second question: Are not the practices of Sikh Dharma themselves sufficient to carry the Dharma through the times ? The Khalsa is not, as the author seems to feel, a mystical fraternity, shrouded in the darkness of little-understood taboos. It is, in essence, a consciousness brought into living form by a highly disciplined and technically effective code of conduct. It derives its power not from fear or hidden forces, but from the intrinsic virtues of the code itself.

Every aspect of the *rehat maryādā* has been hammered out by the Guru's hand to effectively stimulate higher consciousness, establish strength of character, and righteousness of action, and fearlessness in the struggles of life. These virtues are manifestly beneficial to anyone who faithfully practices the Sikh way of life and are evident within his or her children when the way of life is transmitted. These virtues make a man or a woman a stronger individual, better prepared to face the changes of the times with courage and dignity. As such, they have tremendous survival value, not only for the individual, but for the entire community which practices and promulgates the Sikh way of life.

The author has written, "There is no doubt that the Guru, who originally gave these taboo-complexes was not only fully aware of their significance but was also competent to impose them upon the Khalsa."

Our third question of the author is : In his opinion, did Guru Gobind Singh feel it necessary to impose such "taboo-complexes" upon himself ? Guru Gobind Rai created the Khalsa. He gave it the *bānā*, the form ; he gave it the code of conduct. Then he humbled himself before the Khalsa and asked to be elevated to its state of consciousness. He received the *Amrit* and emerged as a new being, more wondrous than before—Guru Gobind Singh. And he said, "*khalsa mero satgur pura*. Khalsa is my perfect true Guru." Can we imagine that Guru Gobind Singh would require a "taboo-complex" to maintain his faith ? How then could we possibly imagine

that the Khalsa, the Guru of Guru Gobind Singh, need depend on such primitive goads as rituals and taboos ?

Our final question for the author is Given his viewpoint that a taboo is necessarily "devoid of abiding relevance" what hope does he see for the future ? The Khalsa was created not merely as an identity for the peoples of the Punjab in the eighteenth century Guru Gobind Singh prophesied that the Khalsa would gain in strength in the nations of the West, and that its numbers would swell to 960 million At the present time Sikh Dharma is being taught and practiced in the West and over one thousand Sikhs of western origin have deepened their commitment to the extent that they have taken *Amrit* Would the author have us inform candidates for *Amrit* in the West that they should carefully abstain from having sex with Moslem women when there is scarcely a single Moslem women in ten thousand, but when the entire society is brimming with prostitutes of all religious backgrounds who do not even demand a price ? And what about female candidates for *Amrit*, or has the author forgotten that Khalsa is also woman ? Should we inform the Khalsa in the West that they may take any intoxicant available and still have the right to call themselves "Pure Ones" so long as they refrain from imbibing it by smoking ? Moreover, would Guru Gobind Singh himself have found it any more abhorent for a Khalsa to have sexual relations with a Moslem woman than with any other man or woman outside of wedlock ? Or would he have found it more objectionable to smoke cigarettes than to take any of the variety of sleeping pills, stimulants, hallucinagens or bottled liquors available on the streets of America ? If not then why should the Khalsa take any more limited view ? We beg that the author reconsider his views

Bhai Sahib Bhai Randhir Singh expressed the teachings of the Dharma, through word and deed, in a manner which was both universal and true to the Guru s instructions He met the challenges of his time with courage and dignity suitable to a son of Guru Gobind Singh and instructed his followers with compassion and humility We who are blessed to carry the banner of the Dharma in the West are grateful for the example of Bhai Randhir Singh, and pray that we may show as much courage in facing the challenges of *our* time and *our* society and as much humility in faithfully and accurately transmitting the Guru s teachings to our brothers and sisters in the West